

## THE RELATIONSHIP BETWEEN THE INTENSITY OF RECITING QUR'AN AND THE HARMONIOUS FAMILY (ON THE WIFE IN THE FAMILY OF HALAQAH COMMUNITY IN MAMPANG PRAPATAN SUB-DISTRICT)

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### Abstract

*The marriage harmony is the dream of each couple in marriage relationships. The religious life in the family is one of the important factors in building and maintaining a harmonious marriage. One of the ways to create religious life in the family is recite the Qur'an intensively, considering that all Islamic Shari'a are in it. This study aims to determine the effect of recites intensity of the Qur'an on marriage harmony. The approach used in this study is quantitative. Samples taken were 106 Muslim women from the halaqah community in Mampang District. The reliability coefficient of alpha ( $\alpha$ ) on the marriage harmony scale is 0.919 while the Qur'an recites intensity scale is 0.913. The concern of the reciting Qur'an is the dimension of recite intensity of the Qur'an variable that has the greatest relationship with marriage harmony, with a value of 0.576 and a significance of 0.000. Data analysis was performed using regression analysis techniques. Regression test results show a significance value of 0.000 (sig < 0.05), which means the intensity of reciting the Qur'an influences the harmony of marriage in Muslim women from the halaqah community in Mampang District. In table R, the value of 0.6 is found which shows the effect of the intensity of reciting the Qur'an on the harmony of the marriage at a level of strong influence. While the R Square table shows the coefficient of determination of 0.36 which means that the intensity of reciting Qur'an variable contributes 36% in influencing the harmony marriage.*

**Keywords:** Marriage Harmony, Intensity Recite of The Qur'an

### INTRODUCTION

Through marriage, there is a noble goal to be achieved for every Muslim. Imam Al-Ghazali argues, one of the purposes of marriage is to build a harmonious family to form a peaceful society based on love and affection (Ghozali, 2003). This is where the urgency of the harmonious family for community life; because the family is the smallest unit of society.

The harmony of family also has an effect on each family member. Muniriyanto and Suharnan (2014) found that family harmony along with self-concept had an effect of 17.80% towards juvenile delinquency. While the results of the partial correlation show a significant negative correlation between family harmony and juvenile delinquency, the meaning is that the higher the family harmony, the lower the juvenile delinquency in the family, and the other way around.

Research conducted by BPS related to the Indonesian happiness index on 2017 (BPS, 2017) also shows results that are closely related to family harmony. From several aspects that affect the happiness of Indonesian people there are aspects of life satisfaction, and the family harmony is one of indicator of life satisfaction. The harmony of the family was found to have an index with the highest influence on the happiness of the Indonesian people, which amounted to 90.05%, while the others were below the 80% figure.

Conversely, disharmony of the family will have a major impact on the wholeness of the family. This is evident from the religious court of Indonesia data in 2012. Of all the cases handled by religious courts of Indonesia in 2012, around 80% or as many as 380,000 cases were divorce cases. According to Purwosusilo, Director General of the Supreme Court's Religious Courts at that time, the divorce cases were mostly caused by disharmony of the family (Al-Hamzah, 2013). The site of the Statistics Research Agency of Indonesia (BPS) also found that the number of divorces in Indonesia has never been below the 320,000 cases since 2012-2015 ([www.bps.go](http://www.bps.go)).

Hawari (dalam Qasanah, 2012) states that one of aspect of family harmony is creating religious life in the family; because religion is a source of moral and ethical values. These moral and ethical values are contained in the Scriptures of every religion, which is the guidance of the people who believe in it in living their lives. The Scripture for Muslims is the Qur'an, where all Islamic syari'at are written in it. Therefore, reciting the Qur'an can be one of the efforts that can be done by every Muslim in building religious life in the midst of the family, which will have an impact on the harmony of the family.

