

The Concept Of Ta'aruf To Realize The Sakinah Mawaddah And Rahma Family

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ABSTRAK

The reality of modern society today, is more likely to have a consumptive, hedonistic, and competitive lifestyle. Such a pattern of life has the potential to cause excessive attitudes or behavior, which leads to individualistic attitudes, or social antipathy. In fact, it leads to self-aggrandizement (egoistic), which leads to hatred, arrogance, revenge and mutual reproach to others. Such conditions have a very negative influence on the journey of a family, if not managed properly, it will bring destruction in social and family relationships. Even though happiness in marriage is the dream of every human being, but the hope to make it happen is not an easy job, one of the factors to obtain happiness is influenced by, the importance of building relationships inside and outside the family itself. The relationship in question is how to build relationships or pray especially with fellow family members themselves, for the realization of a sakinah, mawaddah and rahmah household life. Through a literature review using qualitative descriptive analysis, this paper wants to answer the question of how the concept of ta'aruf in realizing a sakinah, mawaddah and rahmah family?

1. Introduction

The dream of every human being when he has a family is to realize a sakinah mawaddah and rahmah household, (Intruksi Presiden RI No. 1 Tahun 1991, n.d.) reads article 3 of the Compilation of Islamic Law (KHI). The sakinah, mawaddah and rahmah families in question are happy families (households), as stated in the Marriage Law number 1 of 1974 article 1. The words sakinah, mawaddah and rahmah or the word happy look easy to express, but in reality it is very difficult to realize, For that, it takes a real struggle to make it happen.

The struggle for families in today's modern era, which is conditional on various aspects of modernity, forces and shifts the patterns of daily life in the family towards weakening family relationships (IHDN PRESS, 2018). Weakening of relationships This family is accompanied by the responsibilities of each family member decreasing, parenting errors, the family economy also supports, the respect of children is getting lost, and so on.

The weakening of family relations will result in self-existence becoming more dominant than the aspect of togetherness in the family, as if each family member tends to be individualistic (Tatontos et al., 2019). Modern society that prioritizes intelligence (reason), bring a mind that is always oriented which is limited to things that are physical (dhohir, real). Meanwhile, spiritual intelligence is increasingly marginalized because religious doctrines have been marginalized by the

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existence of modernization, which has eroded slowly and has unknowingly eliminated that belief, which is wrapped by nature and the demands of human instincts.

In this case, every Muslim must be more careful in living a family and religious life. Because every family has an obligation to continue to realize their domestic life in order to avoid misery (Tahrim (6), n.d.). Even though they are faced with difficult situations and conditions, especially in today's modern times, according to the author, every family has the same factors in maintain harmony in family relationships The existence of external factors will have an impact on the internal relations of self and family in maintaining and confirming the existence of marriage and happiness. The behavior of worshiping with belief in carrying out profane and sacred religious orders, as the main foundation in realizing a happy life, may be mortgaged by a new paradigm, with changes in the traditions of modern human life with advanced technology products and their negative impacts in all aspects of life.

Supposedly, the need for material and immaterial must continue to run in balance to get to the same point, namely understanding a happy life (Noorhayati, 2017). The attitude of mutual need and support for one another, which is currently faced with the pattern of modern life with all the pampering facilities, requires solid and consistent principles in stemming negative influences to avoid the emptiness of life in the family (disharmony). The maturity of each self and their partner in all aspects of marriage continues to be continuously grown. Including in managing and responding to every relationship within family members and outside the family, it is absolutely necessary to maintain and maintain the main goals of a family. Based on the explanation above, the author wants to conceptualize how to build ta'aruf in realizing the sakinah mawaddah wa rahmah family in today's life?

The reviews of previous studies that discuss similar topics, approaches, or research objects include:

Siti Chadijah, *Karakteristik Keluarga Sakinah Dalam Islam (Characteristics of the Sakinah Family in Islam)*, Rausan Fikr vol. 14 No. 1, March 2018, this paper describes the factors that characterize the Sakinah family including straightness of niyah, strong relationship with Allah, compassion, openness, communication and deliberation, tolerance and forgiveness, fairness and equality, patience and gratitude.

