



# IMPLEMENTATION OF ISLAMIC EDUCATION MANAGEMENT PHILOSOPHY ON THE IMPACT OF FORCED MARRIAGE BY PARENTS ON FAMILY HARMONY

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## ABSTRACT

This study discusses the implementation of Islamic Education Management Philosophy in addressing forced marriages by parents and their impact on household harmony. This study uses a qualitative approach with data collection using observation, interviews, and documentation to gain an in-depth understanding of religious views, Islamic educational values, and the real experiences of respondents regarding forced marriages. The results show that forced marriage contradicts the principles of Islamic Education Management Philosophy, which emphasizes humanization, justice, deliberation, and respect for individual dignity. The practice of forced marriage has the potential to cause various negative impacts, including domestic disharmony, psychological disorders, poor communication, prolonged conflict, and violations of individual rights. The implementation of Islamic educational values, such as deliberation, compassion, trust, responsibility, and the active role of parents and premarital educational institutions, has proven effective in building individual awareness of the importance of willingness and mental and emotional readiness in choosing a life partner. This study concludes that family education and Islamic education play a strategic role in preventing forced marriage and realizing a harmonious family based on *sakinah*, *mawaddah*, and *rahmah* in accordance with Islamic teachings.

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## 1. INTRODUCTION

Humans inherently have a natural tendency to live in pairs and share life's joys and sorrows. The story of Prophet Adam, peace be upon him, who felt lonely after being sent down to earth until Allah SWT presented Eve as his life partner shows that marriage is a *sunnatullah* (natural law) that is recommended as a means of obtaining peace and tranquility in life [1]. In a social context, marriage functions as a fundamental institution that forms the basis for the establishment of families and the continuity of society [2].

In Islamic teachings, marriage must be based on the willingness and consent of both parties as a form of respect for individual dignity and rights. However, in practice, the phenomenon of forced marriage is still found in various regions in Indonesia. This practice is generally driven by tradition, economic pressure, and considerations of family honor. Forced marriage often disregards the individual's right to choose a life partner, thus potentially leading to various domestic problems, such as disharmony, poor communication, prolonged conflict, and even divorce [3].

The phenomenon of forced marriage reflects the gap between the normative values of Islamic teachings and the social reality that exists in society. Previous studies have shown that a weak understanding and internalization of Islamic educational values within families contributes to the emergence of marriage practices that are not in line with the principles of justice and benefit, including early marriage and low marital harmony [4]. However, studies that specifically link the philosophy of Islamic education management with efforts to address and prevent forced marriage are still relatively limited, thus opening up space for this research.

The urgency of this issue is also evident from social data and actual cases in society. The marriage between Ana Amalia and Emen Hidayat, with a significant age difference, attracted public attention, showing that the practice of arranged marriages and marriages with minimal individual consent still continues. In addition, data from the Central Statistics Agency (BPS) shows that in 2023 there were 314 cases of divorce caused by forced marriage [5]. Although this number is relatively small compared to the total number of divorces nationwide, the psychological, social, and spiritual impacts it causes show that forced marriage is a serious problem that requires an educational and preventive approach. In this context, Islamic education has a strategic role as a means of transforming values and shaping social awareness. Through the implementation of Islamic educational management philosophy that emphasizes the principles of humanization, deliberation, justice, responsibility, and compassion, Islamic education not only functions as a means of transmitting religious knowledge, but also as an instrument for solving social problems. The findings of this study are expected to have practical implications for religious educators, families, premarital education institutions, and policymakers in designing education programs oriented towards the prevention of forced marriage and the formation of *sakinah*, *mawaddah*, and *rahmah* families in accordance with Islamic teachings.

