

The Potential Moral of Centennial Women in Building Sakinah Family: Ideality and Reality

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Abstract

The Qur'an is the only holy book that talks a lot about the position of women in Islam. Similarly, the religion of Islam greatly glorifies women. In the lens of Islam, women are seen as having a set of potentials that are not possessed by other beings. The existence of women is considered very urgent, especially in the embodiment of the sakinah family. The difference in times will greatly affect the pattern of life and even morals in each woman. Just like centennial women living in this ongoing age of sophistication. The potential to create a good household is also questionable. In the Qur'an it has been alluded to in several verses, especially in Q.S an-Nisa' [4]: 34. The verse will dissect the criteria of an ideal woman in Islam. Through this thematic interpretation search, based on Q.S an-Nisa' [4]: 34 it can be understood that the ideal woman who can potentially realize her household in sakinah is a pious woman who is obedient to Allah SWT, and obedient to her husband, and takes care of herself both when she is with her husband and when she is not. Therefore, preparing herself physically and mentally is urgent for centennial women to move towards the household stage.

Keywords

Qur'an, Islam, Family Sakinah, Women



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INTRODUCTION

Women are one of the creatures whose existence is very important in the life of the world..¹ How could it not be? Can this dynamic life go on without the role of a woman? Call it a wife, especially a mother. Without the creation of women, of course this life would have stopped long ago.² It is possible that the continuity of life is based on the cooperation between men and women. Even more so those who have established a domestic life. The family is referred to as the pillar of

¹ Alfa Mardiyana, "Peran Istri Dalam Pembentukan Keluarga Sakinah Menurut Al-Qur'an (Perspektif Tafsir Al-Misbah Dan Tafsir Al-Azhar)," *Kontemplasi: Jurnal Ilmu-Ilmu Ushuluddin* 5, no. 1 (9 Juni 2017): 79–108, <https://doi.org/10.21274/kontem.2017.5.1.79-108>.

² Siti Zahrok dan Ni Wayan Suarmini, "Peran Perempuan Dalam Keluarga," *Iptek Journal of Proceedings Series* 0, no. 5 (3 November 2018): 61, <https://doi.org/10.12962/j23546026.y2018i5.4422>.

development.³ The family as the smallest institution in society becomes an urgency that must exist. Its existence is also the earliest educational gateway. According to Bailon and Magyala, a family consists of a minimum of two or even more individuals who lead a domestic life and interact with each other with their respective roles, give birth to offspring and even maintain a culture.⁴ Similarly, the Muslim family or household is the most important institution in the life of Muslims in general and *Islamic minhaj amal* in particular. The great role of the family which is the initial foundation of community and nation building determines the robustness and safety of state buildings.⁵ Thus, harmony in the household is also the main vision and mission of every family. The sakinah family is the destination of Muslim couples who have tied the knot. Marriage becomes the sunnatura of the rosul and a guide for the shaleh people. As the Prophet Muhammad said, which means:

"O young men, any of you who are able to marry, let him marry." (H.R Bukhari dan Muslim)⁶

Before that, getting married was also a command from Allah Almighty, as He said:

وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ وَاللَّهُ وَاسِعٌ عَلِيمٌ

Translation: *"And marry those who are alone among you, and those who are worthy (marry) of your sahaya's male servants and your sahaya's female servants. If they are poor, God will enable them by His grace. and Allah is Vast (His gift) again All-knowing"* (Q.S. An-Nur [4]: 32).⁷

Therefore, to achieve a successful home, happy outwardly and mentally, must be guided by the upright and correct pattern of life, namely the Prophet Muhammad Saw. The sakinah family is closely related to the condition of a family that is peaceful, calm, peaceful, happy in birth and mind, and of course maintaining obedience to Allah The Most Holy and The Most High, and maintaining mutual integrity.⁸ This description is nothing but an elaboration of the word of Allah The Most Holy and The Most High, following:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

Translation: *"And among the signs of his power is that he created for you wives of your own kind, that you*

³ C. Hildamona Permatasari, "Wakil Gubernur Lemhannas RI: Keluarga sebagai Organisasi Terkecil Turut Mempengaruhi Karakter dan Mental Bangsa," 2 November 2021, <https://www.lemhannas.go.id/index.php/berita/berita-utama/1326-wakil-gubernur-lemhannas-ri-keluarga-sebagai-organisasi-terkecil-turut-mempengaruhi-karakter-dan-mental-bangsa>.

⁴ Fadia Zahra Dan Puspita Wulandari, "Disfungsi Peran Keluarga Bagi Generasi Z" 5, No. 2 (2022).

⁵ Rosmita Rosmita, Fatimah Sahrah, dan Nasaruddin Nasaruddin, "Konsep Keluarga Sakinah Dalam Al-Qur'an Dan Implementasinya Dalam Kehidupan Rumah Tangga;," *Bustanul Fuqaha: Jurnal Bidang Hukum Islam* 3, no. 1 (5 April 2022): 68–80, <https://doi.org/10.36701/bustanul.v3i1.523>.

⁶ Muḥammad bin Ismā'īl al-Bukhārī, Ṣaḥīḥ al-Bukhārī, (t.tp.: Dār ibn l-Kašīr, t.th.), h.965

⁷ "Kementerian Agama - Pustaka Lajnah," diakses 9 Januari 2024, <https://pustakalajnah.kemenag.go.id/detail/135>.