S Mahmudah Noorhayati, *Konsep Qonaah Dalam Mewujudkan Keluarga Sakinah mawaddah dan Rahmah (The Concept of Qonaah in Realizing the Sakinah Mawaddah and Rahmah Family)*, vol 7, no. 2, December 2016, this paper describes the concept of true qonaah (nafsology) towards what is received or possessed, which is the dominant priority for maintaining, balancing and realizing a sakinah, mawaddah and rahmah family.

A.M Ismatulloh, *Konsep Sakinah, Mawaddah dan Rahmah Dalam Al- Qur'an, Mazahib (The Concept of Sakinah, Mawaddah and Rahmah in the Qur'an)*, vol XIV, No. 1, June 2015, this paper describes the concepts of sakinah, mawaddah and rahmah from the point of view of the interpretation of the Qur'an

Thoat Stiawan, *Ta'aruf dan Khitbah Sebelum Perkawinan (Ta'aruf and Khitbah Before Marriage)*, Maqosid, vol. 10, no. 1 tahun 2021, this paper describes ta'aruf and khitbah according to the Qur'an.

The author emphasizes the research with the title ta'aruf conception of realizing the sakinah mawaddah wa rahmah family, this is different from previous research and presents the gaps in this research, driven by the absence of writers who have brought up with a similar title and things that are very real (empirical) in the field

2. LITERATURE REVIEW

Definition of Ta'aruf

The term ta'aruf is found in the Qur'an surah al-Hujurat verse 13, in that verse there is lafadz ta'arafu, which is taken from the word 'arafa which means to know (Jamilah dan Isa, 2019). It means getting to know each other's personality, social, cultural, educational, family, and religious backgrounds. As the meaning contained in the letter al-Hujurat verse 13, which is about the creation of humans who are made from the sexes of women and men and with them made into various tribes, races and cultures with the aim of getting to know each other and not looking down on someone from what he have because indeed a noble person is not seen from his rank or degree but from his piety to his Lord (Al Hujurat (13), n.d.).

Ta'aruf has been more popularly associated with one of the processes of marriage. Where the ta'aruf process is an attempt to find compatibility in various ways, after the match is obtained, it is usually followed by a khitbah (proposal) which is an introductory part of the marriage process.

So far, most people are still wrong in understanding ta'aruf (Jamilah dan Isa, 2019). Some young people are more likely to start an approach (ta'aruf) with their potential partner before marriage by going through courtship to excessive limits. As a result of today's social shifts, dating habits in our society have become more open, which as a result can exceed the limits of propriety. It can be seen from the number of teenagers who change their girlfriends, or the courtship period is relatively short. Several cases of free love often lead to premarital pregnancies, up to abortion and infanticide.

The understanding of ta'aruf which is very limited to the introduction of the prospective partner which is carried out before the occurrence of this marriage, is considered sufficient to be used as capital in building a happy household. In fact, so many married couples who have gone through a long period of ta'aruf (introductions) are finally unable to maintain the household relationship. The ta'aruf (introduction) should be maintained and continued even though they are married. One of the causes of failure in marriage is the incompatibility or rather failure to adapt to their partner.

Definition of Family

Another term for family is household. The family is the smallest component of society consisting of husband, wife and children or husband and wife only (if the couple still does not have children, either biological/adoptive children or spouse continues to enjoy life without being decorated with the life signs of children, according to Dr. Leha @ Zaleha Muhamat (Sofyan, 2018). Or in another sense, is the smallest environment that has leaders and members, has a division of tasks and work, as well as rights and obligations for each of its members. In it arises a bond and devotion, because the word family which comes from Sanskrit, namely from the words kula and varga. Kula means servant or servant while varga means relationship or bond. So kulavarga means relationship or bond (IHDN PRESS, 2018). Family is also a school for the sons and daughters of the nation to learn. From there they learn noble qualities, such as loyalty, mercy, and compassion, ghirah (positive jealousy) and so on.

The concept of family in Islam is quite clear. Islam as a religion whose main goal is the happiness of the world and the hereafter, Islam is very much concerned with family or marriage. Even if we look at the verses of the Qur'an that talk about the tersara family in more detail, this is proof that Islam is very concerned about the family. Islam places great importance on the development of individuals and families, this is natural because the family is a prerequisite for the good of a nation and state. If all families follow the guidelines given by religion, then Allah will guide them. Therefore in Islam it is natural to call it baiti jannati (my house is my paradise). A good person will give birth to a good family, otherwise a damaged person will give birth to a broken family. And so on, if the family is good, it will give birth to a good country.

