

STRENGTHENING A SAKINAH FAMILY TO CONFRONT THE DIFFICULTIES OF THE GLOBALISATION ERA

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Abstract

The household requires to be competent to stay solid in the face of difficult circumstances and the growth of globalization, which has spawned numerous constructions of different resources to ease the fulfilment of human needs, in this case the family, which will undoubtedly have both negative and positive effects. The Quranic method employing *The Tahlili* technique must be adopted as the way of thinking in order for this talk to be about raising a *sakinah* household. In light of the difficulties posed by the globalization era, the state of families supported by the Quranic method is more apparent. *Sakinah*, tranquilly and inner tranquilly. Six times in the Qur'an, this word is mentioned, including verses 248, 26, and 40 of surah *at-Taubah* and verses 4, 18, and 26 of surah *al-Fath*. These verses explain how *sakinah* was introduced into the hearts of the prophets and believers by Allah SWT so that they would be unwavering and brave in the face of difficulties, hardships, disasters, and ordeals. This awareness, which they both developed with the mindset of embracing all their flaws, brought life to or made evident a generation or Muslim civilization that was evolved in many areas and had the fundamentals of religious instruction.

Keywords: Difficulties; Globalization Era; *Sakinah* Family.

A. Introduction

Trials are used to identify obstacles and they must be overcome in the hopes that every effort will succeed. When linked to the most basic organization in a society—the family—which is always required. The family is a place where a person desires to find serenity and love, even in the current era of globalization, for the *Sakinah* family.¹ The rise of globalization, which has generated numerous developments of various facilities to make it easier to meet human wants, will undoubtedly have both harmful and beneficial effects, so the family must be prepared

¹ Imam Mustofa, “Keluarga *Sakinah* dan Tantangan Globalisasi”, *Al-Mawarid: Jurnal Hukum Islam* 18, (2008), 231.

to stand firmly in the face of adverse circumstances. In order for the family to survive the globalization era, adapt, and continue to be a Sakinah family.²

Thus, forming a family must be with the aim of wanting to be happy, harmonious and prosperous in this world and the hereafter. In Islam it is emphatic that it emphasizes that the family lives between a man and a woman who have made a vow in the name of Allah SWT, made a promise full of responsibility and gave birth to rights and obligations as husband and wife.³ This awareness, which they both developed with the mindset of embracing all their flaws, brought life to or made evident a generation or Muslim civilization that was evolved in many areas and had the fundamentals of religious instruction.

B. Literature Review

Even if there is a passage that discusses the sakinah family process based on mawaddah wa rahmah from the perspective of the Qur'an, it does not, to the author's knowledge, explain it in full. This thesis' title refers to the study of the sakinah family in the Qur'an. Nevertheless, it has been shown that the Sakinah family is covered in a number of research in various publications.

Abdullah Gymnastiar claims⁴ that sakinah says that for there to be harmony in the home, sakinah mawaddah wa rahmah, both parties should :

1. Get ready using the programme, specifically the *qalbu* of husband and wife, who always have faith in Allah SWT.
2. Husband and wife have different personalities so that Allah will approve of him.
3. The preparation of information, particularly religious knowledge that enables husband and wife to perform good deeds and engage in devotion.

² Haerul, Rahmatiah HL "Upaya Pasangan Tunanetra dalam Membentuk Keluarga Sakinah; Studi Kasus di Kecamatan Manggala, Kota Makassar", *Shautana: Jurnal Ilmiah Mahasiswa Perbandingan Mazhab* 2, no. 1 (2021), 34.

³ Ahmad Mubarak, *Psikologi Keluarga* (Malang:Madani, 2016), 121.

⁴ Abdullah Gymnastiar, *Sakinah, Manajemen Qolbu Untuk Keluarga* (Bandung: Khas MO, 2005), 8.

4. Discover general science.
5. Preparedness and improved abilities.

Ahmad Hasan Qarsaum's *Happiness After Marriage* offers advice on how to live happily in accordance with God's teachings, including the command to treat the wife well, the obligation of husband and wife towards eternal harmony, and the duties and obligations of husband and wife in raising a family.

C. Research Method

1. Implementing Research Methods

- a. Studying the text of the verses in the Quran that are relevant to the issues of a *sakinah* family built on love is known as text study (*Dirasah Lafdziah*).
- b. *Baiti Jannati*, a study of historical studies (*Dirasah Tarikhiyah*), focuses on the Prophet as a role model and the family life that is connected to his family.
- c. Comparative study (*Dirasah Mugaranah*), specifically comparing the various mufassirin's viewpoints by examining the parallels and discrepancies regarding the meanings that would manifest as the root of the issue.