⁸ Siti Chadijah, "Karakteristik Keluarga Sakinah Dalam Islam," *Rausyan Fikr: Jurnal Pemikiran Dan Pencerahan* 14, no. 1 (5 Maret 2018), <https://doi.org/10.31000/rf.v14i1.676>.

might be inclined to be at ease with him, and made among you affection and affection. Indeed, in such there are signs for thinking people.” (Q.S. al-Rūm [30] : 21).⁹

Allah The Most Holy and The Most High, has sent down Islam to His Messenger as a teaching that will build a society with a common life order. Islam always pays attention to all aspects of human life, both related to world affairs and the Hereafter, including the family aspect. Islam's concern in the formation of the Muslim family is very strong.¹⁰ It aims to create a *sakinah* family that will produce a generation of nation boosters. So important is the teaching about marriage that there are verses explaining it in the Qur'an. Here are the verses of the Qur'an that explain marriage: Q.S. al-Baqarah [2] : 221, 230, 232 235, 237; Q.S. al-Nisa' [4]: 3, 6, 22, 25, 127; Q.S. an-Nūr [4] : 3, 32 33, 60; Q.S. al-Ahzāb [33]: 50, 53; Q.S. Al-Mumtahanah [60]: 10; Q.S al-Mujādalah [58]: 1.

It is written in some previous literature that the role of women in realizing the *sakinah* family is very large. Women become the main bulls in the household.¹¹ It is the *madrasah* that determines the improvement of the quality of human resources. Islam was the first to emancipate a woman's femininity. Since Islam came with its new laws, women have gained great respect.¹² Respect for women today is shown by their participation in almost all areas of life.¹³ Some of them are in the social, political, cultural, and even economic fields, the role is considered quite slick. Therefore, women can not only play a role in the domestic sector. So is the role of women in realizing the *sakinah* family.

Life has been rolling on for a long time, women used to be very different from women now. The times have been different, with all the advances and technological sophistication, of course the people will adjust. However, this kind of situation is not accompanied by the feasibility of its role in the household. Referred to as a centennial woman who is characteristically spoiled and likes instantiation.¹⁴ They are classified as *iGenerasi* (net / internet generation) which is a generation that can tweet on mobile phones, browse here and there and play online games using a computer or laptop, and so on.

⁹ “Kementerian Agama - Pustaka Lajnah.”

¹⁰ Rosmita, Sahrah, dan Nasaruddin, “Konsep Keluarga *Sakinah* Dalam Al-Qur'an Dan Implementasinya Dalam Kehidupan Rumah Tangga.”

¹¹ Zahrok dan Suarmini, “Peran Perempuan Dalam Keluarga.”

¹² Elva Imeldatur Rohmah dan Arif Jamaluddin Malik, “Peran Wanita Untuk Mewujudkan Keluarga *Sakinah* Dalam Pemikiran Islam Klasik Dan Kontemporer,” *Al-Hukama: The Indonesian Journal of Islamic Family Law* 12, no. 2 (18 Desember 2022): 96–112, <https://doi.org/10.15642/alhukama.2022.12.2.96-112>.

¹³ Mardiyana, “Peran Istri Dalam Pembentukan Keluarga *Sakinah* Menurut Al-Qur'an (Perspektif Tafsir Al-Misbah Dan Tafsir Al-Azhar).”

¹⁴ Hadion Wijoyo, dkk, *Generaasi Z & Revolusi Industri 4.0*, (Banyumas: CV. Pena Persada, 2020), 3

The lifestyle that is famous for hedonism in the Phubbing¹⁵ era is very influential on the survival of a household. So, it is very necessary to remember women to prepare their inner birth in entering a new level in married life. Centennial women and their generation groups are considered to be hit by moral decadence,¹⁶ which morals greatly affect the harmony of a family. In fact, Islam aspires to cultivate aspects of aqidah and ethics in a Muslim which begins with the psychological education of individuals, families and even communities.¹⁷

As Allah The Most Holy and The Most High says:

.....فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ

The translation: "..... *Shaleh women are those who obey (Allah) and take care of themselves when (their husbands) are not around because Allah has taken care of (them).*" Q.S An-Nisa' [4]: 34

It has been studied by Elva Emaldatur Rohmah and Arif Jamaluddin Malik in "The Role of Women to Realize the Sakinah Family in Classical and Contemporary Islamic Thought," AL-HUKAMA' The Indonesian Journal of Islamic Law, that women are considered to have a vital role in the realization of the sakinah family, both those who only take part in domestic and multiple aspects at once, women still have a great opportunity to realize their households into sakinah families. This can be done by straightening out intentions and basing all matters only on Allah The Most Holy and The Most High, carrying out their respective duties and understanding their spouses well, being open and habituating deliberation, and increasing patience and gratitude.

In addition, the results of Alfa Mardiana's research in "The Role of the Wife in the Formation of the Sakinah Family According to the Qur'an Perspectives of Tafsir al-Misbah and Tafsir al-Azhar," CONTEMPLATION, explain that in a family between wife and husband have the same status and responsibility to realize a sakinah family, only the duties are different. The Qur'an does not distinguish between genders, but the degree of obedience. Wives who are salihah are those who obey Allah The Most Holy and The Most High, and take care of themselves when their spouse is not at home.

The review shows that the existence of women can not be doubted. Based on the report of the Indonesian Bureau of Statistics, it is noted that the divorce rate of Indonesian families is still on

¹⁵ "Phubbing Smombie dan Nomophobia," diakses 11 Januari 2024, <https://disdik.purwakartakab.go.id/phubbing-smombie-dan-nomophobia/?phubbing-smombie-dan-nomophobia>.

¹⁶ Leli Patimah dan Yusuf Tri Herlambang, "Menanggulangi Dekadensi Moral Generasi Z Akibat Media Sosial Melalui Pendekatan Living Values Education (LVE)," *Pembelajar: Jurnal Ilmu Pendidikan, Keguruan, dan Pembelajaran* 5, no. 2 (8 November 2021): 150, <https://doi.org/10.26858/pembelajar.v5i2.18359>.