According to Islam, a happy family has several characteristics that are inherent in the family so that harmony is maintained and there is no chaos. The following are traits or characteristics that can describe a happy family.

- a. There is love, affection, and a sense of belonging that are maintained for each other
- b. There is peace and tranquility that is maintained, not conflict or leading to divorce
- c. The sincerity and sincerity of the roles given by each family member, both the role of the husband as the head of the household, the wife as a mother also managing the husband's trust, and children who are a mandate from God to be given a good education.
- d. Love that leads to divine love and religious values, not just love for creatures or lust
- e. Far from distrust, suspicion, and feelings of misgivings between partners
- f. Able to take care of each other in the aspect of faith and worship, not to plunge or destroy each other
- g. Able to maintain relationships, do not commit fraud, let alone betrayal among partners
- h. Fulfillment of the needs that must be met in the family starting from sustenance, sexual drive needs, and a sense of belonging to one another

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- i. Supporting each other's careers, professions which are realized to build families and build the ummah as a mandate from Allah SWT.

The Islamic family is not just a formal relationship between husband, wife, and children but also has its own functions and duties in society. The main function of the Islamic family is to put all the functions and duties of the family, it must be returned to the mission and creation of humans on earth, namely:(Chadijah, 2018)

- a. The mission of human caliphate, namely the creation of humans only to worship Allah.
- b. As a field of worship and good deeds
- c. As a place to reap love and fulfill needs

Definition of Sakinah Mawaddah Warahmah

The purpose of marriage is to create a sakinah, mawaddah, and rahmah family between husband, wife and children. This is confirmed in QS. Ar-Rum: 21. Which means: And among His signs (greatness) is that He created partners for you from your own kind, so that you tend to and feel at ease with them, and He made between you love and affection. Indeed, in that there are indeed signs (of Allah's greatness) for a people who think (Ar Rum (21), n.d.).

In the explanation of the interpretation of the Qur'an and the translation of the Ministry of Religion, it is explained that the signs of Allah's power are the life together between a man and a woman in a marriage. Humans know that they have certain feelings for the other kind. These feelings and thoughts are caused by the attraction that exists in each of them, which makes one attracted to the other, so that between the two types, men and women have a natural relationship. They step forward and strive to make feelings and tendencies attainable. The culmination of all this is the marriage between a man and a woman. With the marriage, each feels at peace with the presence of the couple.

The word sakinah, in QS al Rum verse 21 above, in the interpretation of al Mishbah, the word taskunu which is taken from the word sakana means silence, calm after being shaken and busy (M. Quraish Shihab, 2002). Quraish Shihab, explained that the word sakinah which is composed of the letters sin, kaf and nun contains the meaning of "calm" or the antonym of shock and movement. According to him, linguists assert that the word is not used except to describe calm and tranquility after previously there was turmoil. Meanwhile, according to the rules of the Indonesian language, sakinah has the meaning of peace, tranquility, tranquility, happiness ((Kamus Besar Bahasa Indonesia (KBBI), n.d.). So the sakinah family means a family filled with a sense of peace, tranquility, too. So the sakinah family is a very ideal condition in family life.

The existence of sakinah / peace, is the most valuable capital in fostering a happy household. With a happy household, the soul and mind become peaceful, their body and heart become calm, life and livelihood become stable, the excitement of life will arise, and peace for men and women will be achieved as a whole.

Besides sakinah, the Qur'an mentions two other words in the context of domestic life, namely mawaddah and rahmah. In the interpretation of al Mishbah the word mawaddah means spaciousness and emptiness (M. Quraish Shihab, 2002). The way to the neglect of personal interests and pleasures for the sake of people is aimed at "mawwadah". Mawaddah contains the meaning of love plus. According to Quraish Shihab, the meaning of mawaddah is similar to the word grace, except that mercy is directed to those who are blessed, while those who are blessed are in need and are weak. While mawaddah can also be directed to the strong. Some argue that mawaddah is for young people, and mercy is for old people. There are also those who interpret that mawaddah is a feeling of love that is getting stronger and stronger between husband and wife.

