

FAMILY EDUCATION IN THE BOOK 'UQŪD AL-LUJJAIN FĪ BAYĀNI HUQŪQI AL-ZAUJAIN

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Informasi artikel

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*Pendidikan dalam
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ABSTRAK

Membangun keluarga yang tenteram, harmonis, dan penuh cinta atau sesuai dengan tuntunan al-Qur'an dan Sunnah Nabi Muhammad SAW merupakan dambaan bagi setiap pasangan suami istri muslim dalam sebuah rumah tangga. Keluarga selalu menganut ajaran Islam untuk mengarungi kehidupan yang hakiki. Tujuan penelitian ini adalah untuk mengetahui konsep pendidikan dalam keluarga secara Islami melalui karya pemikiran Nawawi dalam kitab 'Uqud Al Lujjayn Fiy Bayaani Huquuqi Al Zaujayyn, terkait relevansinya dengan konsep pendidikan. Dalam keluarga saat ini. Tujuan penelitian ini adalah untuk mengetahui konsep pendidikan dalam keluarga secara Islami melalui karya pemikiran Syeikh Nawawi Al-Bantani dalam kitab 'Uqud Al Lujjayn Fiy Bayaani Huquuqi Al Zaujayyn, terkait relevansinya dengan konsep pendidikan dalam keluarga saat ini Hasil penelitiannya, konsep pendidikan Islam dalam keluarga menurut pemikiran Syeikh Nawawi Al-Bantani dalam kitab Uqud Al Lujjayn Fiy Bayaani Huquuqi Al Zaujayyn masih sangat relevan sebagai acuan pendidikan dalam keluarga saat ini. Dalam rangka mewujudkan keluarga yang sakinah, mawaddah, warahmah, sesuai dengan tuntunan al-Qur'an dan Sunnah Nabi Muhammad SAW. Paradigma pemikiran Syeikh Nawawi Al-Bantani yang spiritual, tradisional, sufistik dengan keyakinannya yang khas pada sumber teks (Al-Quran dan Hadits) dan non-teks (tokoh besar atau ulama) menurut pemahaman Ahlu Sunnah Wal Jama'ah menjadikannya unik, di tengah munculnya para pembaharu dan pembaharu ajaran Islam pada masanya.

ABSTRACT

Keywords:

*Education in the family,
Uqud Al Lujjayn Fiy
Bayaani Huquuqi Al
Zaujayyn.*

Building a family that is calm, harmonious, and full of love or in accordance with the guidance of the al-Qur'an and the Sunnah of the Prophet Muhammad is a dream for every Muslim married couple in a household. The family always adheres to the teachings of Islam to navigate the essential life. The purpose of this research is to find out the concept of education in the family in an Islamic way through the work of the thoughts of Nawawi in the book 'Uqud Al Lujjayn Fiy Bayaani Huquuqi Al Zaujayyn, related to its relevance to the concept of education in families at this time. The purpose of this research is to find out the concept of education in the family in an Islamic way through the work of the thoughts of Syeikh Nawawi Al-Bantani in the book 'Uqud Al Lujjayn Fiy Bayaani Huquuqi Al Zaujayyn, related to its relevance to the concept of education in families at this time. The results of his research, the concept of Islamic education in the family by the thought of Syeikh Nawawi Al-Bantani in the book "Uqud Al Lujjayn Fiy Bayaani Huquuqi Al Zaujayyn" is still very relevant as a reference for education in the family at this time, in order to create a sakinah family, mawaddah, warahmah, in accordance with the guidance of the al-Qur'an and the Sunnah of the Prophet Muhammad. Syeikh Nawawi Al-Bantani's paradigm of thought which is spiritual, traditional, Sufistic with his distinctive belief in text sources (Al-

Quran and Hadith) and non-text (large figures or scholars) according to *Abhu Sunnah Wal Jama'ah's* understanding makes it unique, in the middle. the emergence of reformers and reformers of Islamic teachings in his time.

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A. Intruduction

As a divine religion, Islam has a system of combining the esoteric dimension and the exoteric dimension (*syari'ah* and morals). Yazid (2020) states that the esoteric dimension of Islamic teachings contains the most basic rules regarding the system of faith and belief in the entity of Allah Almighty as the creator of the universe. Therefore, in Islam, the true and sincere meaning of faith is intended to stimulate the most basic sense of religious spiritualism in the form of total servitude and devotion to Allah SWT.