¹⁷ N. Imas Rosyanti, *Esensi Al-Qur'an*, (Bandung: Pustaka Setia, 2002), h. 172

the rise. Not a few cases from well-known Indonesian artists.¹⁸ The year 2022 obtained such a high increase reaching 516,334 cases, dominated by young couples from the millennial generation aged 30-40 years. There are 91.53% are lawsuit cases and the rest are petition cases. Of these lawsuits, almost 72.4% were divorce cases. Divorce lawsuit is a divorce in which the wife sues for divorce from the husband. Expectations that are too high at the beginning of marriage are also the cause of the increasing divorce trend. Commitment begins to decline while individualism is mining. As stated by clinical psychologist, Dharmayati Utoyo Lubis that the majority of reasons for divorce are the loss of feelings that used to be passionate when dating, no longer happy, so that his life is not quality.¹⁹

The large number of divorces filed by women is due to the lack of readiness of women to carry out the role of wives in building a household. This unpreparedness is characterized by a disharmonious household by favoring each other's egos, no responsibilities that are carried out properly, economic problems, until the emergence of a third person.²⁰ As revealed by Gracia Ivonika (Personal Growth Psychologist), divorce has several aspects that trigger it, one of which is seen from how much readiness and maturity of each individual both in age and psychological in living a domestic life.²¹ Emotional maturity is also one of the factors that need to be prepared to form a calm attitude and not easily ignited by anger and prevent acts of violence both verbally and non-verbally.²²

Ideally, a woman is a tranquilizer in a household storm. However, the reality of recording the number of divorce lawsuit cases is getting higher. This means that it is likely that problems cannot be tried to be truly reconciled. Household success is also determined by emotional maturity. So, building a household also requires an adult attitude. According to Hasto (Head of the National Population and Family Planning Agency (BKKBN)), adult attitudes are able to support households to understand each other and understand each other for differences in nature

¹⁸ "Angka Perceraian Di Indonesia Terus Meningkat | Media Indonesia," EpaperMI, 1 Desember 2022, <https://epaper.mediaindonesia.com/detail/angka-perceraian-di-indonesia-terus-meningkat>.

¹⁹ Kompas Cyber Media, "Angka Perceraian Tertinggi dalam 6 Tahun Terakhir, Banyak Pasangan Hilang Rasa," Kompas.com, 8 Oktober 2023, <https://lifestyle.kompas.com/read/2023/10/08/124632020/angka-perceraian-tertinggi-dalam-6-tahun-terakhir-banyak-pasangan-hilang>.

²⁰ Kompas Cyber Media, "Banyak Istri Gugat Cerai Suami sejak Awal 2021, Ini Pemicunya Halaman all," KOMPAS.com, 25 Juni 2021, <https://regional.kompas.com/read/2021/06/25/121111478/banyak-istri-gugat-cerai-suami-sejak-awal-2021-ini-pemicunya>.

²¹ Kompas Cyber Media, "Ramai soal Antrean Daftar Gugat Cerai di Jabar, Apa yang Terjadi? Halaman all," KOMPAS.com, 28 Agustus 2020, <https://www.kompas.com/tren/read/2020/08/28/093100165/ramai-soal-antrean-daftar-gugat-cerai-di-jabar-apa-yang-terjadi->.

²² Yunita Sari, Andhita Nurul Khasanah, dan Sarah Sartika, "Studi Mengenai Kesiapan Menikah Pada Muslim Dewasa Muda," *Prosiding SNaPP: Kesehatan (Kedokteran, Kebidanan, Keperawatan, Farmasi, Psikologi)* 2, no. 1 (3 Oktober 2016): 193–204.

and mindset.²³

Based on the journey of the millennial generation, preparing the ideal woman according to the Qur'an is important, outwardly and inwardly must be prepared for each other. It would be nice for centennial women to really prepare themselves for stepping into the household level. The centennial generation is a term for the generation after millennials.²⁴ Families that are sakinah certainly do not deny that they must also experience domestic problems. However, on the basis of Islam, it is hoped that there will be a calm in the birth and mind in the household.²⁵ A happy, peaceful, comfortable, quiet, and harmonious family is everyone's dream. And all of these things can be achieved too, of course, by struggling to face all the problems that test the household.

Speaking of the sakinah family, there are several verses of the Qur'an that explain it, among others, namely Q.S. Al-Nisa' [4]: 3, 34, 75, dan 128; Q.S. Al-A'raf [7]: 189; Q.S. Al-Taubah [9]: 71; Q.S. Maryam [19]: 55; Q.S. Ar-Rūm [30]: 21. The explanation of all these verses is in accordance with the rampant moral decadence that occurs in centennial women today. Based on this, do centennial women still have the potential to realize a good household? It is known that women are the jewels of the world and also the light in domestic life. As Shafik Hashim "*Inna al-mar'ah mashabih al-buyut*" (women are lamps for home life) said.²⁶ Then, what is the criterion of centennial women in the perspective of Qur'anic exegesis? These things are certainly very interesting to study. Therefore, this paper will try to explore the problem. This article will discuss this using the Thematic Interpretation approach.

METHOD

This research is qualitative-based with a maudhu'i (thematic) approach. The author gets an early picture of the phenomenon of divorce, where divorce dominates the presentation of the data. Data collection techniques are carried out through literature studies in the form of literature research. This technique goes through the stages of data inventory, data categorization, and data analysis.²⁷ Literature study There are several series of data collection from various libraries, such as

²³ antaranews.com, "Kepala BKKBN: Sikap dewasa penting untuk pertahankan rumah tangga," Antara News, 5 Juli 2023, <https://www.antaranews.com/berita/3620826/kepala-bkkbn-sikap-dewasa-penting-untuk-pertahankan-rumah-tangga>.

