



FAMILY PROBLEMS IN COUPLES OF DIFFERENT COMMUNITY ORGANIZATIONS CASE STUDY IN BATU SOPANG DISTRICT

Fauziah Hayati, MHI¹, Lisa Irmatillah²,

^{1,2}Fakultas Syariah, Universitas Islam Negeri Antasari, Banjarmasin
E-mail: fauziahhayatikerjasam@gmail.com¹, lirmatillah@gmail.com²

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ABSTRACT

The background of this research is that there are married couples who are divorced due to differences in social organization in the household. Due to differences in understanding from the organization itself, this couple faces problems in their household. This study aims to find out how family problems are in couples with different social organizations in Batu Sopang District. This type of research is empirical research (field research) which uses a qualitative approach and produces descriptive data and is located in Batu Sopang District. Data collection techniques through structured interviews (interview). The research results were processed using editing, classification, and matrixation techniques, then analyzed descriptively qualitatively with reference to the theoretical basis. The results of research on family problems in this problem are caused by disputes that occur up to divorce, the participation of parents in children's homes, this problem occurs because of poor communication, parents who are too involved in their children's household affairs can cause problems that have an impact on household harmony child. So to overcome this problem, several things should be done, such as discussing the problems that occur in the household and as much as possible if there is no divorce, because basically God really hates divorce.

Keywords: problematic, marriage, different, organization, Batu Sopang

ABSTRAK

Latar belakang dari penelitian ini adalah adanya pasangan suami istri yang bercerai karena perbedaan organisasi sosial dalam rumah tangga. Karena perbedaan pemahaman dari organisasi itu sendiri, pasangan ini menghadapi masalah dalam rumah tangganya. Penelitian ini bertujuan untuk mengetahui bagaimana problematika keluarga pada pasangan suami istri yang berbeda organisasi sosial di Kecamatan Batu Sopang. Jenis penelitian ini adalah penelitian empiris (field research) yang menggunakan pendekatan kualitatif dan menghasilkan data deskriptif dan berlokasi di Kecamatan Batu Sopang. Teknik pengumpulan data melalui wawancara terstruktur (interview). Hasil penelitian diolah dengan menggunakan teknik editing, klasifikasi, dan matrikasi, kemudian dianalisis secara deskriptif kualitatif dengan mengacu pada landasan teori. Hasil penelitian mengenai problematika keluarga dalam masalah ini disebabkan oleh perselisihan yang

terjadi hingga perceraian, keikutsertaan orang tua dalam rumah tangga anak, masalah ini terjadi karena komunikasi yang kurang baik, orang tua yang terlalu ikut campur dalam urusan rumah tangga anaknya dapat menimbulkan masalah yang berdampak pada keharmonisan rumah tangga anak. Maka untuk mengatasi masalah tersebut harus dilakukan beberapa hal seperti mendiskusikan masalah yang terjadi dalam rumah tangga dan sebisa mungkin tidak terjadi perceraian, karena pada dasarnya Tuhan sangat membenci perceraian.

Kata kunci: problematika, pernikahan, beda agama, organisasi, Batu Sopang

1. INTRODUCTION

Marriage is a sunnatullah that applies to all living things on this earth, both in humans and in animals and plants. Allah SWT says in QS. Adz-Dzariyat/ 51:49.

وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ

"We have created everything in pairs so that you may remember (the greatness of Allah)".

Allah SWT created humans in this world in pairs. There are men and women, each needing and attracting each other. Allah SWT also explains that wives or male partners were created from the male element itself in order to continue Allah's duties as His khalifah on earth, including by marrying and developing many offspring. This is strongly emphasized by Allah in His word, QS. AnNisa/ 3:4.

فَإِنْ طِئِنَ لَكُمْ عَنْ شَيْءٍ مِّنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَّرِيًّا وَآتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً

"Give the dowry to the women (whom you marry) as a willing gift. Then, if they give you part of it gladly, accept it and enjoy it gladly".

Marriage according to article 1 of Law No.1 of 1974 concerning Marriage, what is meant by marriage is the inner and outer bond between a man and a woman as husband and wife with the aim of forming a happy and eternal family (household) based on the Almighty God. Thus, marriage is a contract whose entire aspect is contained in the word nikah or tazwij and is a sacred utterance. Marriage is the behavior of creatures created by Allah Almighty so that life in this nature can develop properly.