In the Guidance and Counseling journal of Yogyakarta State Islamic University, a study states that the intensity of reciting Qur'an provides a significant influence on emotional stability (Fadhillah, 2016). Respondents with a high intensity of reciting Qur'an tend to have emotional stability, not easily overflowing anger or other feelings excessively. In another study (Naja, 2017) it was also found that the intensity of reciting Qur'an had an effect on emotional intelligence, with a contribution percentage of 36.8%. In other words, the intensity of reciting Qur'an influences a person's emotional building, both emotional stability and emotional intelligence. In connection with this emotional stability, in surah Al-Anfal Allah also explained the tips for softening the heart:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

“The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely -” (QS. Al-Anfal [8]: 2)

Based on the initial observations of the author conducted before the study for approximately one month (January to February, 2018), found that the majority of families of halaqah community in Mampang Sub-district were still intact, even families with a polygamous husband.

The other data from the South Jakarta Religious Court in 2015-2016 showed that there were 5,387 cases out of 7,373 was filed by a woman or wife (Amalia, Akbar, & Syariful, 2017). In the midst of the phenomenon of the many

divorce cases that occur on the basis of divorce filings by women, most family of Muslimah from the halaqah community in Mampang Prapatan Subdistrict who routinely interact with the Qur'an, are still intact.

In the interview (28/01/2018), the author also found that some of the Muslimah claimed that their interaction with the Qur'an had an influence on their relationship with their families. An example of this is the negative prejudice against a husband. One of them claimed that if it hadn't been for the Qur'an which she had been studying so far, there might have been many quarrels between him and the husband who had a long-distance marriage relationship. She stated that one way to calm herself from emotions due to various prejudices against her husband is to recite the Qur'an.

The urgency of the intensity of reciting Qur'an for the realization of religious life and harmony in the family has also been stated in a hadith, from Anas r.a, Rasulullah SAW said:

تَوَرُّوا مَنَارَ لَكُمْ بِالصَّلَاةِ وَقِرَاءَةِ الْقُرْآنِ

“Light up your place of residence by praying (sunnah) and reciting the Qur'an” (HR. Baihaqi).

## **METHOD**

This research was conducted in DKI Jakarta, Mampang Prapatan Subdistrict, from March to July 2018. In this study the population used was Muslimah from the halaqah community in Mampang Prapatan Subdistrict. The samples taken in this study were 106 people from 734 people. This sampling is done by purposive sampling technique adjusting to the title and target in this study. The characteristics that researchers have determined in taking samples are Muslimah who are members of the halaqah community, are married and have children.

The approach used in conducting this research is a quantitative research approach. Quantitative research methods can be interpreted as research methods that are based on the philosophy of positivism, used to examine certain populations or samples, collecting data using research instruments, analyzing quantitative or statistical data, with the aim of testing the hypotheses that have been determined (Sugiyono, 2011).

In this study, researchers used a quantitative correlation coefficient approach. Correlational research is a study that is intended to determine whether there is a relationship between two or several variables. In research correlational coefficients explain the extent to which two or more variables are correlated (Arikunto, 2005). This type of approach is used because researchers want to know whether or not there is a relationship between the intensity of reciting Qur'an and the harmonious family in Muslimah's family who are members of the halaqah community in Mampang Subdistrict.

In this study, what is meant by the harmonious family is a score obtained from Muslimahs in the halaqah community that describes family life that runs in harmony and closely related between each member of the family, thus creating a happy, comfortable, peaceful family that accepts the existence and self-actualization of each family member as stated by Gunarsa (1995). This is

characterized by the following aspects: 1) Appreciation and affection; 2) Commitment; 3) Positive communication; 4) The ability to manage stress and crisis effectively; 5) Spiritual well-being; and 6) Enjoyable time together (Asay & DeFrain, 2012).

