



Qur'anic Strategy Realizing Couple Harmony in Surah Al-Ahzab Verse 28

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Abstract

Research on the Qur'anic strategy in realizing couple harmony needs to be conducted to describe the understanding of the Qur'an in the early days of development with the facts that occur today. The purpose of this study is to present an understanding of the Qur'an that is in accordance with the current context. Knowing the tafsir method offered by Muhammad Sayyid Tantawi about the importance of caring for and maintaining couple relationships. The method used in this study is based on a literature method. This study found that harmony is the main goal of marriage. To realize harmony, several alternatives and solutions are needed for husband-and-wife couples. Surah al-Ahzab verse 28 tells about the challenge of the Prophet Muhammad in dealing with internal family problems. The success of Prophet Muhammad in solving these problems can be used as an alternative to solving the problems faced by every couple.

Contribution: This study adapts Muhammad Sayyid Tantawi's interpretation to offer Qur'anic solutions for marital harmony.

Keywords: Qur'anic Strategy, Harmony, Couples, Surah Al-Ahzab verse 28.

Abstrak

Penelitian tentang strategi Al-Qur'an dalam mewujudkan keharmonisan pasangan perlu dikaji untuk mendeskripsikan pemahaman Al-Qur'an pada masa awal perkembangan dengan fakta yang terjadi pada masa sekarang. Tujuan penelitian ini untuk menyajikan pemahaman Al-Qur'an yang sesuai dengan konteks kekinian. Mengetahui metode tafsir yang ditawarkan oleh Muhammad Sayyid Tantawi tentang pentingnya merawat dan menjaga hubungan pasangan. Metode yang digunakan dalam penelitian ini menggunakan metode kepustakaan. Penelitian ini menemukan bahwa dalam keharmonisan merupakan tujuan utama dari pernikahan. untuk mewujudkan keharmonisan diperlukan beberapa alternatif dan solusi yang dilakukan oleh pasangan suami dan isteri. Surat al-Ahzab ayat 28 menceritakan tentang tantangan Nabi Muhammad dalam menghadapi problem internal keluarga. Keberhasilan Nabi Muhammad dalam menyelesaikan problem tersebut dapat dijadikan sebagai alternatif penyelesaian masalah yang dihadapi oleh setiap pasangan.

Kontribusi: Penelitian ini mengadaptasi tafsir Muhammad Sayyid Tantawi untuk menawarkan solusi Qur'ani bagi harmoni rumah tangga.

Kata Kunci: Strategi Al-Qur'an, Keharmonisan, Pasangan, Surat Al-Ahzab ayat 28.





Introduction

Marriage is a tradition developed before the advent of Islam.¹ The establishment of household relationships and the creation of a safe, comfortable, and peaceful situation are the hopes of every couple. The harmony of the couple in any situation or condition is the main characteristic of success in marriage. Every couple has various ways of creating harmony. However, not everything that is expected matches reality. Many married couples choose to separate because of the problems caused by several factors. Lack of openness, selfishness, and disrespect were the main factors contributing to the occurrence of domestic rifts.

A married person has to deal with several consequences. A couple's personality will be more visible when they live a married life. In households, there is often a mismatch in the characteristics of the couple before and after marriage. Alternative self-adjustment and adjustment to the surrounding environment are required. The Qur'an as a guidebook for Muslims has provided steps to achieve harmony in a household. However, not all couples know the purpose of these verses. Therefore, it is important for a couple to know the content of Surah al-Ahzab verse 28 as a solution to form integrity and achieve success in the household.

The author found several articles that discuss strategies in realizing the harmony of married couples. First, an article written by Aziz and Mangestuti on building harmonious families through love and spirituality in married couples in East Java.² Second, a journal written by Nadeak B, et al. which discusses the Development of Marriage Resilience and Family Harmony with the theme "the Family Relationship and Intimacy".³ Third, an article by Noffiyanti on Realizing Household Harmony Using Family Counseling.⁴ Fourth, a journal written by Nuraini, et al. about the Wife's Role Strategy in Maintaining the Family from Divorce in Surakarta City.⁵

¹ Ridwan Angga Januario, Fadil Sj, and Moh. Thoriquddin, "Hakikat Dan Tujuan Pernikahan Di Era Pra-Islam Dan Awal Islam," *Jurnal Al-Ijtima'iyah* 8, no. 1 (2022): 1.

² R. Aziz and R. Mangestuti, "Membangun Keluarga Harmonis Melalui Cinta Dan Spiritualitas Pada Pasangan Suami Istri Di Provinsi Jawa Timur," *Jurnal Ilmu Keluarga dan Konsumen* 14, no. 2 (2021): 129–139.