After marriage, harmony in the family is the dream of every married couple. Harmony in the family is important, and to create it requires attention, knowledge, recognition from all family members, an accepting attitude, and increased efforts to create change and eliminate boredom. With this harmony, the family will become peaceful and calm. Each couple should take care of each other, as the family unit will become shaky if the husband and wife do not understand each other or if the couple loses attention. If only one of the two cares, for example the husband cares for the wife or vice versa, then the commitment in marriage is shaky. A shaky commitment is to be faithful to each other and to make each other happy.

In married life, misunderstandings between husband and wife are very likely to occur. For example, one or both of them do not fulfill their obligations. Sometimes these situations can be overcome and resolved amicably. But in reality, the resolution of such problems often leads to resentment and continuous quarrels between the two. Therefore,

if the marital relationship continues, the basic goals of domestic life will not be achieved, despite all efforts. Therefore, there are many specific factors that lead to divorce in families.

Divorce can occur if the dispute between husband and wife is irreconcilable, so that the marriage can no longer be reconciled, so that the marriage can no longer be maintained. These reasons are contained in the Compilation of Islamic Law Article 116, divorce can occur due to, namely:

1. One of the parties commits adultery or becomes a drunkard, junkie, gambler and so on.
2. One of the parties commits cruelty or serious abuse that endangers the other party.
3. One of the parties is physically disabled or sick with the result that he/she cannot fulfill his/her duties as husband or wife.
4. There are continuous disputes and quarrels between husband and wife and there is no hope that they will live in harmony again in the household.
5. Change of religion or apostasy that causes domestic disharmony.

Indonesia is a pluralistic country including in religion, as in Islam there are also differences in terms of diversity organizations. In Indonesian society there are various kinds of community organizations (ormas) formed on the basis of the same religion. This diversity can be seen from the scope of activity orientation, leadership patterns and religious practices.

In social life, there are many religious traditions that develop, for some people have the principle of only marrying someone who also has the same religious tradition because different religious traditions can result in the happiness of a family relationship, most importantly in terms of religious education for children. In addition, marriage is not just a matter of the relationship between husband and wife, but also a relationship between two large families Difference .

A family is a small community consisting of a married couple, their children and so on. The formation of a legal family begins with a marriage contract or marriage in accordance with religious teachings and Marriage Law No. 1 of 1974. Marriage must begin with sincere intentions because marriage is the command of Allah and His Messenger to His capable servants.

The Prophet said:

وَعَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ حَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَقَالَ : (لَكِنِّي أَنَا أَصْلِي، وَأَنَا، وَأَصْوَمُ، وَأَفْطِرُ، وَأَتَزَوَّجُ الْبِئْسَاءِ، فَمَنْ رَغِبَ عَن سُنَّتِي فَلَيْسَ مِنِّي) مُتَّفَقٌ عَلَيْهِ

"From Annas bin Malik Radiyallahuanhu Rasullullah Saw said, praising Allah and to both of them, said: (but I pray, sleep, fast, and break the fast, marry Women whoever turns away from my sunnah then he is not among me). Hadith narrated by Mutafaqun Alaih.

A mature marriage is when a couple has found strong principles or commitments in their lives. Because it will control behaviors that damage family relationships. Loss of

commitment in the family leads to many unwanted problems in the family, such as violence, fighting, loss of respect, which eventually leads to divorce.

2. LITERATURE REVIEW

The term Problematics comes from the English language, namely "problematic" which means problem or issue. Meanwhile, in Indonesian, problematic is something that cannot be resolved, which can cause problems. The problem itself is an obstacle that must be resolved, in other words, a problem is a reality gap with something that is expected properly, in order to achieve maximum results. Meanwhile, other experts say that a problem is a gap between expectations and expected reality.

Problems always exist in life together even in perfect relationships, conflict is inevitable and conflict increases in serious relationships. Every time two people or two groups will make a decision, a potential problem will arise. Sources of problems can arise from contact interactions when two parties compete or one party tries to exploit the other. The same is true in married life. Happiness is the ultimate goal and hope of a marriage. However, to achieve marital happiness is not an easy thing because marital happiness will be achieved if the couple has a high quality of marital interaction.

In a marriage, sometimes what is expected by each person does not match the reality after sailing the household ark. Marriage in accordance with lifestyle changes requires adjustments to the demands of the new roles and responsibilities of husband and wife. The new roles and responsibilities of husband and wife. Failure to meet these demands often leads to disputes, disagreements and divorce.