2. Approach Method

As the subject matter is about Establishing a *sakinah* family against the challenges in the globalization era, it is becoming more and more obvious that the circumstance of families encouraged through the Qur'anic approach is clearer. The approach that needs to be used as a mindset is the Qur'anic approach by using *The Tahlili* technique. The goal of the psychological method is to then foster the family, while naturally paying attention to the health and mental preparedness of both the husband and wife. In addition, a historical sociological and teleological approach are used.

These approaches undoubtedly support each other (manual complimentary) because they use the describing, contrasting, and essential analytical methods (the method triad). The descriptive technique is crucial for explaining an object's

condition or the objective problems it contains without the possibility of drawing widely acknowledged conclusions. The importance of this methodology can be observed in the descriptions or applications of the research subject's thinkers.

The contrast technique allows for the creation of either the same or different theories and results by comparing analyses of a single object. Thus, the relevance of both and the contrasts and parallels in interpretation are made evident.⁵

The critical-analytical approach is used to assess how well preexisting ideas or interpretations satisfy socially developed issues or expectations. Additionally, the history of the individuals or thinkers has a significant impact on how interpretation is presented or processed. This method not only illustrates the benefits or drawbacks of the subject under study but also assesses the merits and shortcomings of an author's point of view.⁶

The three aforementioned methodologies turned out to be quite crucial and associated with one another because this study is comparative-critical in character. As a result, the research can result in descriptions that are worthwhile to read and even evaluate.

D. Result and Discussion

1. The Foundations of The Sakinah Family

Sakinah, tranquilly and inner tranquilly. Six times in the Qur'an, this word is mentioned, including verses 248, 26, and 40 of surah al-Taubah and verses 4, 18, and 26 of surah al-Fath. These verses explain how sakinah was introduced into the hearts of the prophets and believers by Allah SWT so that they would be unwavering and brave in the face of difficulties, hardships, disasters, and ordeals.⁷

⁵ Muin Salim, *Pedoman Penyusunan Proposal Penelitian untuk Penulisan Skripsi dan Tesis*, (Ujungpandang: UKP Program Pascasarjana IAIN Alauddin, 1992), 10.

⁶ Anton Bakker dan Ahmad Charris Zubair, *Metodologi Penelitian Filsafat*, (Yogyakarta: Ksinius, 1990), 84.

⁷ Hasan Shadily, *Ensiklopedia Indonesia*, in Jilid 4 (Jakarta: Ikhtiar Baru Van Hove, 1983), 201.

The term *sakinah*, which implies the stillness or quiet of anything turbulent (*mutmainnah*), is the root of the word "sakinah." Because it is a tool that calms the animal being killed, which was before thrashing, the knife is also known as a *sikkin* for this reason. The word *maskan* (house/place of residence), too, has variations from the core meaning.⁸

Sakinah is defined as being calm and peaceful⁹ in the Islamic Encyclopaedia. *Sekan* means to quiet down, subside, be silent, and stay from its basic word. The word "*sakinah*" in Islam refers to calmness and peace in particular, specifically the peace of Allah who is in the heart. He (Allah) makes the hearts of the believers peaceful.¹⁰

Samuel and the Children of Israel were associated with *Sakinah*, who is referenced in QS. al-Baqarah verse 248. Samuel informed the Children of Israel that Talut (Saul in the Bible) had been chosen by Allah swt to lead them as king. Talut was not a wealthy man, thus at first they did not want to accept the appointment. But in the end, they agreed to the appointment after Samuel explained that Talut was chosen as king by Allah because of his superior intellect and physical prowess. This is demonstrated by the arrival of the ark (holy box), which was brought by the angels and includes the relics of the Prophets Musa as. and Harun as.

The phrase *fihī sakinatun min rabbikum* (*sakinah* from your Lord is in the ark) appears in the passage above. This statement, based to certain Quranic interpreters, is a result of the Children of Israel's worship of the ark as a container for the Torah. The ark was usually carried by the Prophet Musa during war so that his people would feel secure and not flee the scene, it was said.¹¹

⁸ Ahmad Warson Munawwir, *Al-Munawwir: Kamus Arab-Indonesia*, 14th ed. (Surabaya: Pustaka Progresif, 1997), 7780. Bandingkan, Mahmud Yunus, *Kamus Arab Indonesia* (Jakarta: Hidakarya Agung, 1990), 174.

⁹ Cyril Classe, *Ensiklopedi Islam*, 6th ed. (Jakarta: PT. Raja Grafindo Persada, 2002), 104.