At a practical level, Islam has a balance point between the dimensions of esotericism-faith and exoterism-*syari'at* and morals. If esotericism-akidah accentuate things that are belief (abstract), then exoterism-*syari'at* and morals have a concentration on regulating human struggles in their daily lives. Islam provides a very ideal concept of the pattern of husband and wife relationships in the family as a manifestation of the dimensions of exotericism-*syari'at* and morals. Where the ideal family concept in Islamic teachings is the *sakinah* family, *mawaddah wa rahmah*.

Shihab (2015) states that Islam (*Syari'ah al-Islam*) strongly opposes all forms of inhuman practices of the Arab Jahiliyyah, because the essence of the family in the main teachings of Islam is a very important institution. Islam as a religion of nature, in the sense that its guidance is always in line with human nature, considers that marriage between a man and a woman is a natural way of life. Razak (2013) also reveals that Islam guides the formation of this family institution in a detailed and systemic manner. Detailed in the sense that there is a systematic description of the demands for behavior from the cradle to the later burial.

In order to avoid conflicts and unrest in the family, it is fitting that every married couple wishing to get married should first be equipped with sufficient knowledge of their rights and obligations in a family, as an initial foundation as well as a solid foundation in fortifying household life later from being exposed to disputes, squabbles, quarrels, and divorces.

Shihab (2015: 79) states that Islam strongly opposes all forms of inhuman practices of the Arab Jahiliyyah, because the essence of the family in the main teachings of Islam is a very important institution. Islam as a religion of nature, in the sense that its guidance is always in line with human nature, considers that marriage between a man and a woman is a natural way of life. Razak (2013: 17) Islam guides the formation of this

family institution in a detailed and systemic manner. Detailed in the sense that there is a systematic description of the demands for behavior from the cradle to the later burial. Machrus (2018: 17) stated thus, if the process which is described in detail and systemic in reality is not carried out by a husband and wife couple, it is likely that there will be many conflicts that are difficult to resolve, this phenomenon is clearly illustrated from the data report of the Supreme Court's Religious Courts in the last five years, namely The number of married couples who divorced in religious courts reached three hundred thousand, more than two million married couples. This data shows that the divorce rate has almost doubled since 2006, namely from 8% to 15% in 2015. In addition, it is also obtained data that from 45% of cases of disputes that occur in households, 12-15% end in divorce. The increase in the number of disputes and divorces in the last ten years indicates the failure of married couples to achieve their marriage goals.

It is truly unfortunate if it is returned to the initial noble value of the purpose of the marriage, namely to create a *sakinah, mawaddaah, warohmah* family, namely a family where each member always develops the basic abilities of his human nature, in order to make himself a responsible human being. responsible for the welfare of fellow humans and nature, so that family members always feel safe, serene, peaceful, and happy. In order to avoid conflicts and shocks in the family, it is fitting that every married couple who wants to get married should first be equipped with sufficient knowledge of their rights and obligations in the family, as an initial foundation as well as a solid foundation in fortifying future household life from exposure. disputes, squabbles, quarrels, and divorces.

Among the sources of reference that can be used as guidelines in fostering a household by husband and wife to create a *sakinah mawaddah warohmah* family in accordance with the guidance of Allah SWT in the al-Qur'an and Hadith of the Prophet Muhammad is the book '*Uqud al-lujjain Fii Bayaani Huquuqi al- Zaujain*' by Syekh Nawawi al-Bantani. Based on the above background, the authors are interested in researching the concept of education in the family in an Islamic way in accordance with the guidance of the al-Qur'an and Hadith of the Prophet Muhammad through the work of Shaykh Nawawi Al-Bantani in the book '*Uqud al-lujjain Fii Bayaani Huquuqi.al-Zaujain*' related to its relevance to the concept of education in the family at this time.

B. Discussion

1. Patterns of Husband and Wife Relationships in the Family

Zuhrah (2013: 178) Islam views that there are no substantive differences in the pattern of relationships between husband and wife. Wives have rights over their husbands in proportion to the rights that husbands have over them. The

relationship pattern that occurs between husband and wife is equal. This parallel between husband and wife in a family does not mean that husband and wife are positioned in the same treatment. Treating husband and wife equally in all circumstances can actually lead to the emergence of gender biased assumptions. Aligning between husband and wife in household work in one situation, for example, the husband is obliged to take care of his child, just as the wife has the obligation to take care of her child. This means that the obligation to care for children is not absolutely the responsibility of the wife, but is a collective obligation. So that between husband and wife there is a parallel partnership relationship, not a structural relationship such as the relationship between superiors and subordinates, but the relationship that is built is a functional relationship, namely a complementary relationship according to their respective roles and functions.