³ Bernadetha Nadeak et al., "Pembinaan Ketahanan Pernikahan Dan Keharmonisan Keluarga Dengan Tema "the Family Relationship and Intimacy," *JURNAL ComunitA Servizio: Jurnal Terkait Kegiatan Pengabdian kepada Masyarakat, terkhusus bidang Teknologi, Kewirausahaan dan Sosial Kemasyarakatan* 1, no. 2 (2019): 179–185.

⁴ Noffiyanti, "Mewujudkan Keharmonisan Rumah Tangga Dengan Menggunakan Konseling Keluarga," *Al-Ittizaan: Jurnal Bimbingan Konseling Islam* 3, no. 1 (2020): 8–12.

⁵ Azizah Nuraini, Nurhadi Nurhadi, and Yuhastina Yuhastina, "Strategi Peran Istri Dalam Mempertahankan Keluarga Dari Perceraian Di Kota Surakarta," *Jurnal Pendidikan Sosiologi dan Humaniora* 13, no. 2 (2022): 371.





Fifth, an article written by Putri and Syukur about Family Counseling with the Rational Emotive Behavior Therapy (REBT) Approach: A Strategy to Realize Harmony in the Family.⁶

From some of the descriptions above, no research has been found that specifically discussed the Qur'anic strategy for realizing couple harmony. This study aims to analyze the meaning of Surah al-Ahzab verse 28 in tafsir al-Wasit in depth. The verse tells the story of the journey in the prophet's household. This study makes two assumptions behind this research. First, new problems are experienced by married couples. Differences in the attitudes and characteristics of married couples from time to time have become increasingly apparent. Sometimes, some couples are unprepared to face these differences. Second, this research can provide strategies for realizing harmony in households. The Qur'an as a heavenly book has ordered harmony in the household. Some steps to realizing this harmony are contained in Surah Al Ahzab verse 28.

The objective of this research is the Qur'anic strategy for realizing couple harmony. This research uses the library research method. library research is a method of collecting data by understanding and studying theories from various literatures related to the research article.⁷ The data sources in this research are divided into two parts, namely primary data and secondary data. Primary data sources used in this study come from the book of tafsir al-Wasit by Muhammad Sayyid Tantawi. He is a contemporary mufassir in Egypt. He is a contemporary mufassir in Egypt. The secondary data sources in this study refer to several literacies, consisting of books of interpretation, books of hadith, books, and several articles that discuss the strategy of realizing couple harmony.

The method used in writing this article uses a descriptive analysis method that serves to provide an overview of the object of research. A qualitative model was used in the research to obtain comprehensive data. This research starts from understanding the textual meaning of Surah al-Ahzab verse 28 then continues with understanding the contextual meaning of the verse. The author presents the results of the interpretation in a descriptive manner. To get the results of the study, the researcher compares the interpretation with several classical and contemporary interpretations and makes the hadith and opinions of scholars who discuss on one theme as the basis of interpretation.

⁶ Mita Anggela Putri and Yarmis Syukur, "Konseling Keluarga Dengan Pendekatan Rational Emotive Behavior Therapy (REBT): Strategi Mewujudkan Keharmonisan Dalam Keluarga Keluarga Merupakan Unit Terkecil Dari Suatu Masyarakat . Keluarga Juga Adalah Lingkungan Sosial Terdekat Dari Setiap Individu," *Jurnal Bimbingan dan Konseling Islam* 2, no. 1 (2019): 1–8.

⁷ Muhammad Rijal Fadli, "Memahami Desain Metode Penelitian Kualitatif," *Humanika* 21, no. 1 (2021): 33–54.





The Roles of Husband and Wife in the Qur'an

Allah created all in pairs. Loving to one another is the determination and nature of each of His creatures. The information that can be used as a basis is contained in Surah Yasin verse 36, Surah al-Zariyat verse 49, and Surah al-Syura verse 11.⁸ Marriage is a means of pouring out love and affection in a household. The realization of harmony, peace, and harmony in every situation and condition is a form of success for couples in caring for and maintaining the integrity of the household.

Surah al-Nisa verse 34 explains that men are the leaders or responsible for women. This does not mean that the verse limits the roles and rights of the wife. In essence, each partner has advantages and disadvantages in several ways so that they know and have the responsibility to establish harmony by complementing each other.⁹ The verse also protects wives from domestic violence due to abuse of the husband's position. Sometimes, the husband assumes that he has the full role and rights of the wife.¹⁰ Thus, he uses and ignores the wife's rights.