¹⁰ *Ibid.*

¹¹ *Ibid.*

Sakinah is related to the Hunain War events that occurred during the time of the Prophet Muhammad and is mentioned in QS. al-Taubah verse 26. Although the enemy was small in number, the men of the Prophet Muhammad observed this combat, and at first they were dispersed by the enemy's strong assault. According to the verse, at this crucial moment, Allah SWT sent down unseen angels to vanquish the armies of unbelievers as well as sakinah to Rasulullah SAW and the believers. In contrast, the Prophet Muhammad is given sakinah by Allah SWT in surah al-Taubah verse 40 when hiding with Abu Bakr al-Siddiq in Cave Sur to from the infidels' pursuit.¹²

In the "*hudaibiyah*" agreement, in the Baiat al-Ridwan (the bai'at carried out by the Muslims at that time numbered roughly 1,400 persons), sakinah is provided by Allah swt to the Muslims in QS. al-Fath verses 4, 18, and 26. They could only enter the City of Mecca in accordance with the Hudaibiyah pact, which stipulated that they could not have weapons with them. They invaded Mecca without hesitation due to the sakinah that Allah swt had instilled in their hearts.¹³

A number of implications can be deduced from the Qur'anic statement regarding sakinah. Expert in creating scientific terminologies Ali bin Muhammad al-Jumani (w. 816 H/1413 M) stated that sakinah is the presence of tranquilly in the heart when something unexpected occurs, accompanied with a nur (light) in the heart that offers peace and serenity. on those who saw it happen and is the focus of 'ain al-yaqin (vision-based belief).¹⁴ According to Muhammad Rasyid Ridha, sakinah is the antithesis of inner turmoil and confusion and is an attitude of the soul that develops from a tranquil environment.¹⁵ Sakinah is defined as the absence of dread when encountering something by Ragib al-Isfahan (specialist in law and interpretation),

¹²*Ibid.*

¹³*Ibid.*

¹⁴ Saitul Mahtir, "Strategi dalam Mewujudkan Keluarga Sakinah di Kalangan Prajurit TNI Muslim: Studi Mantan Prajurit TNI AU di Banguntapan Bantul Yogyakarta, *As-Syar'i: Jurnal Bimbingan & Konseling Keluarga* 5, no. 3 (2023), 1046.

¹⁵ Muhammad Rasyid; Ridha, *Tafsir Al- Manar*, in Jilid 12 (Beirut: Da Al- Fikr, 1947), 256.

among other things.¹⁶ Some people also view sakinah as equivalent to the words “grace” and “tuma'inah”.

Sakinah in the meaning of tuma'ninah refers to being calm and not nervous when performing tawaf and praying.¹⁷

As stated 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

Translated:

He also made between you mawaddah and mercy as one of the manifestations of His power by giving you spouses who are also of your kind, making you feel comfortable with him. Undoubtedly, there is a warning there for those who believe.”¹⁸

According to the revelation of the Qur'an, sakinah is defined as peace, tranquilly, mercy, and fuma'ninah that are bestowed upon believers by Allah swt throughout trying times.¹⁹ On the basis of this comprehension, a sakinah family is defined as a family that is nurtured based on a valid marriage, is capable of meeting appropriate spiritual and material needs of life, is capable of fostering an atmosphere of love and affection (mawaddah wa rahmah) in harmony, harmony, and balance, and is capable of instilling and upholding the values of faith, piety, good deeds, and al-karimah morals in the family.²⁰

As a result, even though the Sakinah family has a husband and wife, it took a lot of work, sacrifice, and time for it to grow. The Sakinah family lives in a home that was constructed in accordance with the teachings of the Qur'an and Hadith and is

¹⁶ Ragib Al- Ashfani, *Mu'jam Mufradat Alfaz Al-Qur'an* (Beirut: Dar Al-Kitab Al- Arabi, 1972).

¹⁷*Ibid.*

¹⁸Departemen Agama, *Al-Quran dan Terjemahnya* (Jakarta: Yayasan Penyelenggara Penterjemah/Penatsir Al-Qur'an, 1971), 114.

¹⁹*Ibid.*

²⁰ Mahmudin, “Implementasi Pembekalan Pranikah Dalam Membentuk Keluarga Sakinah Mawaddah wa Rahmah”, *Millah 15*, no. 2 (2016), 305.

brimming with high awareness, as stated in the aforementioned Surah Ar-Rum verse 21 of the Qur'an.