The ideal family begins with a legal and recognized marriage. Forming a family that is bound by a valid and recognized marriage, it should comply with the applicable conditions, both in terms of religion and in State law. A human couple who is married by fulfilling the conditions according to the religious orders and the laws of the State will have a good impact on all parties. A family whose existence is accepted both by Allah SWT and by the State and society will certainly feel at ease. If each member fulfills their respective rights and obligations, an ideal family will be realized.

Ramayulis (2012: 33) etymological Islamic Education, namely, (1) *al-Tarbiyyah*, (2) *al-Ta'lim*, and (3) *al-Ta'dib*. These three words have interrelated meanings and contain very deep meanings. Yunus (2010: 277) *al-Tarbiyyah* is rooted in three words, namely, First, from the word *raba yarbu* which means increasing or growing, Second, from the word *rabiya yarbi* which means growing and developing, and third, from the word *rabba yarubbu*, which means improving, guiding, controlling, preserve and maintain. Furthermore, *al-Ta'lim*, comes from the word *'allama yu'allimu ta'liiman*.

The words (1) *al-Tarbiyyah*, (2) *al-Ta'lim*, and (3) *al-Ta'dib*, as used to define Islamic education have been agreed upon by various circles in the world of Islamic education, but of the three words the most dominant and widely used to define Islamic education is the word *al-Tarbiyyah*. So the authors argue that the use of these three words to define Islamic education is appropriate and represents the essence of education in Islamic teachings itself, as it is said that in Islamic education it is not only about guidance from adults to children to achieve certain goals in the world. but has further targeted a greater final goal, namely to achieve salvation in this world and the hereafter.

2. Rights and Responsibilities of Husband and Wife in the book '*Uqud Al-Zaujayyn Fii Bayaani Huquuqi Al-Zaujayyn*

Nawawi (1994: 3) explained that a husband should be able to treat and interact with his wife in a good or proper way. What is meant by the proper way in the first word of Allah SWT is to be fair in managing time for wives, providing a living, and being gentle in talking with them. Meanwhile, what is meant in the second word of Allah SWT is that the wife has rights that are equal to her obligations, except in sexual relations; the right to be treated properly according to the Shari'a and the right to be free from hurting one another. Regarding this, Ibn Abbas once said, "I like to dress up for my wife, as she likes to dress for me." However, the husband has more rights over the wife, in which the wife is obliged to obey them. This is because the husband is responsible for providing a dowry and a living for the welfare of their life.

The Prophet Muhammad SAW reminded us to carry out his will with regard to wives, namely to love and treat them well, because they are weak people and need other people to provide for the things they need. The Prophet Muhammad SAW compared them to prisoners, because basically they were prisoners of their husbands or loans mandated by Allah SWT. If they do heinous acts like Nusyuz, then the husband is allowed to do the act of separating beds indefinitely according to their needs. If there are signs of improvement, then the separation of the bed is

stopped. According to some scholars, the maximum period of separation from beds is one month. Likewise, husbands are allowed to beat their wives with harmless blows if separation from bed does not deter them. However, if they are obedient to their husbands, then the husbands are prohibited from looking for any means to wrong them (Nawawi: 1994: 4).

3. Husbands are obliged to provide clothing and food to their wives

A wife has the right to receive material provision in the form of clothing and food from her husband. Thus, a husband is obliged to be able to fulfill his wife's material needs in the form of dhohir livelihoods such as providing food (food) to his wife if the husband eats, as well as providing clothes to his wife if the husband is dressed. Therefore, among the obligations of a husband to his wife, are: First, to provide clothing and food, Second, not to hit the face, Third, not to speak ill of things that he hates. Like the saying, "May Allah SWT disgrace you". Fourth, do not separate beds except in the house. As for avoiding speaking, the law is haram, except with justifiable reasons.