**Blue Print of The Harmonious Family Variable**

No	Aspek	Indikator	Favorable	Unfavorable	Total
1.	Appreciation and Affection	1. Mutual care and openness	6, 43	16	7
		2. Feel comfortable with each other	10	29	
		3. Showing the sincere gratitude	1	34	
2.	Commitment	1. Prioritize the family	18	2	7
		2. Every member of the family carries out their responsibilities	15	9	
		3. Have a sense of belonging between family member	13, 30	35	
3.	Positive communication	1. Convey the differences of opinion in a good way	3	14	8
		2. Don't blame or insult to each other	8, 12	36	
		3. Keep loving and loyal despite differing opinions	31, 37	20	
4.	The ability to manage stress and crisis effectively	1. Understand how to deal with difficult times	44	4	7
		2. Seeing difficult times as an opportunity to strengthen ties of the family	17, 19	11	
		3. Being able to jointly find solutions to difficult times	38	7	
5.	Spiritual well-being	1. Believe in religion or a belief		26	8
		2. Immerse ethical values and trust in the family	39, 45	23	
		3. Believe that beliefs and values instilled in the family have a good impact on line	25, 40	32	
6.	Enjoyable time together	1. Have quality family time	24	33	8
		2. Have enough time to spend with family	21, 41	27	
		3. Enjoy time spent with family	22, 42	28	

On the scale of the harmonious family variable, there were 44 items tested. The invalid items from 44 items were found as many as 4 items on the results of the validity scale of the harmonious family.

**Table of Test Results for the Validity of the Harmonious Family**

No Item	Nilai Rit	Status	No Item	Nilai Rit	Status
1	0.445	Valid	23	0.649	Valid
2	0.245	Invalid	24	0.442	Valid
3	0.514	Valid	25	0.622	Valid
4	0.572	Valid	26	0.454	Valid
5	0.54	Valid	27	0.528	Valid
6	0.583	Valid	28	0.492	Valid
7	0.479	Valid	29	0.349	Valid
8	0.468	Valid	30	0.421	Valid
9	0.384	Valid	31	0.175	Inalid
10	0.621	Valid	32	0.545	Valid
11	0.41	Valid	33	0.211	Invalid
12	0.528	Valid	34	0.355	Valid
13	0.548	Valid	35	0.522	Valid
14	0.441	Valid	36	0.541	Valid
15	0.549	Valid	37	0.528	Valid
16	0.622	Valid	38	0.442	Valid
17	0.52	Valid	39	0.391	Valid
18	0.38	Valid	40	0.416	Valid
19	0.325	Valid	41	0.615	Valid
20	0.371	Valid	42	0.264	Invalid Valid
21	0.346	Valid	43	0.442	Valid
22	0.35	Valid	44	0.442	Valid

Reliability testing of this study was carried out using Cronbach's Alpha technique which was calculated using SPSS 25.0 for windows and reliability coefficient classification according to Guilford. The reliability test results on the scale of harmonious family show the numbers in the cronbach's alpha table of 0.922 which means very high.

While what is meant by the intensity of reciting Qur'an is a score obtained from Muslimahs in the halaqah community that describes the sincerity of someone who continuously shows their commitment in reciting Qur'an to obtain maximum results, where the reciting activities are carried out not only just read what is written but also have a deeper purpose. This is characterized by the following aspects: 1) Attention to reading the Qur'an; 2) Understanding in reading the Qur'an; 3) Frequency of reading the Qur'an; and 4) Duration of reading the Qur'an, based on the description of aspects in the theory of intensity according to Ajzen (2005).

**Blue Print of The Intensity of Reciting Qur'an Variable**

No	Aspek	Indikator	Favorable	Unfavorable	Total
1.	Attention	1. Having special attention to reciting Qur'an	1, 5	21	7
		2. Focusing mind while reciting Qur'an	2, 3, 7	22	
2.	Appreciation	1. Understanding the contents of the	6, 28	14, 17	11

		Qur'anic verses that are recite			
		2. Explore new information and knowledge from the verses of the Qur'an that are recite	13, 27	16, 23	
		3. Try to practice everything that is understood from the Qur'an	25, 26	24	
3.	Frequency	1. Read the Qur'an regularly	15, 19	29	7
		2. Having a specific target to recite the Qur'an	12, 18	4, 30	
4.	Duration	1. Specify a specific time span for reciting Qur'an	9, 10	8	6
		2. Have a minimum time span for studying Qur'an	20, 31	11	

On the scale of the intensity of reciting Qur'an there are 31 question items. After the validity test was found there were as many as 6 invalid items and produced 25 valid items.