## 2. RESEARCH METHODS

This study uses a qualitative approach, as it aims to explore in depth the social meanings, religious values, and subjective experiences of individuals related to the practice of marriage forced by parents. A qualitative approach is considered more appropriate than a quantitative approach because this study does not focus on statistical measurements, but rather on understanding the context, processes, and social dynamics that occur naturally in household life and family education. Qualitative research is based on postpositivism philosophy and is used to study objects in their natural conditions through in-depth interaction between the researcher and the research subjects [6]. The type of research used is field research, in which researchers are directly involved in data collection at the research site. Data collection techniques include observation, in-depth interviews, and documentation to obtain comprehensive and complementary data [7]. The research subjects consist of parents and adolescents who have experience or understanding related to forced marriage.

Informants were selected using purposive sampling, with criteria relevant to the research focus, such as direct involvement in forced marriage practices or in-depth knowledge of family education and Islamic values. The number of informants was adjusted according to data requirements until data saturation was achieved. Data analysis was carried out through the stages of data reduction, data presentation, and conclusion drawing, using thematic coding to identify patterns and main themes that emerged from the field data. Data validity was maintained through triangulation of techniques and sources, as well as re-checking information with informants to ensure the validity and consistency of the research findings.

## 3. RESULT AND ANALYSIS

### The Islamic Educational Management Philosophy's View on Forced Marriage by Parents

Based on the interview results, it is evident that marriages forced by parents are not in line with the views of Islamic Education Management Philosophy. Islam views marriage as a form of worship that must be based on the willingness, readiness, and responsibility of both prospective spouses. The Philosophy of Islamic Education Management places humans as subjects of education who have the right to develop fully, including in choosing a life partner. Therefore, the practice of coercion in marriage contradicts the principles of humanization, justice, and respect for human dignity, which are the main foundations of Islamic education.

This is in line with the opinion of Sheikh Ali Jum'ah, who states that it is haram to force children to marry. Sheikh Ali Jum'ah is a grand mufti from Egypt who spoke out about forced marriages. In his book entitled *Al-Bayyan Lima Yusghilul Adzhan*, he emphasizes that marriages that are not based on the consent of the child are unlawful. The purpose of marriage is to achieve a household that is *sakinah*, *mawaddah*, and *warahmah*, as stated in QS. Ar-Rum (30): 21. If this is not achieved in a marriage that begins with the unwillingness of the child being married off, then the marriage is considered haram [8].

In the context of Islamic education management, understanding the concept of *ridha* in marriage needs to be instilled early on through family education and Islamic educational institutions. With the right understanding, society can avoid the practice of forced marriage, which is contrary to Islamic teachings. Education based on Islamic philosophy can also help shape awareness of the importance of freedom in choosing a life partner and building a harmonious household based on the principles of compassion, justice, and togetherness as taught in Islam. Parents play a major role in their children's lives, especially in terms of education. Parents need to instill

religious education from an early age. This is so that children grow up to be pious and obedient in worshipping Allah. In instilling religious education, children are introduced to religious values from an early age [9].

William J. Goode describes the family as an expressive or emotional social unit, serving as an instrumental agency for larger social structures, with all other institutions and agencies depending on its contributions. For example, role behaviors learned in the family become necessary behaviors in other segments of society. The family is a community born out of a commitment and togetherness that begins with marriage to create a happy life by raising children [10].

In addition, the philosophy of Islamic education management also has key principles to prevent forced marriage, namely education in monotheism and morals, critical and democratic education, and the formation of Islamic character in the family. Islamic education emphasizes the importance of monotheism (belief in Allah) as the main foundation in all aspects of life, including marriage [11]. In Islam, every decision must be based on justice, compassion, and respect for individual rights. Parents who understand the concept of tawhid correctly will realize that forcing children to marry without their consent is contrary to Islamic values.

Meaning:

"And those who respond to their Lord and establish prayer, and whose affairs are (conducted) by consultation among themselves; and who spend from what We have provided for them." (QS. Asy-Syura: 38)

In the context of marriage, children must be given space to voice their opinions and consider their own choices. A good Islamic education will instill a critical attitude towards cultural practices that contradict Islamic teachings, including forced marriage. By building awareness through democratic education, children will grow up with the understanding that they have the right to determine their own future, while parents will be more open to accepting their children's views without pressure or coercion [13].