A person is said to be a married couple if they have entered an *ijab* and *qabul* contract. After a contract has been made, each spouse has its own rights and obligations. The existence of rights and obligations is essentially a continuation of household harmony. Harmonious couples always focus on the rights and obligations of their spouses. The existence of disharmony in the household is due to couples paying less attention to rights and obligations. Selfishness, arrogance, a lack of respect, and appreciation are the main factors in the occurrence of a rift in the household of a married couple.

Protecting and maintaining each other's name is the right and duty of every couple. Everyone has the right to be respected and honored. A husband has an obligation to cover up his wife's shortcomings, and a wife has an obligation to maintain her husband's honor. The marriage relationship is a sacred bond between husband and wife. The obligation of a husband or wife to maintain this bond is a form of success for the couple in realizing family harmony. Undermining one of the spouses was the beginning of a rift in the household.

⁸ Ahmad Badrut Tamam, "Keluarga Dalam Perspektif Al-Qur'an: Sebuah Kajian Tematik Tentang Konsep Keluarga," *Jurnal Komunikasi dan Penyiaran Islam* 2, no. 1 (2018): 2–4.

⁹ . Misbahuzzulam and . Farhan, "Korelasi Antara Surat Al-Nisa' Ayat 34 Dengan Konsep Kehidupan Rumah Tangga Yang Ideal," *Al-Majaalis* 6, no. 2 (May 18, 2019): 55–79.

¹⁰ Awang Darmawan Putra and Rina Desiana, "Kontekstualisasi Surat An- Nisa ' Ayat 34 Dan Aplikasinya Masa Kini," *Al Manam* 1, no. 2 (2021).





Various problems arise in a household that cannot be avoided. The sources of problems come from various sources, either within the family or from outside parties. It is necessary to realize that each problem has several solutions. Problems and conflicts in the household, as well as in medical science, are called diseases that can be cured by providing an appropriate level of medicine. Various problems of couples that are private and in a mild category can be resolved through internal family discussions without involving outside parties.

Islam values women's honors. In one narration, it is said that Prophet Muhammad ordered husbands to be kind to their wives. This command is based on another narration that states that the wife is the rib of the husband.¹¹ This *muttafaq 'alaih hadith* is narrated by Bukhari and Muslims. This narration shows the wife's position in the household. She has the right to be protected and guarded. In giving advice to her, it is necessary to be careful so that the wife does not feel wronged.

One of the factors in achieving the success of a couple in building a household is the fulfillment of the wife's right to maintenance. Maintenance is the husband's obligation to the wife. There is a minimum limit to maintenance that must be provided to the wife. According to Hanafiyah scholars, husbands are required to provide *nafkah* to their wives, at least according to the needs of the poor at that time. The provision of minimum *nafkah* is in line with the *maqashid al-shariah*, which aims to protect life, reason, religion, property, and offspring.¹² *Nafkah* is the wife's right, it is given to the wife as a form of the husband's responsibility to love and care for his spouse. *Nafkah* can be divided into two categories: physical and mental.¹³

The Meaning of Husband-Wife Couple Harmony

Couple harmony is a form of family life filled with happiness, peace, and prosperity. Harmony will not be realized without being based on awareness of the couple's obligation to build and maintain integrity in a family. The existence of different individual needs factors requires each partner to fulfill their rights and carry out their obligations according to an appropriate and balanced portion.

¹¹ Muhammad bin Ismail bin Ibrahim al-Bukhari, *Al-Jami' al-Sahih* (Saudi Arabia: Auqaf Su'udiyah, 2007).

¹² Bahiyah Ahmad, "Penentuan Kifayah Adna Sebagai Jaminan Nafkah Isteri Di Dalam Islam: Kajian Kes Di Lembah Klang, Malaysia," *International Journal of Islamic and Civilizational Studies* 02 (2019).

¹³ Akli Ahmad and Rohani Desa, "Status 'Akad Nikah Terhadap Sumbangan Pemilikan Harta Sepencarian Antara Pasangan Suami Isteri Menurut Perspektif Syariah," *Journal of Fatwa Management and Research* 24, no. 2 (2021).





Households are the smallest part of society. The number of shocks to the occurrence of domestic violence is due to the lack of couples' readiness to establish household bonds. Establishing ongoing communication is a means of strengthening family harmony.¹⁴ This is represented by the life of the Prophet Muhammad as the leader of the people and, at the same time, the leader of the household. He was blessed with several wives of different characteristics and backgrounds. Communication built by Prophet Muhammad is the most important part of realizing household harmony.

The various trials and challenges given to Prophet Muhammad were not only sourced from outside parties, but also from the internal family of Prophet Muhammad. The wives of Prophet Muhammad, who had become life partners, became a challenge to the prophet. The success of Prophet Muhammad in caring for and maintaining the family is contained in Surah al-Ahzab verse 28.

