

Navigating Domestic Conflict: The Implementation of Maqasid al-Syari'ah in Sidorejo Village

Ahsan¹, Zaenab², Asep Hediturmudi³, Hadrawi⁴, Abdul Salam⁵

¹ Department of Islamic Family Law, Sekolah Tinggi Agama Islam Al-Azhar Gowa, Indonesia

E-mail: ahsankamuddin821@gmail.com

² Department of Sharia Economics, Sekolah Tinggi Agama Islam Al-Azhar Gowa, Indonesia

E-mail: palopozaenab@gmail.com

³ Faculty of Sharia, Institut Agama Islam Negeri Ternate, Indonesia

E-mail: asepht76@iain-ternate.ac.id

⁴ Department of Islamic Family Law, Sekolah Tinggi Agama Islam Al-Azhar Gowa, Indonesia

E-mail: hadrawielazhar@gmail.com

⁵ Department of Islamic Family Law, Sekolah Tinggi Agama Islam Al-Azhar Gowa, Indonesia

E-mail: Abdulsalamkendari93@gmail.com

Corresponding Author:

ahsankamuddin821@gmail.com

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Abstract: This study explores family dispute resolution strategies in Sidorejo Village, Wonomulyo Subdistrict, through the lens of *Maqasid al-Syari'ah*. Employing a qualitative field research design, data were gathered via in-depth interviews with key community figures including the Village Head, KUA Religious Advisor, and Village Imam as well as affected residents. The findings reveal two key points: First, family disputes in Sidorejo are primarily driven by economic pressures, ideological differences, and communication breakdowns. Second, the resolution efforts, characterized by deliberation (*musyawarah*) and mediation, align with the five preservation principles of *Maqasid al-Syari'ah*: *bifaz al-din* (religion), *bifaz al-nafs* (life), *bifaz al-'aql* (intellect), *bifaz al-mal* (property), and *bifaz al-nasl* (lineage).

Keywords: Resolution of Family Disputes, Maqasid al-Syariah, Sidorejo.

Abstrak: Penelitian ini bertujuan mengungkap strategi penyelesaian sengketa keluarga di Desa Sidorejo, Kecamatan Wonomulyo, ditinjau dari perspektif *Maqasid al-Syari'ah* (kemaslahatan primer). Menggunakan desain penelitian



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lapangan dengan pendekatan kualitatif, data dikumpulkan melalui wawancara mendalam terhadap tokoh kunci masyarakat—termasuk Kepala Desa, Penyuluh Agama KUA, dan Imam Desa—serta warga yang terdampak konflik. Temuan penelitian menunjukkan dua hal utama: Pertama, perselisihan keluarga di Sidorejo sebagian besar dipicu oleh masalah ekonomi, perbedaan pola pikir, serta kurangnya komunikasi dan saling pengertian. Kedua, upaya penyelesaian yang ditempuh melalui musyawarah dan mediasi terbukti selaras dengan lima prinsip penjagaan dalam *Maqasid al-Syari'ah*, yaitu: *hifz al-din* (menjaga agama), *hifz al-nafs* (menjaga jiwa), *hifz al-'aql* (menjaga akal), *hifz al-mal* (menjaga harta), dan *hifz al-nasl* (menjaga keturunan).

Kata Kunci: Penyelesaian Perselisihan dalam Keluarga, Maqasid al-Syari'ah, Sidorejo

A. Introduction

Everyone desires a harmonious family, full of love and affection, in order to achieve comfort, tranquillity, and peace. There is a saying that my home is my castle and my paradise, which describes how the family is the most comfortable place for every human being. However, achieving happiness in the household is not an easy thing. Especially in the modern era, a family will face increasingly complex problems that can simultaneously trigger the breakdown of a household.¹

Conflict within the household is normal. Sometimes, conflict can even be an opportunity for couples to understand each other better and strengthen their relationship. However, if not handled wisely, conflict can become a poison that destroys family harmony. Minor