²⁴ Louie Giray, "Meet the Centennials: Understanding the Generation Z Students," 5 Juli 2022, 9–18, <https://doi.org/10.14456/jsasr.2022.26>.

²⁵ Mohammad Najich Chamdi, Keluarga Sakinah Dan Problematikanya Dalam Rumah Tangga, Syariat: *Jurnal UNSIQ*, Vol. VI No. 01, (Jember: IAIN Jember, 2020), h. 89

²⁶ Irham dan Delfia Herwanis, "Perbandingan Kualitas Hidup Antara Ibu Bekerja dan Ibu Rumah Tangga; Tinjauan Pustaka Hasil Penelitian Tahun 2015 – 2020," *Legitima : Jurnal Hukum Keluarga Islam*, Volume 4, Nomor 1, (Takengon: IAIN Takengon, 2021), h. 2

²⁷ W Darmalaksana. Metode Penelitian Kualitatif Studi Pustaka dan Studi Lapangan. *Pre-Print Digital Library*

books, articles, and journals, then reading and recording as well as processing and analyzing materials.²⁸ In this case, researchers also use sources from the book of tafsir. Trying to find answers in the Qur'an by collecting verses that have one purpose of the topic of discussion, then paying attention to these verses based on each of their statements so that they can conclude the problem under study.

Before that, the author had first tried to find and collect data related to the phenomenon. Various sources have described harmonious and successful families. Therefore, the author reads from a religious point of view, namely through the Qur'an as a guide to human life. The Qur'an has the values of guidance, guidance, and nobility in His substance all of which are well preserved.²⁹ This research goes through the analysis step by collecting accurate literature or texts (both primary and secondary sources) and various other sources, then compiling according to the study and its purpose, after that a description or description of each literature obtained in detailed data is made to be used in the analysis process, then the results are analyzed, reviewed or interpreted to produce new concepts that are easy to understand and by the Focus of discussion.

RESULTS AND DISCUSSION

Every creature that Allah The Most Holy and The Most High, has created must be accompanied by the creation of its counterpart.³⁰ So it is with humans. Every creation of a man must be Allah The Most Holy and The Most High, create his female partner.³¹ This is certainly not possible without a purpose. The creation of these creatures in pairs so that they can complement each other. This is because every human being must have advantages and disadvantages alone that Allah The Most Holy and The Most High, bestows every time creation. In the Great Dictionary Indonesian, spouse means complement to the other; that complement each other.³² So, a couple means that there are two people or two things between them that complement each other.

There are several theories related to the couple expressed by Dian Wisnuwadhani and Sri

UIN Sunan Gunung Djati Bandung (2020).

²⁸ Milya Sari dan Asmendri Asmendri, "Penelitian Kepustakaan (Library Research) dalam Penelitian Pendidikan IPA," *Natural Science* 6, no. 1 (10 Juni 2020): 41–53, <https://doi.org/10.15548/nsc.v6i1.1555>.

²⁹ Eka Safliana, "Al-Qur'an Sebagai Pedoman Hidup Manusia," *Jurnal Islam Hamzah Fansuri* 3, no. 2 (1 Desember 2020), <https://jurnal.kopertais5aceh.or.id/index.php/JIHAF/article/view/194>.

³⁰ According to the word of Allah in Q.S an-Najm [53]: 45: وَأَنَّهُ خَلَقَ الذُّكْرَ وَالْأُنثَى which means: "And that it was He who created pairs of men and women." In Tafsir Al-Azhar it is mentioned that what is meant by pairs is, beginning pairs with end, born in pairs with mind, high paired with low, sad paired happily, weak paired strongly, humiliated paired with noble, and far paired with close.

³¹ See Q.S ar-Rum [30]: 21

³² "Arti kata pasangan - Kamus Besar Bahasa Indonesia (KBBI) Online," diakses 13 Januari 2024, <https://kbbi.web.id/pasangan>.

Fatmawati Mashohoedi, one of which is The Stimulus-Value-Role Theory. This theory says that in terms of partner selection should be based on a certain stimulus. This stimulus is a physical attraction that becomes the beginning of attraction and then brings two people closer which encourages a close relationship. Based on this stimulus, two people in a close relationship will observe, judge, evaluate, and compare each other.³³ It is a process by which a person looks for and selects his potential partner. Such a process will be carried out until someone finds the right and good partner to be used as a life partner.

Determining a life partner is not a spele. Everyone must have their own criteria and expectations for their life partner, even though a soul mate has been determined before humans are born on this earth, including being with him is rizki and death. According to Shaykh Muhammad bin Salih al-'Uthaymeen that everything that Allah The Most Holy and The Most High, created until the last day has been written in *Lauh al-Mahfudz*.³⁴ However, it does not mean that one is just silent about this predetermined spouse. One should strive to find and pick up the partner whom Allah The Most Holy and The Most High, has ordained for him. As stated by Imaz Fatimatuz Zahra, that the *maqam* of man is to try, because man is a weak creature.³⁵ Looking for a life partner is not only to vent lust, but also to make a good household, so as to create a much better generation.

According to M. Quraish Shihab, choosing the right partner is the first stone in the foundation of a household. A foundation must be strong and sturdy so that the building on it can be built firmly as well. When a person has determined his life partner, it means that he begins to lay the first stone in the household he will build. In the household, a strong foundation is not judged by physical form or even social status, but faith in Allah is the fundamental foundation, according to the Islamic view. This must be present in every individual, both male and female.³⁶

The choice of partner must be based on various appropriate considerations. The main factor to consider in choosing a life partner is the religious factor. Religion is the highest value in Muslim families that should not be sacrificed. The selection of a partner will be a personal responsibility which will determine the direction of success or failure of the household that is built.