The management of Islamic education in the family must include the formation of Islamic character, such as honesty, responsibility, compassion, and respect for individual rights. Parents with good character will understand that the happiness of their children is more important than simply maintaining the interests of the family or customs. The Prophet Muhammad SAW said.

Meaning:

"The best among you is those who are best to their families, and I am the best to my family." (HR. Tirmidzi, No. 3895)

This hadith emphasizes that parents should act with compassion towards their children, including in matters of marriage. Islam not only emphasizes modesty and kindness in social relationships, but also in family ties, which are the main pillars of society [14]. In its implementation, Islamic education in preventing and overcoming the practice of forced marriage faces various challenges and obstacles. One of the main obstacles is the strong patriarchal culture and local traditions that place parents, especially fathers, as the absolute authority in determining their children's marriage partners. In some societies, marriage is still seen as a matter for the extended family or a means of maintaining honor and social status, so that the wishes of the children are often ignored.

In addition to cultural factors, resistance also arises from a partial understanding of religion. Some people still misinterpret the concept of *ijbar* as legitimizing forced marriage, without considering the principles of consent, benefit, and the purpose of marriage in Islam. The lack of comprehensive religious literacy makes it difficult to fully accept Islamic educational values that emphasize justice, deliberation, and respect for individual rights. Another obstacle is the lack of systematic premarital education, both in the family environment and in educational institutions. Religious education often emphasizes the ritual aspects of worship, while discussions about family relationships, the rights and obligations of husbands and wives, and mental and emotional readiness for marriage still receive little attention. This situation means that Islamic education does not yet fully function as an instrument for preventing forced marriage.

#### **Philosophical Aspects of Islamic Educational Management in Forced Marriage**

There are several aspects of philosophy that need to be understood in the context of forced marriage, including:

##### **Ontology in Islamic Education Management**

Ontology in Islamic educational management philosophy relates to the nature of humans as rational beings who have the freedom to choose. In Islam, humans are gifted with reason and free will to make decisions about their lives, including marriage. Marriage is not merely a legal bond, but also an emotional and spiritual relationship that requires agreement and willingness from both parties [15].

In the context of Islamic education, freedom in choosing a life partner is part of respecting individual rights. Everyone has the right to consider their prospective partner based on compatibility, religious values, and mental and emotional readiness. Marriage based on coercion contradicts this concept because it ignores the individual's freedom to make decisions that greatly affect their future life.

Islamic educational management philosophy emphasizes the importance of family education in shaping a correct understanding of marriage [16]. The family plays a major role in instilling values such as deliberation,

respect for individual rights, and the importance of open communication in making major decisions, including marriage. With proper education, parents will understand that forcing their children into marriage can have negative consequences, such as domestic discord, psychological stress, and even divorce.

From the above discussion, the author understands that the freedom to choose a life partner is a manifestation of the ontological essence of humans in Islam as beings endowed with reason and free will, so that a valid and meaningful marriage must be based on the willingness, agreement, and maturity of both parties, not coercion. Within the framework of Islamic educational management philosophy, the family has a major role in instilling the values of deliberation, respect for individual rights, and open communication from an early age, so that children grow up with the awareness that choosing a partner is a spiritual and moral responsibility that is in line with the objectives of Sharia and Islamic education itself, namely to form individuals who are pious, wise, and capable of building a *sakinah, mawaddah wa rahmah* family that is born out of responsible freedom.

#### **Epistemology in Islamic Educational Management**

Epistemology in Islam emphasizes that every decision, including in marriage, must be based on true and profound knowledge. Knowledge is the main foundation for understanding the essence of life, including understanding the rights and obligations in building a household that is *sakinah, mawaddah, and rahmah*. In the context of marriage, a person is not only required to choose a partner based on emotional aspects alone, but also based on rational considerations that are in line with Islamic values. Therefore, a good education is essential so that individuals are mentally, spiritually, and socially prepared before entering into marriage [17].