¹ Maudy Fathia, M Ibrahim Aziz, and Ais Surasa, “Konflik Dalam Keluarga Modern Dan Akar Permasalahannya,” *NALAR FIQH: Jurnal Hukum Islam* 14, no. 1 (2023): 13–20.

disagreements that are not resolved immediately can develop into major problems that are difficult to overcome.²

Problems that occur in households, between husband and wife, not only cause domestic disharmony, but can also lead to divorce. These domestic problems occur in both young and mature married couples, with each couple facing various types of problems in their married life.³

Conflicts will always arise in any relationship between individuals, and family relationships are no exception. Conflicts within the family can be caused by disobedience or misunderstandings between husband and wife in carrying out their rights and obligations. Conflicts that arise within the family must be resolved as quickly as possible. If conflicts are ignored or not immediately resolved, they will escalate. Other conflicts will arise as a result of unresolved conflicts. Conflicts will become more complex and more difficult to resolve.⁴

² Ato' Rohmatulloh, "Penyelesaian Konflik Rumah Tangga Karena Perselingkuhan Dengan Pendekatan Resolusi Konflik: Studi Di Desa Penanggal Kecamatan Candipuro Kabupaten Lumajang" (Universitas Islam Negeri Maulana Malik Ibrahim, 2024).

³ Musaitir, "PROBLEMATIKA KEHIDUPAN RUMAH TANGGA PADA PASANGAN SUAMI ISTRI PERSPEKTIF HUKUM KELUARGA ISLAM (Studi Di Desa Pelambik Kecamatan Praya Barat Daya Kabupaten Lombok Tengah)" (UNIVERSITAS ISLAM NEGERI MATARAM, 2020).

⁴ LULU UL JANAH, "KONFLIK RUMAH TANGGA PADA PASANGAN PERNIKAHAN DINI DI DESA DARMA KECAMATAN KERTANEGERA KABUPATEN PURBALINGGA" (INSTITUT AGAMA ISLAM NEGERI PURWOKERTO, 2021), <https://repository.uinsaizu.ac.id/11315/>.

Domestic disputes that are not resolved immediately can lead to divorce. Divorce can cause problems for children, marital property, and the status of one of the former spouses as a widow or widower.⁵

Preventive measures are certainly prioritised over waiting for post-divorce recovery options. In order to explore this, research into options for resolving domestic conflicts based on maqasid al-Syariah (primary interests) has become an option that brings together the highest source of law, namely Pancasila, with a vital element in Islamic law, namely maqasid al-Syariah. With the percentage of the majority of Muslims in Indonesia, the aspect of Islamic law is considered as part of the Living Law which is very closely related to the percentage of Muslims who are the majority. So Maqasid al-Syari'ah was chosen as a perspective, because of the role of maqasid al-Syari'ah in applying Islamic law to the appropriate legal object.⁶ Maslahat as the substance of Maqasid al-Syari'ah can be divided according to its review. When viewed from the aspect of its influence on human life.⁷ When viewed from the aspect of their influence on human life, maslahat can be divided into three levels: primary, secondary, and tertiary.⁸ Primary interests include five matters, namely protecting religion, life, offspring, property, and

⁵ Muhammad Habibi Miftakhul Marwa, “MODEL PENYELESAIAN PERSELISIHAN PERKAWINAN PERSPEKTIF HUKUM ADAT DAN HUKUM ISLAM,” *Jurnal USM Law Review* 4, no. 2 (2021), <https://journals.usm.ac.id/index.php/julr/article/view/4059>.

⁶ Abd. Rauf Muhammad Amin, *Esai-Esai Maqasid Al-Syariah*, I (Depok: PT RajaGrafindo Persada, 2022).

⁷ Ghofar Shidiq, “Teori Maqashid Al-Syari’ah Dalam Hukum Islam,” *Majalah Ilmiah Sultan Agung*, 2009.