Husbands should provide good education to their wives. Good education here means, the husband must provide good moral and role models to his wife and family, always be gentle and wise in solving a problem in the family. Husbands should be patient and strong in facing trials and challenges, especially those that come from their family. Such as being patient in dealing with the wife's bad morals, being patient in educating the wife and family, and being patient in loving the family. Rasulullah SAW explained in one of his hadiths, that a husband who is able to endure and be patient in facing his wife's ugliness and character, then the husband will be rewarded like the reward that has been given by Allah SWT to Prophet Ayub AS because of his extraordinary patience.

Husbands are allowed to beat their wives for the following reasons and considerations: 1) The wife refuses to groom and make up., 2) The wife refuses to go to bed (to have sex with her husband and wife), 3) The wife leaves the house

without the permission of the husband, 4) Wife berates others, 5) The wife hits her crying child, even though the child is still small, 6) The wife tore the husband's clothes, 7) The wife holds the husband's beard (as an insult), while saying, "Hey donkey, O stupid!", Even though the husband cursed his wife first, 8) The wife opens her face to another man who is not her mahram, 9) The wife talks or chats with other men who are not her mahram, 10) The wife talks to the husband of another person so that other people can hear her voice, 11) The wife gives something that was taken from her husband's house to another person without her husband's permission, 12) The wife does not want to pray.

In the case of beating a wife for leaving prayers, there are two opinions. A more correct opinion is that it is permissible to beat the wife for leaving prayer, if the wife has been reminded by her husband but still does not heed it.

The concept of family education discussed by Nawawi in the book *Uqud al-lujjain Fii Bayaani Huquuqi al-Zaujain* is in order to create an ideal family life in accordance with the guidance of the al-Qur'an and Hadith of the Prophet Muhammad, namely *sakinah, mawaddah, wa rahmah*, which in its realization is based on the principle of equality and equality in accordance with the rights, obligations and duties and functions without leaving the qodrat of each husband. Husband must be able to become a foundation of hope as well as a protector for the wife in earning a living and creating a sense of security, as well as a wife must be able to be a guardian of peace for her husband and an educator for her children.

As stated by another well-known commentator, al-Shabuni in his commentary book, *Shafwatul Al-Tafaasir*, that the word "*libaasun*" in the above verse is interpreted as a *majaaz isti'arab badi'ah*, where a husband and wife are "likened" to clothes, because they hug each other, and mix in a closeness, as clothes rub against the body. These clothes are a form of *majaaz isti'arab*. What is meant by "clothing" itself is the closeness between husband and wife in fostering the household. In this verse also, the al-Qur'an has described and explained the pattern of husband-wife

relationships in Islam that are balanced, equal, and equal in accordance with their respective functions, rights and obligations.

As part of worship, marriage in Islam is a medium of hope for all goodness and benefit. For this hope, he is often referred to as worship and sunnah. For that, marriage must be based on a spiritual as well as a material vision. This vision is what Rasulullah SAW referred to as 'deen, to balance the low desire for marriage which is merely an improvement in family status (*nasab*), acquisition of wealth (*mal*), or biological satisfaction (*jamal*).

Although the editor of this hadith talks about the attractiveness of women who want to marry, these characteristics and attractiveness can also be expected to men. Thus, the estuary of this hadith text is a matter of four factors which motivate marriage, namely: property, social status, biological desires, and religion or religion. In the context of this hadith, the word deen is faith in Allah SWT which can form a stable personality in all circumstances. A tough, confident, humble and patient spirit. In the context of the inen as a daily ritual worship starting from compulsory worship such as prayer, zakat, fasting, hajj, to daily dhikr, then it becomes a medium for strengthening the personality in question.

The word deen can also be interpreted as a moral commitment or values of goodness and togetherness in a family. This commitment will be the foundation or foundation in navigating a family life that may face various upheavals and problems in the future. If associated with Q.S. ar-Ruum verse 21, then the deen is the commitment of the two prospective brides to always bring peace (*sakinah*) and live love in the household (*mawaddah wa rohmah*). This vision of mawaddah warohmah (inner peace and love) must be the most fundamental intention.

Therefore, couples who are about to get married, should re-examine each other's intentions, correct and straighten out their intentions so that the marriage is carried out not only as an outlet for biological needs, but also as a form of worship because

of Allah SWT. Couples who straighten their intention to marry because of Allah alone are expected to understand that the vision of a marriage that provides peace to themselves and their family and is full of love, cannot be achieved without a joint commitment to guarding themselves from the partner to commit persecution. Without a correct understanding of the essence of marriage and based on sincere intentions because of Allah SWT, the potential for acts of persecution to the spouse becomes even greater.