Disputes, disagreements and problems in the household are things that sometimes cannot be avoided, but still have to be faced, because in a marriage there is a union of two different individuals who bring their respective beliefs based on different cultural backgrounds and experiences. These differences need to be adjusted to each other in order to grow mutual trust in the family.

In couples who have entered into marriage, problems are a condition that will definitely occur in the household, the dynamics of life in the household environment are increasingly complex and married couples are required to face these circumstances with all the efforts that can be made from husband and wife. Problems that arise from problem-solving efforts if unsolved and cannot be resolved will cause disharmony between husband and wife in the household.

3. RESEARCH METHODOLOGY

This research is empirical legal research with a legal sociology approach, this research is field research which is useful for revealing the reality that occurs in society at a time. This research was conducted by going directly to the field where researchers conducted research and examined data related to the problem under study regarding family problems in couples with different community organizations in Batu Sopang

District. Researchers conducted observations and interviews with 4 informants who had family problems caused by organizational differences in the informant's household.

3.1. Research Design

This research uses descriptive research, namely legal research that describes with the aim of obtaining an overview of the prevailing legal situation, regarding existing juridical phenomena, or certain legal events that occur in society. This descriptive research aims to provide a precise description of the characteristics of an individual, situation or group to determine whether there is a relationship between a symptom and another symptom in society.

The object of this research is family problems caused by differences in household organizations that occur in Batu Sopang District.

3.2. Participants of the Study

The data used in writing this thesis includes primary data and secondary data obtained from literature studies, and interviews. Based on these considerations, data collection includes:

- a. Primary data is data obtained directly from the main source such as the results of interviews conducted by the author to informants. The data explored in this study contains the identity of the informant which includes: name, age, occupation, address; and family problems in couples of different community organizations, how the factors and impacts of these problems, as well as how couples of different community organizations solve problems in the family.
- b. Secondary data is data that comes from libraries or legal materials. Usually this secondary data is referred to as second-hand data. This secondary data can usually be obtained through literature studies and document studies. This literature study includes books, journals, seminar proceedings, papers, legal dictionaries, legal encyclopedias, legal literature dictionaries or other written legal materials.
Data Source, The data sources of this research are:
- c. Informants, namely people who provide information, data needed by researchers to the extent needed by researchers to the extent they know and researchers cannot direct the answers as desired. So this informant is a couple who has problems in their household due to differences in community organizations in Batu Sopang District.
- d. Documentation, Documentation is any written material prepared because of an investigator's request. The documents in question are reports, photo documentation of activities and reports of all data related to the research to complement the data from the research.

3.3. Instruments

The selection of research subjects uses purposive sampling techniques, based on characteristics that are considered relevant to the research objectives. Subjects or commonly called informants in research are people who provide information, the data

needed by researchers is limited to what is known and researchers cannot direct answers at will. The subjects in this study are:

- a. Head of the Religious Affairs Office of Batu Sopang District
- b. Couples who have problems due to differences in Community organizations in the household.

3.4. Data Analysis Techniques

The data collection techniques used in this research are as follows:

1. Interviews are primary data sources, where their implementation can be carried out directly dealing with research subjects or informants as research respondents in the field. Regarding family problems in couples with different community organizations in Batu Sopang District.
2. Documentation, which is a way of collecting data by looking, reading, and studying so as to produce important records related to the problem under study so that complete, valid, and not based on estimates are obtained. Regarding family problems in couples with different community organizations in Batu Sopang Subdistrict.

4. RESULTS

Family problems in couples with different community organizations case study in Batu Sopang sub-district

Based on the results of observations and interviews that researchers conducted with the implementers or agencies where researchers conducted research, where they have done this but not maximized.

1. Difference of opinion leading to Divorce

Based on the researcher's observations, the occurrence of domestic problems for couples with different social organizations is due to communication between couples that is not well established, different understandings of each other, and also other people who interfere too much in household affairs.

Differences in community organizations in the household lead to quarrels and arguments that are not resolved, and end in divorce. Divorce in Islamic law is in principle permissible, but hated by Allah swt. Divorce is the last solution that can be taken when household life can no longer be maintained. Islam recommends that before divorce occurs, peace efforts should be made between the two parties, because the marriage bond is the most sacred and solid bond.