The verse is said to be related to the conquest of Bani Nadhir and Bani Quraidah.¹⁵ The conquest resulted in a booty that was obtained without bloodshed. The wealth was distributed by the Prophet himself and the Companions.¹⁶ Knowing this division, the Prophet's wives agreed to ask for additional maintenance. They also compared the wives of kings given abundant wealth. Prophet Muhammad silently left them.¹⁷ Previously the wives knew that the Prophet Muhammad wanted a simple life and all the property obtained by the Prophet was all given away for the mission of da'wah. Thus, Surah al-Ahzab verse 28 was revealed in response to the Muhammad Prophet's wives.

The wives of Prophet Muhammad who asked for additional *nafkah* were all wives of Prophet Muhammad's wives from among the Quraysh or non-Quraysh. From among the Quraysh there was Aisha bint Abu Bakr, Hafsa bint Umar bin al-Khattab, Umm Habibah bint Abu Sufyan, Saudah bint Zam'ah, and Umm Salamah bint Abu Umayyah. While the wife of the Prophet Muhammad who was from non-Quraish was Safiyyah bint Huyay, Maimunah bint al-

¹⁴ Nawawi Marhaban, "Komunikasi Suami Dan Istri Dalam Hadis Nabi," *Al-Hikmah Media Dakwah, Komunikasi, Sosial dan Kebudayaan* 9, no. 2 (2018).

¹⁵ Muahammad Sayyid Tantawi, *Al-Tafsir al-Wasith Li al-Quran Alkarim* (Kairo: Dar al-Risalah, 1987).

¹⁶ Ibn Hisyam, *Al-Sirah al-Nabawiyah* (Bairut: Dar al-Kitan al-'Arabi, 1990).

¹⁷ Ahmad Mustafa al-Maraghi, *Tafsir Al-Maraghi* (Kairo: Mustafa al-Halabi, 1946).





Haris, Zainab bint Jahs, and Juwairiyah bint al-Haris.¹⁸ With this agreement, they expected the prophet Muhammad to provide additional support to their wives.

The Prophet Muhammad remained silent for one month. The Prophet Muhammad received a revelation containing an order to give the wives two choices. The first is to choose a simple life with the Prophet Muhammad with sufficient wealth, and the second is divorced and given the requested property. Prophet Muhammad gave the choice to his wives. Each wife was given the right to choose from. However, all his wives agreed to live a simple life with Prophet Muhammad. From this perspective, the wives of the Prophet Muhammad were elevated by God and given the gift of privilege as *ummahat al-mu'minin*.

The wisdom of the story of the verse is a basis for the importance of maintaining the feelings of the partner, either from the husband or the wife. Asking for an accepted or rejected answer is the right of every husband and wife. In a household, a wife does not always continuously ask for her husband's rights. Like the husband, not everything that a wife expects can be fulfilled by the husband. There needs to be awareness of the importance of maintaining feelings and avoiding conflicts that result in a rift in the household.

How to Achieve Harmony In A Married Couple Al-Qur'an Perspective

Domestic harmony is the responsibility of all couples. The relationship between husbands and wives is not similar to the relationship between superiors and subordinates. However, a relationship of symbiotic mutualism is rational. By providing a sense of trust, taking care of each other, and not behaving with a habit that is not liked by the partner.¹⁹ Chales states that a couple's harmony will be realized if there is a harmonious and balanced relationship.²⁰ A healthy relationship will lead to the achievement of a harmonious relationship in the household.

Harmony is not necessarily realized without any effort from the couple. Each couple has their own way of determining the direction of their life goals. Sometimes, differences in character and life goals become a problem for a family. Family unity is necessary to avoid social

¹⁸ Muahammad Sayyid Tantawi, *Al-Tafsir al-Wasith Li al-Quran Alkarim*.

¹⁹ Maula Sari, "Konsep Keharmonisan Rumah Tangga Dalam Al- Qur ' an (Interpretasi Ma ' Na -Cum-Maghza Atas Term Libas Dalam QS . Al-Baqarah : 187) A . Pendahuluan Manusia Disebut Juga Dengan Gregariousnes , Bermakna Tidak Dapat Hidup Tanpa Orang Lain . Allah Menciptaka " 15, no. 2 (2021).