In Islamic education management, family education plays an important role in equipping children with a comprehensive understanding of marriage. Children need to be taught about the importance of choosing a partner who is compatible in terms of faith, morals, and vision of life, in order to build a harmonious and blessed household. This education is not only obtained through formal institutions, but also through learning in the family and community environment. With sufficient knowledge, a person can make marriage decisions with full awareness and responsibility, not merely following social pressure or the wishes of their parents.

Forced marriages often occur due to a lack of understanding of individual rights in Islam. If someone is forced to marry without sufficient knowledge about marriage, it is highly likely that the household they build will experience disharmony. Therefore, Islamic education management must focus on providing knowledge that builds individual awareness of the importance of marriage decisions based on correct understanding [18]. Thus, epistemology in Islamic education management emphasizes that every individual must have sufficient knowledge to be able to live a healthy, harmonious marriage in accordance with Islamic principles.

Based on this discussion, the author understands that epistemology in Islamic education management places knowledge as the main foundation in making marriage decisions, so that each individual is required to understand the rights, obligations, and Islamic values that underlie the formation of a *sakinah, mawaddah, wa rahmah* household. Marriage should not be based solely on emotional impulses, social pressure, or the wishes of parents, but rather on rational considerations and a deep understanding of the compatibility of faith, character, and life vision with the prospective spouse. The role of education, especially family education, is very strategic in equipping the younger generation with adequate knowledge about marriage, so that they are able to make conscious, mature, and responsible decisions. Thus, Islamic epistemology rejects the practice of forced marriage born of ignorance and affirms that the right decision to marry must be born of true knowledge, as an expression of obedience to Allah SWT and an effort to create a blessed and harmonious family.

#### **Axiology in Islamic Education Management**

Axiology in Islamic educational philosophy relates to moral and ethical values that serve as guidelines in life, including in marriage. Values such as honesty, justice, compassion, and responsibility play an important role in creating a harmonious and blessed household [19]. In Islam, marriage is not only a legal bond, but also a trust that must be carried out with full awareness and sincerity by both parties. Therefore, an ideal marriage must be based on agreement, openness, and mutual understanding between husband and wife.

In the context of Islamic education management, family education plays an important role in instilling the right moral values in children from an early age. Parents must educate their children with Islamic values that teach respect for individual rights, the importance of communication, and the importance of making decisions based on knowledge and careful consideration [20]. With good education, the practice of forced marriage can be prevented, so that marriages will be more in line with Islamic principles that emphasize happiness, justice, and welfare in the household.

The interview results also show that families who consistently apply Islamic educational values tend to have better household harmony. One informant stated that open communication and deliberation within the family, established before marriage, help couples deal with household conflicts in a mature and constructive manner. Values such as responsibility, mutual respect, and compassion are the main guidelines in living a married life.

Conversely, informants who experienced forced marriages revealed difficulties in building emotional closeness with their spouses, especially in the early years of marriage. However, through religious guidance, family recitations, and counseling from religious leaders, some couples began to rediscover the meaning of marriage in Islam as worship and a trust. This process of religious education gradually helps improve communication and

increase a sense of responsibility in the household. These findings indicate that Islamic education has a real contribution to shaping family harmony, both as a preventive measure against forced marriage and as a rehabilitative tool for families who have already experienced it.

#### **Implementation of Islamic Educational Values in Responding to Forced Marriage**

Islam explicitly stipulates that marriage must be based on the principle of *ridha* (consent) from both parties, as stated in various verses of the Qur'an and hadiths of the Prophet Muhammad SAW [21]. In one of his hadiths, the Prophet SAW said that a woman cannot be married without her consent. This emphasizes that marriage in Islam is not merely a legal bond, but also a manifestation of justice, compassion, and the individual's right to choose their life partner.