³³ Dian Wisnuwardhani dan Siti Fatmawati, *Hubungan Interpersonal*, (Jakarta: Selemba Humanika, 2012), h. 79-80.

³⁴ "Apakah Rezki Dan Jodoh Telah Ditulis Di Lauh Mahfudz | Almanhaj," 29 Februari 2004, <https://almanhaj.or.id/325-apakah-rezki-dan-jodoh-telah-ditulis-di-lauh-mahfudz.html>.

³⁵ "Jodoh Sudah Ditetapkan, Mengapa Harus Tetap Dicari? Ini Penjelasan Ning Imaz," diakses 13 Januari 2024, <https://www.nu.or.id/nasional/jodoh-sudah-ditetapkan-mengapa-harus-tetap-dicari-ini-penjelasan-ning-imaz-7AxlC>.

³⁶ M. Quraish Shihab, *Tafsir Al – Misbah Pesan, Kesan dan Keserasian Al – Qur'an*, Vol. 1 (Jakarta: Penerbit Lentera Hati, 2002), 472

An ideal and sakinah household is the dream of every Muslim family. In Indonesia itself, interfaith marriages do not only happen once or twice.³⁷ However, of course the religion of Islam forbids this. Allah The Most Holy and The Most High has said:

وَلَا تَنْكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنَ وَلَا أَلَمَةً مُّؤْمِنَةً خَيْرٌ مِّنْ مُّشْرِكٍ وَلَا أُعْجَبْتُمْ وَلَا تُنَكِّحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَا أُعْجَبُكُمْ أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ وَيُبَيِّنُ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ

Translation: "Do not marry polytheists until they have believed! Indeed, a believing female servant is better than a polytheistic woman, even if she attracts you. Nor do you marry polytheistic men (to women who believe) until they have believed. Indeed, a believing male sahaya servant is better than a polytheist man even if he attracts you. They invite to hell, while God invites to heaven and forgiveness with His permission. (Allah) explained His verses to men so that they might learn lessons." (Q. S al-Baqarah [2]: 221)

Although in this case in Indonesia there are no clear and firm rules. According to Wahbah al-Zuhaili, different creeds will not bring harmony in a household. Even more so for women. When there is no faith and obedience in a woman, it is possible for the home to be damaged. Kindness, trust, trust, and even compassion will be easily lost because of the passions that affect him. This is due to the absence of obedience to Allah The Most Holy and The Most High.³⁸

Talking about women, cultivating faith and strengthening obedience in them is crucial to continuity. According to Nurhayati and Mal al-Fannun, women are basically creatures of Allah The Most Holy and The Most High, followed by their respective rights and obligations.³⁹ A woman is a believer⁴⁰ just like a man. Allah (swt) gives commandments and prohibitions to men and women, as well as merits and torments. Women are neither enemies nor rivals, but consummators for men. Men are also the finisher for women. The two will become a unity that embodies a harmonious order. The union between man and woman according to their respective roles will be perfection. Because a couple is tasked with complementing each other.

Women have several terms mentioned in the Qur'an. In its various forms, the word woman in the Qur'an is mentioned 109 times, namely al-mar'ah / al-imra'ah is mentioned 26 times which means adult women either married or single, an-nisa 'is mentioned 51 times, al-banat is mentioned

³⁷ "Aturan Menikah Beda Agama di Indonesia, Bolehkah? Halaman all - Kompas.com," diakses 13 Januari 2024, <https://nasional.kompas.com/read/2022/09/16/15164031/aturan-menikah-beda-agama-di-indonesia-bolehkah?page=all#>.

³⁸ Wahbah az-Zuhaili, *Tafsir al-Munir; Aqidah, Syariah, Manhaj*, Jilid 1, (Jakarta, Gema Insanim 2016)

³⁹ Adria, *TAFSIR TARBAWI: Konsep Perempuan Dalam Al-Qur'an*, (tk: tp, tt), h. 2

⁴⁰ A mukallaf is one who is subject to the burden of Shari'ah. According to Muhammad Jawad Mughniyah in his book entitled *Al-Fiqh 'ala al-Madzahib al-Khamsah*, a person is said to be a believer is a puberty and intelligent

12 times which means teenage women, al-untsa is mentioned 20 times which means a term for gender or gender. In addition, the Qur'an also mentions several names of female figures directly, such as the wife of the Prophet Adam,⁴¹ the mother of the Prophet Musa,⁴² the daughter of Imran,⁴³ the wife of the Prophet Ibrahim,⁴⁴ the wife of King Pharaoh,⁴⁵ the wife of the Prophet Zakaria⁴⁶ and others.

The Qur'an speaks of women who *salihah* just as Islam speaks of men who *shalih*.⁴⁷ One of the privileges of women is when Allah (swt.), sent down a surah in the Qur'an that presents specifically the matter of women and was named woman (*an-Nisa'*). According to Mahmud Syaltut in his tafseer Al-Quran al-Karim al-Ajzā' al-'Asharah al-Ula mentions that Surat an-Nisa' which discusses the issue of women is called *an-Nisa' al-Kubra*. This naming aims to distinguish it from other letters that also discuss related to women's issues. Such as suras al-Baqarah, al-Maidah, al-Ahzab, ath-Thalaq, al-Mujadalah, al-Mumtahanah, al-Tahrim and others⁴⁸ which were later named *an-Nisa' ash-Shughra*.