⁸ Shidiq.

intellect.⁹ Therefore, as a priority, maslahat primer was used as the perspective in this study.

The connection between Pancasila and Maqasid al-Syariah, particularly in terms of primary interests, is reflected in all five principles of Pancasila: belief in one God (hifzuddini), humanity (hifzunnafsi), nationality (hifzunnasli), democracy (hifzul-'aqli), and social justice (hifzulmali).¹⁰ This connection is the reason for establishing maqasid al-Shariah (primary interests) as the basis for the perspective in this study. The resolution of domestic disputes in Sidorejo is used as a sample in the study of dispute resolution based on maqasid al- Syari'ah.

According to data from the West Sulawesi Central Statistics Agency (BPS) for 2025, the region with the highest divorce rate due to domestic violence and continuous disputes and arguments in 2024 is Polewali Mandar Regency, with 405 cases of continuous disputes and arguments and 37 cases of domestic violence.¹¹ The upward trend shows significant figures, with 306 cases of disputes

⁹ Muhammadi, *Pengantar Studi Islam* (Banda Aceh: Yayasan Pena, 2013); Agung Kurniawan and Hamsah Hudafir, "Konsep Maqashid Syariah Imam Asy-Syatibi Dalam Kitab Al-Muwafaqat," *Al-Mabsut: Jurnal Studi Islam Dan Sosial* 15, no. 1 (2021): 29–38.

¹⁰ Syaiful Arif, *Islam Dan Pancasila: Perspektif Maqashid Al-Syariah* Prof.K.H. Yudian Wahyudi, Ph.D, 1st ed. (Yogyakarta: Cakrawala, 2023).

¹¹ Badan Pusat Statistik Provinsi Sulawesi Barat, "PROVINSI SULAWESI BARAT DALAM ANGKA Sulawesi Barat Province in Figures 2025," 20th ed. (Badan Pusat Statistik Provinsi Sulawesi Barat, 2025).

and arguments and 33 cases of domestic violence in 2023.¹² Even the number of divorce cases has shown a significant increase. From 2023, there were 618 cases¹³ and in 2024, there were 663 cases.¹⁴ This negative trend indicates that the resolution of domestic disputes has become a problematic issue that causes concern due to the significant increase. Therefore, the study of domestic dispute resolution based on maqasid al-Syari'ah is a step towards formulating regulations in law enforcement. Because law as social control, social engineering and social welfare plays an active role in determining human behaviour that deviates from the rules of law. So that the law can impose sanctions or actions against violators. In the process of social change, which occurs everywhere, especially in conditions of progress that demand relatively rapid changes and facilitate the process of social interaction, a harmonious, safe and prosperous society (baldatun toyibatun warabbun ghafur) can be realised.¹⁵

Based on this, researchers consider it necessary to conduct further research in a study entitled "Resolution of Family Disputes in Sidorejo Village, Wonomulyo District from the Perspective of Maqasid Al-Syari'ah".

¹² Badan Pusat Statistik Provinsi Sulawesi Barat, "PROVINSI SULAWESI BARAT DALAM ANGKA Sulawesi Barat Province in Figures 2024," 2024.

¹³ Badan Pusat Statistik Provinsi Sulawesi Barat.

¹⁴ Badan Pusat Statistik Provinsi Sulawesi Barat, "PROVINSI SULAWESI BARAT DALAM ANGKA Sulawesi Barat Province in Figures 2025."

¹⁵ Ashadi L Diab, "Peranan Hukum Sebagai Social Control, Social Engineering Dan Social Welfare," *Al-'Adl* 7, no. 2 (2014): 53–66.