**Table of Test Results for the Validity of the Intensity of Reciting Qur'an Scale**

No Item	Nilai Rit	Status	No Item	Nilai Rit	Status
1	0.503	Valid	13	0.642	Valid
2	0.521	Valid	14	0.641	Valid
3	0.391	Valid	15	0.303	Valid
4	0.564	Valid	16	0.447	Valid
5	0.620	Valid	17	0.284	Invalid
6	0.420	Valid	18	0.198	Invalid
7	0.345	Valid	19	0.010	Invalid
8	0.615	Valid	20	0.174	Invalid
9	0.540	Valid	21	0.741	Valid
10	0.451	Valid	22	0.547	Valid
11	0.345	Valid	23	0.667	Valid
12	0.059	Invalid	24	0.441	Valid
25	0.209	Invalid	29	0.373	Valid
26	0.509	Valid	30	0.744	Valid
27	0.630	Valid	31	0.575	Valid
28	0.390	Valid			

The results of the intensity of reciting Qur'an scale reliability test show the cronbach's alpha number is 0.913, which means very high reliability.

## RESULTS AND DISCUSSION

Hasil penelitian ini menunjukkan bahwa muslimah dalam komunitas pengajian halaqah di Kecamatan Mampang yang memiliki keharmonisan rumah tangga pada kategori tinggi sebanyak 41 orang (38,7%), pada kategori sedang sebanyak 32 orang (30,2%), dan pada kategori rendah sebanyak 33 orang (31,1%).

### Frequency Distribution of Harmonious Family Scale

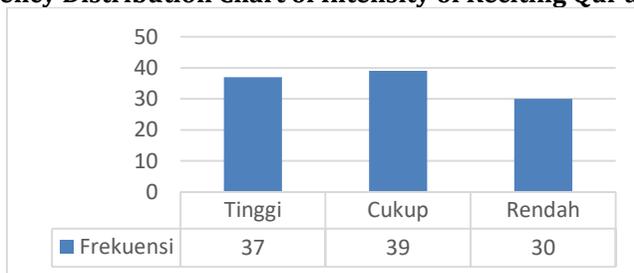
No	Categories	Criteria	Frequency	Percentage
1.	High	$\geq 144$	41	38,7%%
2.	Medium	$\geq 137$	32	30,2%
3.	Low	$\leq 129$	33	31,1%
Total			106	100%

While for the intensity of reciting Qur'an scale, there are 37 people in the high category (34.9%), 39 people are in the moderate category (36.8%), and 30 people are in the low category (36.8%). The distribution of categorization of data shows that the majority of Muslim women in the halaqah community have a high level of the harmonious family even though their intensity of reciting Al-Qur'an is on average only at the moderate level.

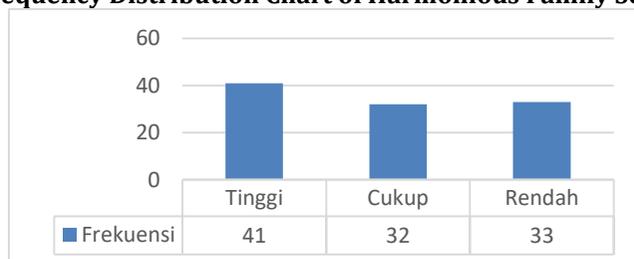
### Frequency Distribution of Intensity of Reciting Qur'an Scale

No	Categories	Criteria	Frequency	Percentage
1.	High	$\geq 86$	37	34,9%
2.	Medium	$\geq 79$	39	36,8%
3.	Low	$\leq 72$	30	28,3%
Total			106	100%

### Frequency Distribution Chart of Intensity of Reciting Qur'an Scale



### Frequency Distribution Chart of Harmonious Family Scale



After the correlation test, the Pearson correlation value is 0.562 with a significance value of 0.000, as can be seen in the table of correlation test results below..