According to Rakhmat, there is one amazing thing in the Qur'an, namely that the Qur'an does not give a physical picture of women at all. There is not a single verse that describes the physical beauty of a woman. Thus, beautiful women do not become characters in the Qur'an. It is mentioned in a shahih hadith that in fact the woman of *shalihah* is the adornment of the world.⁴⁹ Many verses of the Qur'an explain the position of women in the eyes of Islam, but it is not uncommon to understand it only textually, giving rise to misinterpretation. This is one of the causes of the low view of women. Masdar Farid Mas'udi argues that the origin of the cause of injustice against women is the existence of the dilution of certain qualities (stereotype) that tend to degrade you women.⁵⁰

⁴¹ Siti Hawa, see Q.S al-A'raf [7]: 19

⁴² Maryam, see Q.S Thaha [20]: 38

⁴³ Maryam, see Q.S at-Tahrim [66]: 12

⁴⁴ Siti Hajar, see Q.S Ibrahim [14]: 37

⁴⁵ Asiyah binti Muzahim, see Q.S at-Tahrim [66]: 11

⁴⁶ See Q. S Maryam [19]: 8

⁴⁷ Moch Aziz Qoharuddin, "Peran Wanita Dalam Keluarga Perspektif Al-Qur'an Surat Al Ahzab Ayat 33 Studi Pemikiran Quraish Shihab," *Salimiya: Jurnal Studi Ilmu Keagamaan Islam* 3, no. 2 (27 Juni 2022): 130–38.

⁴⁸ Annemarie Schimmel, *Jiwaku adalah Wanita: Aspek Feminin dalam Spiritual Islam*, terj. Rahmani Astuti (Bandung: Mizan, 1998), h. 92

⁴⁹ عن عبد الله بن عمرو بن العاص رضي الله عنهما « متاع ،الدنيا وخير متاعها المرأة الصالحة » مرفوعاً:

Narrated by Abdullah bin 'Amr bin Al-'Āṣ -raḍiyallāhu 'anhumā- narrated in marfū', "The world is jewels and at best its adornment is a pious woman." (H.R Muslim)

⁵⁰ Miranti Miranti, Desma Enawati, dan Novia Lestari, "Wanita Dalam Perspektif Al-Qur'an," *Jurnal Multidisiplin Indonesia* 2, no. 6 (27 Juni 2023): 1321–29, <https://doi.org/10.58344/jmi.v2i6.287>.

Islam is a religion that greatly glorifies women. In the Islamic view, between men and women is equal. As Al-Qaradawi argues that men and women still have equal rights in humanitarian matters.⁵¹ What distinguishes him is only in his role and responsibility. However, Allah Almighty has divided it fairly so that both can live together and complement each other. Even Allah The Most Holy and The Most High, has also created a sense of dependence between each other with the aim of survival of the next generation. This is also one of the great tasks that must be carried out jointly between men and women.⁵² As the Prophet Muhammad (Saw) said, which means:

"Verily women are siblings (equal) to men"

(H.R Abu Dawud and an-Nasa'i)

According to the Islamic lens, women have a set of potentials in themselves that no other creature has. In pre-Islamic times, women were greatly degraded. Even considered a second-class and has no significant position.⁵³ In this era of progress, generation Z or what is called centennial has more open opportunities, especially for women. Centennial women with the enjoyment of technology become a place of empowerment, so that centennial women have space to give more expression to give their voice. However, it is also not easy to face the challenges of such a sophisticated era to maintain the sturdiness of centennial women. Both outwardly and inwardly.⁵⁴

The Ideal Concept of the Sakinah Family

The family is the smallest organization in society consisting of leaders and members. All of them have their own duties and responsibilities. In addition, there are also rights and obligations that must be carried out with each other. In the Big Dictionary Indonesian, the word family is defined as the most basic unit of kinship in a society.⁵⁵ According to the Islamic view, the family is the union of a man and a woman through the sacred vows of marriage in accordance with Islamic Shari'a. This marriage is the key to the safety of the family because it has been recognized and legalized by religious law.⁵⁶

The family in Arabic is called by the term *ahlun*. *Ahlun* comes from the word *ahila* which

⁵¹ Yusuf al-Qardhawy, Ruang Lingkup Aktivitas Wanita Muslimah, terj. Moh. Suri Sudari A, Entin Rani'ah Ramelan (Jakarta: Pustaka al-Kautsar, 1996), h. 19-20

⁵² Adria, Tafsir Tarbawi: Konsep Perempuan Dalam Al-Qur'an, (tk: tp, tt), h. 5

⁵³ Miranti, Enawati, dan Lestari, "Wanita Dalam Perspektif Al-Qur'an."

⁵⁴ "Perempuan Generasi Z: Antara Dorongan dan Beban Ganda - Bincang Perempuan," diakses 13 Januari 2024, <https://bincangperempuan.com/perempuan-generasi-z-antara-dorongan-dan-beban-ganda/>.

⁵⁵ "Arti kata keluarga - Kamus Besar Bahasa Indonesia (KBBI) Online," diakses 14 Januari 2024, <https://kbbi.web.id/keluarga>.

⁵⁶ Anung Al Hamat, "Representasi Keluarga dalam Konteks Hukum Islam," *Yudisia : Jurnal Pemikiran Hukum dan Hukum Islam* 8, no. 1 (8 April 2018): 139, <https://doi.org/10.21043/yudisia.v8i1.3232>.

means like, happy, and friendly. Another opinion says that the word *ahlun* comes from the word *ahala* which means to marry.⁵⁷ The family becomes a large unit when viewed through the lens of Islam. Islam is a religion that pays great attention to the implementation of a harmonious family. It was this family that became the first brick to build a Muslim palace and became *Madrasatul Ula* which is expected to produce Islamic generations that will echo the words of Allah The Most Holy and The Most High.