However, in some cases, there is the concept of *ijbar* rights in *fiqh*, which gives authority to guardians, such as fathers or grandfathers, to marry off their daughters without explicit consent, especially if the child is still considered to be underage [22]. Nevertheless, this right is not something that can be used absolutely or arbitrarily, but must still take into account the child's best interests and consider their future happiness and well-being. The right of *ijbar* aims to protect children from social deviance, but in practice, it is often abused, leading to forced marriages, which are contrary to Islamic values.

In addition to mental, spiritual, and emotional readiness for marriage, responsibility, deliberation, and love (affection) are also necessary. According to Quraish Shihab, the concept of a *sakinah* family is aimed at creating a family that feels peace, is full of affection, has mutual belonging, and is responsible. In the husband-wife relationship, it is said that the husband and wife are like clothing. This shows that the relationship between husband and wife is equal, with no difference in their rights and obligations. Furthermore, Quraish Shihab's concept of a *sakinah* family explains that with only *sakinah*, one will also obtain *mawaddah* and *rahmah* [23].

A lack of understanding regarding marriage in Islam often leads to forced marriages. If someone is forced to marry without sufficient knowledge about marriage, it is highly likely that the household they build will experience disharmony. Therefore, Islamic education management must focus on providing knowledge that builds individual awareness of the importance of marriage decisions based on correct understanding [24].

To prevent forced marriage, Islamic education needs to be implemented more concretely and systematically in various areas. First, in schools, the Islamic education curriculum can be enriched with material on marriage ethics, rights and obligations in the family, and the importance of consent and readiness in marriage. This education should not only be normative, but also contextual to the social realities faced by students. Second, mosques and religious institutions can play an active role through pre-marital guidance programs, studies on harmonious families, and family counseling based on Islamic values. Religious leaders have a strategic position in correcting misguided religious understandings related to forced marriage and instilling awareness that marriage is a form of worship that must be undertaken willingly and responsibly. Third, family education needs to be strengthened by building dialogical communication between parents and children. Parents are expected to act as educators and facilitators who guide their children in choosing a life partner, not as parties who impose their will. Thus, Islamic education can function preventively and transformatively in creating harmonious families.

#### **Forced Marriage in the Perspective of Islamic Education Management and Its Impact on Family Harmony**

Based on interviews, it appears that marriages based on coercion tend to have a negative impact on household harmony. A lack of readiness and willingness on the part of the couple affects communication, lowers mutual understanding, and leads to prolonged conflict in family life. The Islamic Education Management perspective emphasizes the importance of planning, organizing roles, implementing responsibilities, and evaluation in family life. Therefore, the application of Islamic family management through open communication, fair division of roles, and continuous guidance is an important effort to overcome the negative effects of forced marriage and build family harmony.

Forced marriages often have a negative impact on family harmony, such as disharmony in the husband-wife relationship, psychological disorders, and human rights violations. Family disharmony often arises when marriages are not based on love and mutual agreement. In forced marriages, the pressure felt by one or both partners can hinder healthy communication, leading to misunderstandings and prolonged conflict. In addition, feelings of coercion can reduce mutual understanding and emotional satisfaction, which can impact decision-making, parenting, and relationships with extended family [25].

Forced marriage has the potential to cause psychological distress for one or both partners due to prolonged mental pressure. Feelings of coercion and dissatisfaction in married life can trigger stress, anxiety, and even depression, especially when there is no strong emotional bond. This condition affects various aspects of life, such as decreased productivity, difficulty fulfilling roles as a spouse or parent, and a tendency to withdraw from social environments [26].

In Islam, every individual, including women, has the right to choose their life partner. Marriage should be based on the willingness and agreement of both parties, so the practice of forced marriage is contrary to Islamic principles and human rights. Islamic teachings emphasize that a woman cannot be married without her consent,

as exemplified by the Prophet Muhammad, who emphasized the importance of individual will in marriage. Forced marriage is often influenced by family pressure, social norms, or certain interests, thereby neglecting the happiness and well-being of women and even leading to unhappiness, loss of control over one's life, and potential domestic violence [27].