**Table of Correlation Test Result**

Source: Results of Data Processing with SPSS 25.0

**Correlations**

		Perhatian	Penghayatan	Frekuensi	Durasi	DV
Perhatian	Pearson Correlation	1	.687**	.580**	.611**	.576**
	Sig. (2-tailed)		.000	.000	.000	.000
	N	106	106	106	106	106
Penghayatan	Pearson Correlation	.687**	1	.466**	.609**	.516**
	Sig. (2-tailed)	.000		.000	.000	.000
	N	106	106	106	106	106
Frekuensi	Pearson Correlation	.580**	.466**	1	.491**	.330**
	Sig. (2-tailed)	.000	.000		.000	.001
	N	106	106	106	106	106
Durasi	Pearson Correlation	.611**	.609**	.491**	1	.384**
	Sig. (2-tailed)	.000	.000	.000		.000
	N	106	106	106	106	106
DV	Pearson Correlation	.576**	.516**	.330**	.384**	1
	Sig. (2-tailed)	.000	.000	.001	.000	
	N	106	106	106	106	106

\*\* . Correlation is significant at the 0.01 level (2-tailed).

In table of correlation bivariate test result, it can be seen the strength of the relationship between each aspect of the intensity of reciting Qur'an with the variable of family harmony. The attention aspect obtains a correlation strength value of 0.576 and in the appreciation aspect obtained a value of 0.516 which means that the two aspect have a high relationship strength with the variable of family harmony. While the correlation value for frequency aspect is 0.330 and for duration aspect is 0.384, which means the two aspect have a low relationship strength with family harmony variable. The interpretation of the data is guided by the provisions stated in the following table (Sugiyono, 2011):

**Tabel Pedoman Interpretasi terhadap Koefisien Korelasi (Sugiyono,2010)**

Interval Koefisien	Tingkat Hubungan
0,000-0,199	Sangat Rendah
0,200-0,399	Rendah
0,400-0,599	Sedang
0,600-0,799	Kuat
0,800-1,000	Sangat Kuat

Regarding to the low relationship between the frequency and duration of reciting Qur'an with the harmony of the family, the Prophet Muhammad said in the hadith narrated by Imam Malik:

و حَدَّثَنِي عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ التَّمِيمِيِّ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي سَعِيدٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ يَخْرُجُ فِيكُمْ قَوْمٌ تَحْفِرُونَ صَلَاتَكُمْ مَعَ صَلَاتِهِمْ وَصِيَامَكُمْ مَعَ صِيَامِهِمْ وَأَعْمَالَكُمْ مَعَ أَعْمَالِهِمْ يَقْرَأُونَ الْقُرْآنَ وَلَا يَجَاوِرُونَ حَنَاجِرَهُمْ يَمْرُقُونَ مِنَ الدِّينِ مُرُوقَ السَّهْمِ مِنَ الرَّمِيَةِ تَنْظُرُ فِي النَّصْلِ فَلَا تَرَى شَيْئًا وَتَنْظُرُ فِي الْقِدْحِ فَلَا تَرَى شَيْئًا وَتَنْظُرُ فِي الرِّيشِ فَلَا تَرَى شَيْئًا وَتَتَمَارَى فِي الْفُوقِ وَحَدَّثَنِي عَنْ مَالِكٍ أَنَّهُ بَلَغَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ مَكَثَ عَلَى سُورَةِ الْبَقَرَةِ ثَمَانِي سِنِينَ يَتَعَلَّمُهَا

*"Having told me from Malik from Yahya bin Said from Muhammad bin Ibrahim bin Al Harits At Taimi from Abu Salamah bin Abdurrahman from Abu Sa'id he said, "I heard the Messenger of Allah sallallaahu 'alaihi wasallam said:" Will come from you a people who your prayers are nothing compared to their prayers. Also your fasting is compared to their fasting. Also your 'amal compared to their 'amal. They recite the Qur'an, but the reciting did not go beyond their throat. They came out of this religion as arrows shot from their bows. You look at the tip of the arrow but you don't see it. You look at the bow but you don't see it. You look at the base of the arrow and you can't see it. You lie to each other in the base of the arrows. "Having told me from Malik has arrived at him, that Abdullah bin 'Umar continued to study the letter of Al Baqarah for eight years.""*