Sakinah itself comes from the word *sakana - yaskunu* which means something calm. In general, the sakinah family is understood as a peaceful family with a good and responsible husband and a faithful and loving wife and filial children. M. Quraish Shihab argues that the concept of sakinah family is a calm and loving family to be able to give birth to *mawaddah* and *rahmah*.⁵⁸ He described sakinah as dynamic and active calm. Not that this state of calm is not riddled with problems. However, this calm is not without domestic trials. Sakinah is the calm that comes after successfully coming out after completing the ordeal.

One of the foundations for the realization of the ideal household and the ideal of marriage in Islam is summarized in Q.S ar-Rum: 21. According to M. Quraish Shihab in al-Misbah, that sakinah in this verse is studied through the word *taskunu* which comes from the word *sakana*, meaning silence. In addition, it is also described with the word *sakan* which means residence. Thus, the family becomes a quiet abode from all the hustle and bustle of busyness even from shocks. M. Quraish Shihab also returned with the term "dynamic tranquility," this means that the tranquility and tranquility of the household will be obtained after going through the shock first. Tranquility here is also associated with human biological function. Marriage can achieve tranquility through the function of the reproductive apparatus.⁵⁹

Based on system theory, M. Quraish Shihab said that the sakinah family, is not a family without problems, but a family that manages to get out of problems with a good solution.⁶⁰ Some events in domestic life can still cause new problems. Such as the emergence of unusual feelings, miscommunication, not to mention economic problems, and much more.⁶¹ In order to reach

⁵⁷ Al Hamat.

⁵⁸ Anist Suryani dan Kadi Kadi, "Konsep Sakinah Mawaddah Wa Rahmah Menurut M. Quraish Shihab Dan Relevansinya Terhadap Pendidikan Anak Dalam Keluarga," *Ma'alim: Jurnal Pendidikan Islam* 1, no. 01 (1 Juli 2020), <https://doi.org/10.21154/maalim.v1i01.2189>.

⁵⁹ M. Quraishy Syihab, *Tafsir al-Mishbah*, Pesan, Kesan, dan Keserasian al-Qur'an Jilid 10, (Jakarta: Lentera Hati, 2002), h. 167.

⁶⁰ Rofiq Rahardi, *Kosep Keluarga Sakinah dalam Tafsir al-Misbah*, *Srripsi*, (Yogyakarta: UIN Sunan Kalijaga Yogyakarta, 2008),

⁶¹ Kurlianto Pradana Putra, Suprihatin Suprihatin, dan Oni Wastoni, "Makna Sakinah Dalam Surat Al-Rum Ayat

sakinah, there are several phases that must be passed. It starts from emptying Qalbu of its despicable qualities, by realizing the sins and mistakes that have been committed. After that, the importance of continuity to praiseworthy traits, replacing the bad with the good. In the household, between husband and wife have their respective roles. As Allah Almighty says:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَالصَّالِحَاتُ قَانِتَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَالَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا

Translation: "Men (husbands) are responsible for women (wives) because Allah has favored some of them (men) over others (women) and because they (men) have spent part of their property. Righteous women are those who obey (to Allah) and take care of themselves when (their husbands) are not around because Allah has taken care of (them). Those women whom you are worried about nushuz, give them advice, leave them in bed, and (if necessary,) beat them (in a painless way). However, if they obey you, do not look for ways to trouble them. Verily, God is the Most High, the Greatest." (Q.S an-Nisa' [4]: 34)

Wahbah Zuhaili in his tafseer al-Munir, this verse explains that men have a more important role in managing their households. In lafad {قَوَّامُونَ} refers to men who are in charge of leading the affairs of women, protecting, educating and mastering them in a manner justified by Islam. For this leadership is none other than two factors: (1) the Creation Factor; (2) Obligation to Provide.⁶² Men are created with several advantages physically. Her intellect and posture are stronger, her thinking and commitment are greater, this is why Allah The Most Holy and The Most High, gave the task of *al-imamah al-Kubra* over women. In addition to the two things above, men and women have the same rights and obligations.⁶³

Similarly, M. Quraish Shihab argues in his tafseer al-Misbah, related to the verse mentioned above, he revealed that "The need to create form, and form is adapted to function." Men are generally larger and taller than women, their voices and palms are louder and rougher, the work of the lungs in the bernafa is greater. However, women can better guard themselves from disease, speak faster, even more mature than men. For these complementary roles, it is natural not to judge women as weaker, both physically and psychologically.⁶⁴ This verse is a description of the ideal man in the Qur'an. Men as leaders in the home are not only in worldly goodness. The responsibility of men is to educate and nurture their family members to always obey the

21 Menurut M. Quraish Syihab Dalam Tafsir Al-Mishbah Dan Relevansinya Dengan Tujuan Perkawinan Dalam Kompilasi Hukum Islam," *Maslahah (Jurnal Hukum Islam Dan Perbankan Syariah)* 12, no. 2 (2021): 15–34, <https://doi.org/10.33558/maslahah.v12i2.3203>.