As a result, according to *Sakinah, Mawaddah, and Rahmah* by Allah SWT, it is actually difficult to translate this passage correctly using only the language of love. Thus, these three expressions go beyond what can be understood as "love plus" in terms of meaning. Because the three components of pleasure are the most basic version of heaven on earth, there is wisdom behind their achievement. The husband and wife's cooperation is therefore required in order to accomplish these three goals, and vice versa; without their cooperation, *Sakinah* in the family would only be *Sakinah* without *Mawaddah* and *Rahmah*.²¹

Having a *Sakinah* family in the home is wise since it brings about mental calm and encourages a variety of basic lifestyle attitudes, including:

1. Plain reasoning

- Simplicity in thought,
- Simplicity in behavior,
- Simplicity in lifestyle,
- Simplicity in feeling,
- Simplicity in evaluating something,
- Simplicity in living up to one's own values.

Families that have been formed out of love for Allah SWT's sake will still stand solidly in the storms that hit because of simplicity in living life to gain the afterlife, despite any barriers and hardships that are encountered. Everything in life must be tailored to each person's abilities, strengths, and resources since the ideals of life must be appropriate in terms of personal interests, housing, position, needs of children, and family.

2. Threats and Challenges of Globalization

²¹ Quraish Shihab, "Keluarga *Sakinah*", *Jurnal Bimas Islam* 4, no. 1 (2011), 5-6.

The current contemporary age is another term frequently used to refer to globalization. In 1980, this word first gained popularity.²² In order to create homes, it evolved so swiftly that it became the academic world's common lexicon. Therefore, the culture of globalization strongly supports both individual and public freedom of expression. The impact of the increasingly sophisticated information and communication flow has diminished the existing local cultural values, particularly those in the home.

However, a shift in family concentration has been brought about by global culture. Many married couples aren't concerned with roles and responsibilities; instead, they are just interested in finding pleasure and enjoying married life. As a result, they will go their own route when marriage is no longer able to satisfy their needs. Negative things are easily brought into the family, shock after shock hits the household budget, and children become victims, opening the door to divorce due to the current circumstances.²³

On the other hand, the family does not go through a divorce, the husband and wife continue to be the *palakon* in the home, go about their morning routines to leave for work or the wife works as well, making it appear cool from the outside. However, both are criticized, which is very worrying because it shows that the husband and wife no longer value the true meaning of family. The husband no longer presents himself as the sole provider for his family, does as he please, returns home only to change, and leaves himself in those roles while also praying five times every day.

3. The Obstacles Faced by The Sakinah Family and Their Nature

In order to create sakinah family life, which is based on embrace and compassion, a family must uphold the rights and responsibilities of the husband and wife as well as the etiquette of association of household life as mentioned in the previous description. Families with a strong foundation, specifically "mawaddah wa

²² John Baylis dan Steve Smith (editor), *The Globalization of World Politics* (New York: Oxford University Press, 2001), 14.

²³ Sri Suharti, "Nilai-Niali Budaya Jawa dalam Ungkapan Jawa yang Berlatar Rumah Tangga pada Novel *Canting* Karya Fissilmi Hamida", *Jurnal Kredo* 4, no. 2 (2021), 554.

rahmah," are referred to as *sakinah* families, which include wealthy families, rich families, and devout families. Therefore, as stated in QS. al-Rum: 21, the essence of *mawaddah wa rahmah* itself cannot be separated in order to comprehend the essence of the *sakinah* family in the Qur'an. Because marriage's ultimate objective is to create a *sakinah* family. The first criterion for *mawaddah wa rahmah* is to establish a *sakinah* family.

A husband and wife's love, *mawaddah*, and *rahmah* are gifts from Allah for a difficult yet honourable work. Angels also want to do it, but God gives humanity the honour instead of angels.²⁴ The book *Mu'jam al Wasit* shows that understanding nature itself is something that confirms belief.²⁵ While, in Mahmud Yunus's view, the language might be read to suggest that the essence (*Hakayakata*) is the real meaning.²⁶ A clean heart other than Allah is defined in the Sufi book itself, though.²⁷

Accordingly, the essence is considered as something that is contained by anything based on the aforesaid idea. However, even if each individual who experiences it differs in only one verse, it can only be absorbed. The content is very difficult to discern. The following will be discussed in QS. al-Rum (30): 21, the term *mawaddah wa rahmah* is an expression of two words that have the same meaning, namely the same "affection" that is attached between husband and wife, both of which are no longer based on mere biological fulfilment but instead have a tendency to sharpen each other, foster, and love.

According to the summary above, the basic tenet of marriage is to create an everlasting and contented family through a binding legal union, not merely for biological fulfilment, worldly pleasures, and procreation. This has QS. al-Rum (30): 21 as its constitutional foundation, which is a very admirable goal. However, if neither spouse uses their wits, then the couple will not succeed. As a result, only

²⁴ M. Quraish Shihab, *Wawasan Al-Qur'an*, 1st ed (Bandung: Mizan, 1996), 214.