²⁰ Putri and Syukur, "Konseling Keluarga Dengan Pendekatan Rational Emotive Behavior Therapy (REBT) : Strategi Mewujudkan Keharmonisan Dalam Keluarga Keluarga Merupakan Unit Terkecil Dari Suatu Masyarakat . Keluarga Juga Adalah Lingkungan Sosial Terdekat Dari Setiap Individu."





conflicts in society. Family resilience is also evidence of a couple's ability to meet basic family needs. Resilience in a household consists of physical, economic, psychological, and sociocultural resilience.²¹

Several stages must be passed to realize the harmony of a couple. In Surah al-Ahzab, verse 28 offers several offers to realize couple harmony. Among the methods offered are the following:

First, having an attitude of openness towards a partner. The attitude of openness of the couple is one of the factors that influence the harmony of the couple. An open attitude in every behavior and action can reduce partner suspicion. Openness has several functions, including fostering high trust, providing mutual understanding, providing useful opinions and support, and developing relationships with reciprocity between individuals.²²

Second, every husband and wife has the direction and purpose of life in the household. Every family is inclined to choose and determine the purpose of the marriage. Forming a *sakinah mawaddah wa rahmah* is the primary goal of marriage. In general, every couple knows the character of the couple before marriage. Perfection is the hope of all couples. However, in reality, each couple has their own way of realizing the success of a household.

Third, married couples accept the strengths and weaknesses of their spouses. In marriage, it is necessary to accept all the consequences. There is a need for awareness that every advantage has disadvantages. When the partner has agreed to accept the advantages of the partner, they must also agree to accept the shortcomings of their partner. Humans were created as the perfect creatures compared to other creatures. This perfection does not mean that it covers all the aspects of life. In one verse, Allah created all his creatures in pairs. Creation of a man because of the existence of a woman. Allah also creates advantages and disadvantages for creatures.

Fourth, husbands and wives must establish communication. Establishing intense communication between individuals can produce strong bonds among married couples. A good communication relationship is stronger if the couple is able to maintain it. Continuous

²¹ Mujahidatul Musfiroh et al., "Analisis Faktor-Faktor Ketahanan Keluarga Di Kampung Kb Rw 18 Kelurahan Kadipiro Kota Surakarta," *Placentum: Jurnal Ilmiah Kesehatan dan Aplikasinya* 7, no. 2 (2019).

²² Eka Rifqi M., "Pengaruh Keterbukaan Diri Suami Istri Terhadap Keharmonisan Keluarga Di Desa Titian Resak Kecamatan Seberida Kabupaten Indragiri Hulu," *Al-Ittizaan: Jurnal Bimbingan Konseling Islam* 2, no. 1 (2019): 1.





communication is a type of coupled harmony. A sense of security and comfort in the household appears in the communication between the husband and wife.²³

Fifth, there is no difference in the results of other people. Indeed, the desire to possess everything is human nature and instinct. A person can only strive to obtain what he/she expects. Sometimes, people see the results that other people get more than the results they have. As a result, envy continued to grow. In reality, not all assumptions that are built on prejudice and wishful thinking will provide the conclusions and results that others feel.²⁴

Sixth, having a commitment to face and solve all types of family problems. Islamic law recommends that husbands treat their wives well. If a mismatch exists between the two, it can be resolved in a wise manner. Having a high ego by not giving in and feeling the righteous is part of what can break the integrity of the household. Awareness of the couple to improve the family is necessary to maintain the couple's bonds in the household.

Conclusion

This research found that the Qur'an is a heavenly book used as a guide for Muslims. The Qur'an regulates all aspects of human life since it was first revealed until the present era. The rule of law that applies to the Qur'an is the *salih likulli zaman wamakan*.²⁵ Among the rules discussed in the Qur'an is the command to establish couple harmony. In Surah Al Ahzab, 28 describes the prophet's success in building and maintaining a household. The harmony built by Prophet Muhammad is a form of harmony in a household.

Achieving harmony requires the love and awareness of the partner to maintain the continuity of the household. The attitudes toward maintaining the couple's harmonious relationship were as follows: having an attitude of openness to the partner, having the direction and purpose of life in the household, accepting all the advantages and disadvantages of the partner, often establishing communication, not seeing differences in the results that others have, and having a commitment to face and solve all kinds of family problems.

²³ Adelia Septiani Restanti Tania and Nurudin Nurudin, "Self Disclosure Komunikasi Antar Pribadi Pasangan Jarak Jauh Dalam Mempertahankan Hubungan Saat Physical Distancing Era Pandemic COVID-19," *Komuniti : Jurnal Komunikasi dan Teknologi Informasi* 13, no. 1 (2021).

²⁴ Agus Jemi Karyadi, "Falsafah Empan Papan Berdialog Dengan Richard Rorty Tentang Batas Toleransi," *Jurnal Ilmu Budaya* 8, no. 2 (2020): 235–246.





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