A good knowledge of the meaning of marriage accompanied by a description of the duties, functions, rights and obligations of husband and wife in fostering the household is something very important for every married couple, so the book '*Uqud Al-Lujjain Fii Bayaani Huquuqi Al Zaujain*' by Nawawi is a reference that is very good and appropriate for use by every married couple in fostering their household in order to achieve happiness in the family, as is the goal of marriage that is coveted by every married couple, namely the creation of a *sakinah mawaddah warohmah* family. Even though in terms of the discussion it seems to place men above women, it is even said that the text of the book contains dhoif hadith content, but in the opinion of the author this is not an obstacle to not practicing the contents of the discussion of the book. The author assesses, even though it is dhoif in nature, the hadith can still be practiced as *fadhoilul a'mal*, or as an addition to good deeds. Obviously, in the author's research, the book '*Uqud Al-Lujjain Fii Bayaani Huquuqi al-Zaujain*' by Nawawi is a source for the creation of a good, comfortable, serene, pleasant home life, and in accordance with the guidance of the al-Qur'an and Rasulullah SAW hadith, namely the realization of the *sakinah mawaddah warohmah* family.

The book '*Uqud Al-Lujjain Fii Bayaani Huquuqi al-Zaujain*' is the ijtiḥad of Nawawi in understanding the texts of husband and wife relationship patterns in building a household or family that should be appreciated and appreciated. But as an ijtiḥad, the book '*Uqud Al-Lujjain Fii Bayaani Huquuqi al-Zaujain*' certainly has a very close and strong correlation with the reasoning and religious views held by Nawawi as the author, the method of understanding the text he holds, sources reference books

taken and the social conditions that occurred when Nawawi wrote the book *'Uqud Al-Lujjayn Fii Bayaani Huquuqi al-Zaujayyn*. But the author considers that the book *'Uqud Al-Lujjayn Fii Bayaani Huquuqi al-Zaujayyn* is still very relevant to be used as a scientific reference in the study of family education. Because the overall content of the discussion aims to create a pattern of good, harmonious, and harmonious relationships between husband and wife couples based on information that Nawawi took from very strong sources, namely the al-Qur'an and Hadith of the Prophet Muhammad. as a way of life and guidelines for every Muslim in arguing (proposition) for worship. So, it is clear that the orientation of the discussion of *'Uqud Al-Lujjayn Fii Bayaani Huquuqi al- Zaujayyn* is in order to create harmony in the family (husband and wife) in fostering a household, in order to achieve the title of *sakinah* family, *mawaddah*, *wa rahmah*, as a guideline and the path to worldly happiness and *ukhrowi*.

4. Conclusion

Efforts to realize the life of the *sakinah*, *mawaddah*, *warohmah* family in accordance with the guidance of the al-Qur'an and the Hadith of the Prophet Muhammad, the book *'Uqud al-Lujjayn Fii Bayaani Huquuqi al- Zaujayyn* by Nawawi is still very relevant to be used as a reference material and material for education in the family at this time, where in its discussion, the book *'Uqud al-Lujjayn Fii Bayaani Huquuqi al-Zaujayyn* discusses the pattern of husband and wife relationships in a family based on the contents of the verses of the al-Qur'an and the Hadith of the Prophet Muhammad, with the hope of each husband and wife The wife in fostering her household is able to understand the duties, functions, and rights and obligations of each properly based on the al-Qur'an and the Hadith of the Prophet Muhammad. It is hoped that with a good understanding of the duties, functions, as well as the rights and obligations, each husband and wife couple will be able to achieve the standard of family life of *sakinah*, *mawaddah*, and *rahmah* according to the guidance of the al-Quran and the Hadith of the Prophet Muhammad.

The implication arising from the discussion of the book *'Uqud al-Lujjayn Fii Bayaani Huquuqi al-Zaujayyn* is the creation of a good and harmonious husband and wife

relationship pattern in the family, where Islam places husband and wife in the family in an equal relationship pattern according to their duties, functions, rights, and their respective obligations, not a pattern of superior and subordinate relationships, like a garment that serves to complement each other's strengths and cover up each other's shortcomings, avoiding the assumption that there is a stronger or weaker between one and another, so that a pattern of family relationships will be created which is harmonious, calm, serene and happy.

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