⁶² Wahbah az-Zuhaili, *Tafsir al-Munir; Aqidah, Syariah, Manhaj*, Jilid 3, (Jakarta, Gema Insanim 2016), h. 77-78

⁶³ As Allah says in Q.S al-Baqarah [2]: 228 which means: "And they (women) have rights in balance with their obligations in a proper manner. Aken but the husbands are superior to them"

⁶⁴ M. Quraish Syihab, *Tafsir al-Mishbah, Pesan, Kesan, dan Keserasian al-Qur'an* Jilid 2, (Jakarta: Lentera Hati, 2002), h. 426-427

commandments and stay away from the prohibitions set by Islam, and correct the deviations that exist in their family members.⁶⁵

Setting Up the Ideal Centennial Woman

As stated by M. Quraish Shihab that sakinah is the dream of every Muslim family. However, sakinah cannot be enforced by instantiation, as life is today. To get to a good family, there must be conditions and struggles for his presence. *Qalbu* must be thoroughly prepared with patience and piety. Because sakinah was sent down by Allah The Most Holy and The Most High, through *qalbu*. So, it is not enough just to be physically established. Let alone the wealth and splendor of material possessions. It cannot buy true happiness. Genuine affection will arise only through *qalbu*, not with others. Remembering that the purpose of marriage is to realize the tranquility of life through the foundation of love and an attitude of love. This tranquility has several aspects, especially in spiritual, economic, psychological, and personal and social relationships.⁶⁶

The ideal woman according to the Qur'an is a woman who is *salihah*. Allah mentions the female indicator of *salihah* in Q.S an-Nisa' [4]: 34 that is, a woman who is obedient to Allah and to her husband, and takes care of herself and her honor, especially when her husband is not with her. In lafad {فَالصَّالِحَاتُ قَانِتَاتٌ} contains the criteria of women who are obedient with the intention of submission and obedience, as the teachings of Islam. While the ideal woman according to Imam Zaki al-Barudi is a woman who really has a strong religious foundation so that religious beliefs are maintained.

Then, in the lafad {حَافِظَةٌ لِّلْغَيْبِ} M. Quriash Shihab said that a woman who prays is also obedient to her husband, after they have deliberated together and or if his command does not contradict Allah's command and does not deprive his wife of personal rights. Obedience here is obedience to her husband's commands and prohibitions, even when he is not at home. In other words, having total loyalty to the husband who is the leader. As Wahbah Zuhaili's interpretation relates to this verse, it is the duty of the wife to obey her husband's commandments except in matters of disobedience.⁶⁷ Women should take care of themselves, and also take care of their children and their husband's property. The absence of a husband at home does not mean that a

⁶⁵ Al Hamat, "Representasi Keluarga dalam Konteks Hukum Islam."

⁶⁶ Faqihuddin Abdul Qodir, *Qira'ah Mubadalah; Tafsir Progresif untuk Keadilan Gender dalam Islam*, Cetakan pertama, (Yogyakarta: IRCiSoD, 2019), h. 336-337

⁶⁷ Wahbah az-Zuhaili, *Tafsir al-Munir; Aqidah, Syariah, Manhaj*, Jilid 3, (Jakarta, Gema Insan 2016), h. 83

wife is free of her responsibilities as a wife. Thus, the character of the salihah woman includes obedience, honesty, patience, solemnity, almsgiving, fasting, maintaining her honor, doing a lot of dhikr, keeping her gaze and not showing her jewelry.

The things mentioned above that must be present in centennial women in preparing themselves for the household level. The moral decadence that gen-Z is experiencing can be controlled by trying to draw closer to Allah The Most Holy and The Most High, and strengthen its improvement. So that not only the outward is ready to face the storms of the household, but Bathiniyah is also ready to play a role in realizing a harmonious household outwardly and mentally. The centennial woman will still have the potential to create a family that is sakinah by starting to shape herself as a woman who is obedient to her religion. Because it does not rule out the possibility that centennial women must fight and continue to adapt to the progress of this growing era. The foundation of faith must be further maintained and strengthened in order to support the buildings of future life.

In addition, based on David Knox's theory of the reason for marriage to be carried out, namely for the following 3 reasons: (1) *Emotional security*; (2) *Companionship*; (3) *Desire to be a parent*.⁶⁸ Women should pay attention to emotional readiness, role readiness, financial readiness, physical readiness, sexual readiness, spiritual readiness, social readiness, and age readiness. This should have been summarized in adult women. Women who already have a mature mindset will be more calm and can think logically in making decisions, facing and solving problems in their household. However, still both partners must understand and complement each other. Age is not the only measure of maturity, but self-quality, how much readiness a woman thinks she is. Although by nature all creatures must have disadvantages over their advantages. This will determine the ideal woman to go to the household level.⁶⁹

CONCLUSION

Based on the discussion that has been stated above, the author can conclude that it is necessary to know the criteria for women in order to also play a role in the realization of the sakinah family. Like centennial women who have now grown up and will face the household level. Preparing outwardly and mentally, both physically, *qalbu*, and mentally must be thoroughly prepared. With the criteria of the ideal woman based on the Qur'an, the ideal Muslim family will

⁶⁸ "Psikologi Perkawinan Dan Keluarga," diakses 4 Februari 2024, <http://www.lydiafreyanihawadi.com/2018/04/psikologi-perkawinan-dan-keluarga.html>.

⁶⁹ Nia Kurniasih Ihsanul Muttaqien, *Menikah Sehat & Islami*, (Jakarta Timur: Senyum Publishing, tt), 3

be realized. Even though the journey will still require struggle in dealing with various household problems.

The shalihah woman is certainly the dream of the salih man. Before the two will be united in the bonds of marriage, obedience to Allah Almighty, must have been embedded. This is important for every Muslim. Even more so the women. Obedience to Allah Almighty, becomes the first thing to do. Because then women must also be able to obey their husbands. Obey in terms of goodness according to the teachings of Islam, and it is permissible to disobey in terms of obedience. In addition, women must also pay attention to emotional readiness, role readiness, financial readiness, physical readiness, sexual readiness, spiritual readiness, social readiness, and age readiness. This should have been found in adult women. Women who already have a mature mindset will be more calm and can think logically in making decisions, facing and solving problems in their household. Because the success of a household is also determined by emotional maturity. Emotional maturity is also one of the factors that need to be prepared to form a calm attitude and not easily ignited by anger and prevent acts of violence both verbally and non-verbally.

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