However, through the application of family management from an Islamic perspective, which includes planning, organizing, implementing, and evaluating married couples who married due to coercion, there is still an opportunity to build harmony if supported by good communication, continuous guidance, and guidance from family and religious leaders. Therefore, strengthening premarital education and education for parents is a strategic solution in preventing the practice of forced marriage and realizing a harmonious family in accordance with Islamic teachings.

Forced marriage also has an impact on household harmony. From an Islamic perspective, an ideal marriage is one that is built on love and tranquility, as emphasized in the words of Allah SWT:

Meaning:

“Among His signs is that He created mates for you from among yourselves so that you may find tranquility in them. He placed between you affection and mercy. Indeed, in that are signs for a people who reflect.”(QS. Ar-Rum: 21).

QS. Ar-Rum: 21 emphasizes that the purpose of marriage in Islam is to achieve *sakinah*, *mawaddah*, and *rahmah*, which can only grow from a bond based on willingness, awareness, and free choice, not coercion. Peace, love, and mercy are impossible to achieve if marriage is entered into without emotional and spiritual readiness. Therefore, a marriage that is pleasing to Allah is not determined by grandeur or speed, but by spiritual maturity, mutual agreement, and respect for the rights of individuals, especially women, to choose a partner as a manifestation of justice and human values in Islam.

Surah An-Nisa:19 also explains that Islam emphasizes that marriage should be a source of peace and love, not suffering.

Meaning:

“O you who believe, it is not lawful for you to inherit women by force. Do not make things difficult for them in order to take back part of what you have given them, unless they commit a clear immorality. Treat them with kindness. If you dislike them, (be patient) for perhaps you dislike something in which Allah has placed much good.” (Q.S. An-Nisa:19).

The cultural context has a significant influence on the application of Islamic educational values related to marriage. In societies that still support the practice of forced marriage, religious values are often intertwined with deeply rooted customs. In these circumstances, Islamic teachings are sometimes selectively interpreted to justify cultural practices, rather than as corrective moral guidelines for harmful traditions. Islamic education faces the challenge of internalizing values gradually and persuasively. A confrontational approach to local culture has the potential to provoke resistance, requiring contextual and dialogical educational strategies. Islamic values such as deliberation, justice, and compassion can be explained as part of a noble culture that is in line with the goals of maintaining family harmony and the welfare of future generations. With a culturally sensitive approach, Islamic education functions not only as a normative instrument but also as a force for social transformation capable of changing the practice of forced marriage towards a more humane, just, and sharia-compliant model of marriage

#### 4. CONCLUSION

Based on the results of the study, it can be concluded that marriages forced by parents are contrary to the principles of Islamic Education Management Philosophy and have a negative impact on household harmony. Islam emphasizes that marriage must be based on the willingness, readiness, and responsibility of both parties as well as respect for individual rights, especially women, in choosing a life partner. The practice of forced marriage has the potential to cause poor communication, low mutual understanding, stress, psychological disorders, and prolonged conflicts that affect husband-wife relationships, parenting patterns, and social relationships with extended families. The implementation of Islamic educational values such as deliberation, justice, compassion, trustworthiness, and responsibility has proven to be an important foundation in preventing forced marriage and realizing a family that is *sakinah*, *mawaddah*, and *rahmah*. The systematic implementation of Islamic education not only has an impact on family harmony, but also contributes to broader social stability, including the prevention of early marriage and family conflicts. Therefore, Islamic educational values need to be integrated into the formal education curriculum, pre-marital education programs, and family counseling in the community through the active role of educators, religious leaders, and the government. This study has limitations in terms of the number of informants and the scope of the research area, so the findings cannot be generalized broadly. Further research is recommended to examine the application of Islamic education in various regional contexts and compare it with other educational approaches in building family harmony and preventing forced marriage practices.

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