In the explanation of the interpretation, the Qur'an and the Tafsir of the Ministry of Religion describe the explanation of mawaddah and rahmah by quoting from various opinions. Among them are the opinions of Mujahid and Ikrimah who argue that the word mawaddah is a substitute for the word "marriage" (having intercourse), while the word rahmah is a pronoun for "child". According to him, the meaning of the verse "that He has made love between husband and wife" is that there is a marriage as prescribed by God between a man and a woman of his own kind, namely the human type, there will be 'copulation' which causes 'children'. children' and descendants. Cohabitation is a natural thing in human life, just as there are children which is a common thing as well.

3. METHOD

This study aims to describe and analyze more deeply about building ta'aruf in realizing the *sakinah mawaddah warahmah* family. This research is expected to be able to contribute ideas to readers about building ta'aruf in realizing the *sakinah mawaddah wa rahmah* family.

The methodology and approach the author uses is qualitative descriptive, where the researcher interprets and describes the existing data, along with the current situation with the object being studied in the form of a description. (Anugrah Ayu Sendiri, n.d.).

Sources of data used in this paper are solely sourced from literature that is closely related to the above theme, namely ta'aruf in realizing the *sakinah, mawaddah* and *rahmah* families.

The structure of data collection is done by reading as much as possible of the literature related to the above theme to get a comprehensive understanding so that this paper can be presented in its entirety and easily understood by all groups.

The analysis of this research is more focused on interpreting efforts, which are carried out critically by paying attention to aspects, authenticity, and independence. The collection, recording and analysis of materials in the form of expressions, and experiences, are integrated activities in this research, as an effort to obtain a complete meaning.

4. FINDINGS AND DISCUSSION

Understanding the Wider Meaning of Ta'aruf

Given the main message contained in the letter al-Hujurat verse 13 is the diversity of gender, individuals, tribes and nations is to know each other. The attitude generated by the commitment to know each other is a constructive positive attitude that is active. (Suparman, 2019). Humans are the same before God, who become noble not because of ethnicity, skin color or gender but because of their piety. Then they were made into nations and tribes. The purpose of such creation is not to bring down, blaspheme, and boast, but to get to know each other so as to foster mutual respect and the spirit of helping each other because they have the same goal, namely to exist together.

In the interpretation of al-Misbah it is explained that, indeed We (Allah swt) created humans from a man and a woman is an introduction to emphasize that all degrees of humanity are equal in the sight of Allah swt. There is no difference between one group and another (Suparman, 2019).

According to the scholars' interpretation, the word *lita'arofu* has several meanings. First, it means *al i'tirof*, which in Indonesian means recognition or recognition (Fathurrohman, 2022). The recognition in question is respect for others who are the same as us, or who are not the same. Differences in beliefs are not a problem for Islam. Based on history, Sayidina Umar rodiyallahu anhu vowed to protect the Jews and Christians until the Day of Judgment. When the bishop Sophronius (died March 11, 638) handed over the keys to Jerusalem to Sayidina Umar Rodyallahu anhu.

Second, it means *alma'rifatu wal irfan*. According to the ulama', *li ta'arofu* also contains the meaning of enthusiasm in seeking knowledge and truth (Harakatuna, 2021). We can find the practice, how Muslims learn from other civilizations. Muslims at that time learned from Greek civilization and learned from Roman civilization as a more advanced civilization at that time. Islam massively translated the works of the Greeks, Persians, Sanskrit into Arabic. Namely in 750 AD, Muslims started the intellectual movement. This translation lasted a century. The peak was when the Abbasid dynasty was led by the caliph Al-Ma'mum.

Third, it means *al urfu*. According to the ulama', *li ta'arofu* has the meaning of accepting a good tradition (Harakatuna, 2021). As long as it is good, Islam will accept it as long as it does not conflict with the principal matters in Islam. Islam in its history and development, can be accepted and dialogued between Islam and society. Now in the millennium, we see Islam exists in

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various parts of the world. Islam is accepted by many human communities with different backgrounds. Islam is in fact considered a religion that is relevant to all places and times. In fact, he was accepted in a place called a place where God was the only study of knowledge. It is in America, Islam also exists.

Sakinah mawaddah and rahmah are words that are easy to say, but require strong understanding and practice to make them happen.

Ta'aruf Creates a Sakinah Mawaddah Warahmah Family

Realizing a sakinah, mawaddah and rahmah family with ta'aruf (introduction) efforts should not only be done before marriage or limited to introductions within the scope of proposing (khitbah). Sakinah mawaddah and rahmah are words that are easy to say, but require strong understanding and practice to make them happen. (Kusmidi, 2018). In the author's opinion, it is still too far from a family that is sakinah, mawaddah and rahmah, if only relying on sufficient introductions before the marriage takes place. By observing the broad meaning of the interpretation of the word ta'aruf above, of course, it can be applied in a family or household. not only at the time of engagement, but ta'aruf should continue to go hand in hand with the household journey itself.