The novelty of this research can be seen through the literature review, namely the results of previous relevant studies. Among the studies relevant to Resolution of Family Disputes in Sidorejo Village, Wonomulyo District from the Perspective of Maqasid Al-Syari'ah. Ato' Rohmatulloh highlight Efforts to penyelesaian konflik rumah tangga karena perselingkuhan dengan pendekatan resolusi konflik (Studi di Desa Penanggal Kecamatan Candipuro Kabupaten Lumajang).¹⁶ Maudy Fathia et al. focuses on highlighting Child Stunting Reduction in Aceh Province: Challenges and a Way Ahead.¹⁷ Meanwhile, Muhammad Habibi Miftakhul Marwa focus on highlighting model penyelesaian perselisihan perkawinan perspektif hukum adat dan hukum Islam.¹⁸ On the other hand, Lulu Ul Janah highlight konflik rumah tangga pada pasangan pernikahan dini di desa darma kecamatan kertanegara kabupaten purbalingga.¹⁹

The fundamental difference from the five previous studies is that this study specifically focuses on highlighting Resolution of Family Disputes in Sidorejo Village, Wonomulyo District from the Perspective of Maqasid al-Syari'ah. Therefore, based on this novel approach, the results of this study can contribute to the

¹⁶ Rohmatulloh, "Penyelesaian Konflik Rumah Tangga Karena Perselingkuhan Dengan Pendekatan Resolusi Konflik: Studi Di Desa Penanggal Kecamatan Candipuro Kabupaten Lumajang."

¹⁷ Fathia, Aziz, and Surasa, "Konflik Dalam Keluarga Modern Dan Akar Permasalahannya."

¹⁸ Marwa, "MODEL PENYELESAIAN PERSELISIHAN PERKAWINAN PERSPEKTIF HUKUM ADAT DAN HUKUM ISLAM."

¹⁹ JANAH, "KONFLIK RUMAH TANGGA PADA PASANGAN PERNIKAHAN DINI DI DESA DARMA KECAMATAN KERTANEGARA KABUPATEN PURBALINGGA."

understanding of the role of the Resolution of Family Disputes from the perspective of Maqasid al-Syari'ah.

B. Method

This study employs a qualitative approach with a field research design to deeply examine family dispute resolution in Sidorejo Village, Wonomulyo Subdistrict. Primary data were collected through observations and interviews with authoritative figures and affected parties, including the Head of Sidorejo Village as a community leader, the Religious Advisor from the Wonomulyo Subdistrict KUA, the Village Imam, and local residents (Yulianti and Wati) who experienced family dispute dynamics. The obtained data were then analyzed using a descriptive-qualitative method within the theoretical framework of Maqasid al-Syari'ah, where field findings regarding deliberation and mediation were classified and interpreted based on their alignment with the five primary principles of benefit: *bifz al-din* (protection of religion), *bifz al-nafs* (protection of life), *bifz al-'aql* (protection of intellect), *bifz al-mal* (protection of property), and *bifz al-nasl* (protection of lineage).

C. Causes of Family Disputes in Sidorejo Village, Wonomulyo Subdistrict

In Sidorejo Village, Wonomulyo Subdistrict, family disputes are often triggered by various factors, ranging from trivial to significant issues. The following are some of the causes of disputes:

1. Economic Issues

Lack of economic prosperity is often the main source of family conflict in Sidorejo Village. Insufficient income, unequal financial

management, and economic pressure from daily living expenses are the main causes of arguments. The inability to meet basic family needs, such as food, education, and other essentials, causes tension and conflict between family members. As stated by Nurdin: "One of the disputes that often occurs in households, leading to divorce, is disputes caused by economic factors, which often trigger disputes and cause tension..."²⁰

As Yulianti also stated, "I feel that my husband is unwilling to work harder in fulfilling his responsibilities as the head of the family in meeting our needs, which makes me frustrated and angry"²¹

2. Differences of Opinion and Thought

Within families, differing decision-making styles can sometimes trigger disputes that lead to frequent arguments, creating an uncomfortable atmosphere within the family, as experienced by Yulianti. She said:

"Sometimes my husband and I often have differences of opinion and thought, such as issues regarding unmet family needs. Things that should have been taken care of, but my husband keeps saying 'later' and 'later,' leading to long debates where neither of us is willing to compromise."²²

This often occurs within family members because differences of opinion and unwillingness to compromise cause disputes.