This is in line with the principle of marriage that divorce should be made difficult, and this is in line with the Prophet's hadith which states that divorce is an act that is forbidden and highly hated by Allah, as in the following hadith:

رَوَاهُ أَبُو دَاوُدَ وَابْنُ وَصَّحَّهُ الْحَاكِمُ (أَبْعَضُ الْحَلَالِ إِلَى اللَّهِ الطَّلَاقُ) : قَالَ رَسُولُ اللَّهِ ﷺ : عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ
وَرَجَّحَ أَبُو حَاتِمٍ إِسْرَائِيلَ

"Umar said: The Messenger of Allah said. "The most hated lawful action by Allah is divorce". Hadith narrated by Abu Daud, Ibn Majah, and authenticated by Hakim, and narrated by Abu Hatim as mursal."

2. Poor Communication Relationship

The communication relationship between husband and wife should be well maintained, because communication is the most important part in various matters, especially in household relationships, if the communication relationship is not well established, it is difficult to understand each other and complement each other between the two, husband and wife must be open to each other in living household life so that in dealing with existing problems it does not cause quarrels.

In dealing with the problematic of household life, these problems are often buried, without any discussion or good communication between husband and wife to get a way out of the problems faced. Poor communication relations and understanding that are no longer in line are the causes of domestic problems that lead to divorce.

3. Parental Interference in the Household

Parents in managing their married children are of course natural, but there are certain limitations, because if the child has carried out the marriage, he will have his own responsibilities as husband and wife.

Parents' participation in their children's household relationships can also cause problems in domestic life. An overly controlling attitude by parents makes both children and daughters-in-law feel uncomfortable.

In Islamic law, parents may act as mediators in their children's households when problems occur, parents act as peacemakers in problems to be able to provide advice and advice so that children's households can maintain the integrity of their households. In QS. Annisa / 4: 35 Allah SWT says:

إِنَّ اللَّهَ كَانَ عَلِيمًا ، إِنَّ يُرِيدَ إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا ، وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَأَبْعَثُوا حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا
خَيْرًا

"If you (the guardians) fear a dispute between them, send a peacemaker from the man's family and a peacemaker from the woman's family. If they both intend to make peace, surely Allah will guide them. Indeed, Allah is All-knowing and All-seeing."

The verse above explains the permissibility of parents becoming mediators if there are problems in their children's households.

Based on the explanation above, the problems faced in marriages of different community organizations are problems such as disputes due to differences that cause divorce in the household, poor communication, and also parents who interfere too much

in their children's households so that children feel constrained and find it difficult to build their own households.

Factors and Impacts of Family Problems on Couples from Different Community Organizations in Batu Sopang Subdistrict.

The things that make the factors and impacts of family problems in couples with different community organizations are as follows:

a. differences of opinion in making decisions.

Many problems faced by husband and wife in running their household life, such as differences in opinion in resolving or making a decision, this is caused by a sense of selfishness, and wanting to be right between husband and wife, and wanting his opinion to be used in making a decision in his household. Marriage requires healthy compromise, it is very important for couples to have a shared dream, but based on different personalities, one couple's dream can be a nightmare for the other.

Apart from the realities of life and human nature as Allah SWT created, and he knows better about what he has created there are times when there are conditions where advice does not leave a mark, differences of opinion between husband and wife in solving a household problem are among the reasons it is difficult to realize a strong bond between husband and wife.

As explained in QS. Ali Imron / 3: 159.

فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي , وَلَوْ كُنْتَ فَظًا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ , فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ
إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ , الْأَمْرَ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ

"So, by the grace of Allah you (Prophet Muhammad) were gentle with them. Had you been harsh and hard-hearted, they would have stayed away from you. Therefore, forgive them, ask forgiveness for them, and consult with them in all (important) matters. Then, when you have made up your mind, put your trust in Allah. Verily, Allah loves those who put their trust in Him."

This verse explains that if there are problems in domestic life, namely in the form of differences of opinion, disputes and so on, it is ordered to resolve them by deliberating.

b. Parental involvement in children's households

There are several realities related to parental involvement in children's households, this involvement is sometimes a help to the child's household and sometimes it can also be a problem in the child's household, when there are differences between each member, especially the parent's family and the child's family.

Parental interference in children's relationships begins and lasts from the time the child's family forms a new family with a marriage, excessive parental involvement will have an impact on the child's household relationship experiencing problems because it is all arranged.

Based on this, the problematics of couples with different social organizations have an impact such as several factors, namely the factor of poor interpersonal communication which causes misunderstanding between husband and wife and then has an impact on problems. The factor of parental involvement in children's households can also cause problems if parents interfere too much in their children's households so that it has an impact on the harmony of the child's household itself.