We are well aware that husband and wife are born from many differences, even though most people say they have found a match in Ta'aruf so that is what pushes them to step up to the level of marriage or household. Even though the compatibility obtained from the engagement period is still far away. Many things are still hidden from each other, considering these differences, most people are not taken into account when they both like each other and are even in a proposal. These differences will be present soon after the marriage occurs and can even lead to divorce, even though marriage is only corn.

If from the beginning of our marriage we have realized that there are many differences between husband and wife, and these differences are recognized (Al 'itiraf / recognition), and placed as respect for others who are the same as us, then the husband and wife will not force each other's will. , when there is a difference of desire. Because from the start, we have realized that each is different in many ways. The presence of acknowledgment of these different things (Fathurrohman, 2022) will actually give birth to understanding, understanding which will ultimately respect each other.

Al 'itiraf or acknowledgment means that we recognize that other people have advantages, but also have disadvantages, just as we have advantages and disadvantages. We can't have the advantages that exist in other people, on the contrary, the advantages that we have in ourselves can't be forced to exist on other people, including our children and wives. Of course, if we admit this, what is born in a person is respect, respect, not forcing, which in the end we can accept that difference and live in that difference.

Along with the ta'aruf process that must continue and be maintained, Al ma'rifatu wal irfan (spirit in seeking knowledge and truth), will help us find the fruit of that happiness. Because science and truth are lanterns in human life, which are always sought and demanded to answer every problem in the journey of the wheel of life. Differences that are always present in married life can only be addressed correctly for people who have knowledge in themselves, because they are no longer to impose their will but are born with the soul to understand and accept as long as they are within normal lines or norms. both religious norms, decency, decency and society. Wisdom will only be born from people who have knowledge, and wisdom will not be born from people who do not have knowledge.

To get to know in detail from every side of our partner, including our children, not only from the good side, but of course also from the downside. Both the advantages and disadvantages have the same potential value, meaning that excess will not always bear good fruit, but deficiency is also not always a bad thing, it could be a deficiency will be a positive value for us. These things will only be understood and practiced for people who have knowledge (al ma'rifatu wal irfan).

We are aware that we are met with our partners as adults, our partners grow and grow from a different environment from us, which of course will color and shape their own habits. For this reason, understanding ta'aruf also contains the meaning of al urfu (good tradition, habit). It has become sunnatullah if everyone has their own habits, because he was born into another family, raised in a different environment, including he was destined to be a different ethnic group, including his partner. If the husband and wife were born from the same environment, the same tribe, surely from different families, from the side of the difference, different habits were born. Of course, if each husband and wife have different habits, one thing that needs to be

addressed is to present al 'itiraf (confession) and al ma'arif (knowledge) to be able and accustomed to understanding and accepting and that will give birth to happiness, which in the end will cultivate serenity (sakinah).

5. CONCLUSION

The author can draw conclusions about the concept of ta'aruf in realizing a sakinah, mawaddah and rahmah family, so that it is expected to provide benefits for many people. And with this conclusion, at least the author can give some suggestions that can later be taken into consideration for the good in the future. The conclusions and suggestions are as follows:

1. The word 'arafa which means to know, is meant to know each other's personality, social background, culture, education, family, and religion. In relation to ta'aruf in the marriage process, ta'aruf is interpreted as a khitbah (proposal) which is an introductory part of the marriage process, because there has been an introduction and has found a match.

2. The understanding of ta'aruf is not only limited to the introduction of a potential partner before the marriage, which is considered sufficient to be used as capital in building a happy household, but the ta'aruf (introduction) is maintained and continued even though they are married. By referring to other meanings of ta'aruf, first, it means al'itirof, which means recognition or recognition. Recognition or respect for others who are the same as us, or who are not the same. Second, it means alma'rifatu wal irfan, which contains the meaning of spirit in seeking knowledge and truth. Third, it means al urfu which means good tradition.

Suggestion, I hope this article is useful for readers in particular and for most of us in general, to help find a sakinah, mawaddah and rahmah family.

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