²⁵ Ibrahim Anas, *Al-Mu'jam Al-Wasit*, 2nd ed (Angkasa, t.tp: t.th.), 18.

²⁶ Mahmud Yunus, *Kamus Arab Indonesia*, 7th ed (Jakarta: Hida Karya Agung, 1985), 106.

²⁷ Musthafa Zanri, *Kunci Memahami Ilmu Tasawuf* (Jakarta: Alghuswa, 1985), 88.

husband and wife who grasp the entirety of a domestic life are intended to attain that level.

Therefore, when examining the expressions of *minnafsinwahidat*, *mawaddah warrahma* has a connection to understanding, specifically that each verse is derived from the word *zawaja* or *zawajaa* so that from this sentence it can be understood that men and women are creatures created by Allah SWT, which were made in one soul, specifically that the inner nature of men and women have each other. By itself, it can spark feelings of longing for one another as well as a need to know one another's rights and responsibilities.

Nevertheless, this is only possible if both of them have followed the proper steps, namely getting married. Marriage is a lofty expression (agreement) and a powerful tie that unites the heart (husband and wife), which calls for upkeep, affection, and love. This combines their two feelings, *mawaddah* and *rahmah*, allowing al-Bahariy al-Khauliy's statement that the inner nature of men (husbands) is what calls for peace in the inner qualities of women (wives) to be true.²⁸

The importance of the husband-wife connection is such that Allah SWT pays it special attention. Unfortunately, Muslims themselves continue to reject the principles of this partnership. Many people don't know or understand, therefore many husband and wife fail to grasp the degree. *mawaddah wa rahmah*. Thus, if either the husband and wife desire to find peace, both physically and psychologically, they must seek out and attempt to pursue the ideal road in the concept of *Sakinah mawaddah wa rahmah*,

There are four prerequisites or indicators for creating a *mawaddah wa rahmah* family, specifically: First, the main indicator of a person's love for Allah becomes the focal focus of family life for the husband, wife, and kids. Because love is a symbol of *sakinah* living, i.e., harmony in the family, husbands, wives, and kids all adore one another.

²⁸Bahariy al-Khauliy, *Islam dan Persoalan Wanita*, 1st ed (Solo: Ramaddhmi, 1988), 175.

Secondly: overt displays of physical affection (*mawaddah*). The third is *Rahmah*, or spiritual affection, which indicates that the easy marriage era is over and that marriage now is not as simple in its physical manifestation. Fourth: constructing an intelligent family will result in a family with behaviour and character. This is how to create a *sakinah* family by constructing the smallest community possible, or *ulil albab*.²⁹

Baharuddin additionally stressed that each husband and wife must uphold their separate rights and obligations in order to establish a *sakinah*, *mawaddah*, and *rahmah* household.³⁰ Therefore, the difficulty in this period of globalisation is to ensure that the family is robust and upholds all of its rights and obligations as a union between a husband and wife, and that children continue to feel that their parents are providing them with direction. Children already have a foundation, so they won't be as easily impacted by many obstacles from the outside in the end. strong religious background, particularly from his parents.

E. Conclusion

The study of family formation's conclusions, as a consequence, despite the fact that the *Sakinah* family consists of a husband and wife, its development required a lot of effort, sacrifice, and time. As stated in the aforementioned *Surah Ar-Rum* verse 21 of the *Qur'an*, the *Sakinah* family resides in a house that was built in accordance with the teachings of the *Qur'an* and *Hadith* and is filled with high awareness.

Households having a solid foundation, more particularly “*mawaddah wa Rahmah*”, are known as *sakinah* households. These families may be well-off, wealthy, or pious. In order to understand the nature of the *sakinah* family in the *Qur'an*, it follows that, as stated in *QS. al-Rum: 21*, the essence of *mawaddah wa*

²⁹Baharuddin, *Cinta, Titik Sentral Keluarga Sakinah* (Harian Fajar: Jumat, 6 Januari 2006), 25.

³⁰*Ibid.*

rahmah itself cannot be separated. Because establishing a *sakinah* family is the ultimate goal of marriage.

Regardless all the difficulties and difficulties that are faced, families that have been developed out of love for Allah SWT's sake will still stand firmly amid the storms that come their way because of the simplicity in living life to gain the afterlife. Since the ideals of life must be acceptable in terms of one's particular interests, housing, position, needs of children, and family, everything in life must be adjusted to each the individual's capacities, strengths, and assets.

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