Solutions to family problems in couples with different social organizations in Batu Sopang District.

a. Divorce

Organizational differences in married couples can be resolved by divorce. But in this case, the couple should be open or discuss the problems faced by the husband and wife.

Divorce basically solves the problem, but divorce is an act that is very disliked by Allah SWT. The Prophet said:

رَوَاهُ أَبُو دَاوُدَ وَابْنُ وَصَّحَّهٖ (أَبْعَضُ الْخَلَالِ إِلَى اللَّهِ الطَّلَاقُ) : قَالَ رَسُولُ اللَّهِ ﷺ : عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ وَرَجَّحَ أَبُو حَاتِمٍ إِسْرَائِيلُ، الْحَاكِمُ

"Umar said: The Messenger of Allah said. "The most hated lawful action by Allah is divorce". Hadith narrated by Abū Dāud, Ibn Mājah, and authenticated by Hākim, and reported by Abū Hātim as mursāl."

However, if there continues to be arguments and disputes between husband and wife, the last resort is divorce. As mentioned in Presidential Decree No. 9 of 1974 Article 19, divorce can occur for the following reasons:

1. One of the parties commits adultery or becomes a drunkard, addict, gambler, and so on which is difficult to cure.
2. One of the parties leaves the other party for two consecutive years without permission and without valid reasons or for other reasons beyond their control.
3. One of the parties receives a prison sentence of five years or a heavier sentence after the marriage has taken place.
4. One of the parties commits cruelty or serious maltreatment that endangers the other party.
5. One of the parties suffers a physical disability or illness that prevents him/her from fulfilling his/her duties as husband and wife.
6. There are continuous disputes and quarrels between husband and wife and there is no hope that they will live in harmony again.

However, it would be nice to maintain the household as strong as possible. Because marriage brings together two heads who have different thoughts. Marriage itself is a form of worship in which there is a sense of peace and affection that Allah gives to couples who marry. As Allah says in QS. Ar-Rum/ 30:21.

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

"Among His signs is that He created mates for you from your own kind so that you may feel at ease with them. He makes love and affection between you. Indeed, in such things there are signs (of Allah's greatness) for those who think."

Being a Sakinah family is the dream of every household. It is necessary to understand each other, forgive each other, remind each other, care for each other, then happiness and tranquility will be created in a marriage.

b. Conducting discussions

According to the author, the problem of differences in community organizations can be resolved by discussing it. Allah says in QS. Ali Imran/ 3:159.

فَاَعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي , وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ , فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ
إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ , الْأَمْرَ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ

"So, by the grace of Allah you (Prophet Muhammad) were gentle with them. Had you been harsh and hard-hearted, they would have stayed away from you. Therefore, forgive them, ask forgiveness for them, and consult with them in all (important) matters. Then, when you have made up your mind, put your trust in Allah. Verily, Allah loves those who put their trust in Him."

A good home life is when the husband and wife can understand each other's differences. When the relationship between the two is created in the same equality, not only understanding each other but growing sensitivity to differences of opinion is the goal in the household.

c. Providing Explanations to Parents and Moving.

Resolving problems related to parents interfering in their child's household, then the husband tries to provide understanding to his parents. With the husband giving understanding to his parents is a good action to solve the problems that occur in his household.

Basically, parents should not be involved in their children's household affairs. Allah Swt says in QS. An-Nisa/4:34.

فَإِنْ أَطَعْتَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ
وَالتِّي تَخَافُونَ نُشُورَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاصْرَبُوهُنَّ
كَانَ عَلَيَا كَبِيرًا

"Those women whom you fear may be unruly, advise them, leave them in bed, and (if necessary) beat them. But if they obey you, then do not look for reasons to distress them. Indeed, Allah is Most High, Most Great."

Islam has explained that preventing divisions is a correct and even recommended action to take. This is done in order to prevent family disunity.

5. DISCUSSION

Ased on the results of researchers' observations in the field, It can be concluded that the problematics of differences in social organizations are parties who are too

fanatical about their organizations, small problems and in-law interference in the household. the result of this problematics is the occurrence of continuous problems, in-laws who are not familiar with their sons-in-law, misunderstandings with in-laws, but differences in problems can make the relationship better. The solution that can be applied in this problem is to discuss every problem, and provide understanding to parents.

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