3. Lack of Communication and Understanding

²⁰ "Hasil Wawancara-Nurdin Kepala Desa Sidorejo Kecamatan Wonomulyo Kabupaten Polewali Mandar, 11 Juli 2025," n.d.

²¹ "Hasil Wawancara-Yulianti, Warga Desa Sidorejo Kecamatan Wonomulyo, 11 Juli 2025," n.d.

²² "Hasil Wawancara-Yulianti, Warga Desa Sidorejo Kecamatan Wonomulyo, 11 Juli 2025."

Life in a household is certainly greatly affected by a lack of communication, which causes couples to argue and leads to a lack of mutual understanding, thereby exacerbating existing conflicts and triggering disputes that escalate to such an extent that they can destroy the harmony of a relationship. As Nurdin said:

“Sometimes I encounter couples who are not getting along. This is caused by misunderstandings or miscommunication between the couple and a lack of mutual understanding, such as disputes caused by information from social media that leads to misunderstandings, causing conflict between them. This is what makes the couple become disharmonious again.”²³

D. A Review of Maqasid al-Syari'ah on Efforts to Resolve Disputes within Families in Sidorejo Village, Wonomulyo Subdistrict

Several efforts carried out in Sidorejo Village can be seen as follows.

1. Deliberation/Discussion

This deliberation/discussion is an effort to resolve disputes within families in Sidorejo Village, a deliberation on resolving family conflicts. This effort can provide significant benefits, as stated by Wati, namely:

“Sometimes my child tells me about her family problems, and I usually give advice to my own child, but when my child wanted to separate, we as parents tried to help by discussing (deliberating) and giving advice to both my child and her husband.”²⁴

²³ “Hasil Wawancara-Nurdin Kepala Desa Sidorejo Kecamatan Wonomulyo Kabupaten Polewali Mandar, 11 Juli 2025.”

²⁴ “Hasil Wawancara-Wati Ibu Dari Yulianti, Warga Desa Sidorejo Kecamatan Wonomulyo, 11 Juli 2025,” n.d.

Based on the results of the interviews, it can be understood that these efforts were made to resolve disputes within the family. The aim was to discuss the issues at hand and work together to find solutions so that the disputes could be reconciled and resolved amicably.

2. Mediation

This mediation is one of the efforts to resolve disputes within families in Sidorejo Village, as stated by Nurdin:

“In resolving disputes, we are always ready to assist families who need our help by providing mediation, such as calling the couple to be reconciled with the family with whom they are in dispute, with the aim of resolving the couple's problems..”²⁵

This effort is a common resolution assisted by the village imam as a mediator in resolving family disputes, as stated by Samsurijal, namely:

“Sometimes we help resolve family problems when the family asks for help in resolving their disputes by investigating or finding out the problems from the family or directly from the couple themselves what makes the couple want to separate so that we can help and advise the couple not to separate.”²⁶

The results of the interview show that the efforts made in Sidorejo village took the form of mediation by calling the couple in order to help provide a solution so that the problems faced by the family could be resolved peacefully. In the mediation itself, the mediator also investigates the problems faced by the couple being

²⁵ “Hasil Wawancara-Nurdin Kepala Desa Sidorejo Kecamatan Wonomulyo Kabupaten Polewali Mandar,11 Juli 2025.”

²⁶ “Hasil Wawancara-Samsurijal, Penyuluh Agama KUA Kecamatan Wonomulyo Dan Imam Desa Sidorejo, 12 Juli 2025,” n.d.

mediated. This is because if peace can be achieved, it is better in resolving a problem, as reconciliation can end without anyone losing or winning, but rather with the realisation of kinship and harmony.