In this hadith there is a picture of people who read the Qur'an only to their verbally. What they read is not absorbed into their hearts, so it has no effect on their morals and akhlaq. Likewise those who read the Qur'an only pay attention to the quantity of frequency and duration in reading it, but there is no deep attention and appreciation.

From these data it can be said, that the opinion of Abdul Aziz Abdul Rouf (2017) is true regarding the efforts to present the spirit of the Qur'an in accordance with the teachings of Allah and His Messenger, will form the pillars that are built in the family that can protect the family of three destroyers, namely; 1) Evil (ignorance); 2) Lust; and 3) Satan, so that even though the intensity of reciting Qur'an of Muslimah from the halaqah community in Mampang Subdistrict, the average is in the moderate category, but their family harmony level on average is already in the high category, due to there is already the role of the Qur'an that keeps their families intact..

According to Abdullah (2007), to reach a harmonious family, there are several factors that cause it, namely: 1) The right purpose; 2) Freedom to choose partners well; 3) Love and affection; 4) Helping each other; and 5) Always refers to Islamic shari'a. In line with this research, the intensity of reciting the Qur'an proved to have a relationship with harmonious family, where reading the Qur'an is a real effort to always refer to the Islamic Shari'ah, because in the Qur'an it is can be found all the Islamic Shari'ah summarized..

Hawari (dalam Qasanah, 2012) also argues that one of the indicators of harmonious family is the creation of religious life in the family, which in the

opinion of researchers the one of the efforts to create religious life is to reciting the Qur'an. This opinion was also proven in this study, through the correlation coefficient test it was found that the attention to reading the Qur'an and appreciation in reading the Qur'an had a fairly high relationship with harmonious family.

When someone maximally tries to present the Qur'anic spirit in his marital life, where one of them is by taking the attention and doing appreciation in reading the Qur'an, there will be impacts which are created like taqwa, sense of need the Qur'an, mutual respect between partners because of the blessings of the Qur'an, faith, patience, and the ability to control negative passions and temptations of the devil (Rouf, 2017). With these spiritual values, a married couple will be able to live a good marriage life, because faith and taqwa will guard both of them from the various damage caused by the passions and temptations of Satan.

In line with this study, research conducted by Imannatul Istiqomah and Mukhlis (2015) with the title "Relationship Religiosity with Marriage Satisfaction" shows a positive relationship between religiosity and marital satisfaction. Correlation analysis in the study was 0.582 with a probability of 0.000, which means that religiosity has a significant relationship with a moderate level with marital satisfaction. The results also showed an effective contribution of religiosity, which amounted to 33.9% of marital satisfaction. These results consider in line with the results of research conducted by researchers, because the intensity of reciting the Qur'an is part of the dimensions of practice on the variable religiosity.

## **CONCLUSIONS**

Based on the data analysis in this study it was found that Muslimah in the halaqah community in Mampang Subdistrict mostly had a high level of family harmony, while the intensity of reciting the Qur'an was at a medium level. This study also found that there was a relationship between the intensity of reciting the Qur'an and family harmony. Person correlation value in the correlation test shows a number of 0.562, which means the relationship between the two variable is at a medium level. The significance 1-tailed value is 0,000, which means that both have a significant relationship, not just by chance..

Thus this study is in accordance with the initial assumption, namely that there is a relationship between the intensity of reviting Qur'an variables as a whole and family harmony with the level of the relationship that is medium. While at the relationship level in each aspect, two aspects of the intensity of reciting Qur'an namely attention (0.576) and appreciation (0.516) had a medium level of strength relationship with family harmony, while the other two were frequency (0.330) and duration (0.384) only at low levels.

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