From the interview results, it can also be understood that the appointment of a hakem/mediator is part of the resolution efforts carried out in Sidorejo village to help and resolve the problems faced by the family so that they can be ended peacefully.

1. Maintaining Religion (Hifz al-din)

This effort can be said to be in line with Hifz al-din because it is in accordance with religious teachings, namely by helping to prevent damage caused by disputes within the family, such as acts of violence, which are greatly detested by Allah SWT. Mediation is an effort to reconcile/reconcile the two parties in dispute. Reconciliation is a matter that is prioritised according to Sharia law. The role of the mediator in conducting mediation is to provide advice. The religiously mandated aspect of this process is the act of giving and receiving advice.

2. Nurturing the Soul (Hifz al-nafs)

These efforts are considered to be in line with hifz al-Nafs because they are efforts to mitigate and/or minimise the occurrence of verbal and non-verbal conflicts between husband and wife that can endanger personal and collective lives, including the potential for verbal and/or non-verbal conflicts between the couple's families. The mediator, as a neutral party, serves to neutralise, defuse or mitigate conflicts between spouses and even between both families for the benefit of both parties.

3. Maintaining Reason (Hifz al-aql)

This effort is considered to be in line with hifz al-‘Aql because it is an effort to maintain common sense or mitigate misunderstandings or even information that contains or includes provocation that could lead to one of the partners or one of their families experiencing stress as a result of the dispute. The presence of a mediator who conducts mediation. This is an effort to create a clear space for thinking in order to produce mature considerations and proportional decisions. The presence of a mediator makes it possible to calm both parties and guide them in making decisions based on objective rather than subjective thinking, considering the options for resolution carefully.

4. Raising Offspring (Hifz al-nasl)

These efforts are considered to be in line with hifz al-nasl because they are efforts to preserve offspring and the quality of future generations by mitigating or restoring the impact of protracted family disputes on children, such as mental disorders or damage and trauma in their lives. This is especially true when children become victims of verbal or non-verbal abuse as a result of family disputes. The presence of a mediator who conducts mediation is a manifestation of maintaining family continuity and restoring family harmony. It also takes into account the interests of future generations.

It is not uncommon for children to be greatly affected by their parents' divorce. Children often engage in negative behaviour that can ruin their lives because they do not receive enough love and attention from their parents. Mediation can influence parents in responding to such disputes.

5. Preserving Wealth (Hifz al-mal)

These efforts are considered to be in line with hifz al-Mal because they mitigate the possibility of family disputes that could lead to the destruction of assets. In addition, disputes within the family can lead to verbal and non-verbal abuse. Furthermore, civil proceedings after divorce can have implications for finances, which can lead to a crisis in living expenses and potentially result in online loans that could ruin a person's finances. The presence of a mediator who attempts to mediate between the two parties so that they do not divorce is considered an effort that can minimise or mitigate material expenses due to the recovery from verbal and non-verbal violence experienced by one or both parties, or even their children. This also applies to civil proceedings.

The mediation process is expected to help resolve issues related to joint property in a wise manner, and may even reconcile the parties by dispelling their intention to divorce.

E. Conclusion

This study highlights that family disputes in Sidorejo Village are driven by multidimensional factors, primarily economic instability, ideological differences, and communication breakdowns between spouses. These issues act as critical stressors that threaten domestic harmony, indicating that conflicts in this region are not merely personal grievances but serve as reflections of broader socio-economic challenges that require comprehensive attention.

In terms of resolution, the community's reliance on deliberation and mediation proves to be an effective mechanism that intrinsically aligns with the framework of Maqasid al-Syari'ah. By upholding the five essential preservations hifz al-din (religion), hifz al-nafs (life),

hifz al-‘aql (intellect), hifz al-mal (property), and hifz al-nasl (lineage) these local practices do not only resolve immediate disputes but also reinforce long-term family resilience and social cohesion.

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