FAMILY CONFLICT MANAGEMENT: QUR’ANIC PERSPECTIVE

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Munawirsazali
msazalinasrudin@gmail.com
Universitas Nahdlatul Wathan Mataram

Imam Taufiq
imamtaufieq@walisongo.ac.id
Universitas Islam Negeri Walisongo

Misbah Zulfa Elizabeth
zulfa_elizabeth@walisongo.ac.id
Universitas Islam Negeri Walisongo

ABSTRACT: This study discusses the concept of family conflicts and their management according to the perspective of the Qur'an. The literature review and thematic approach found five conflict areas in the family: leadership and husband-wife relations; the fulfilment of rights and obligations; the achievement of family vision, mission and goals; attitude and physical intimacy issues; and husband-wife incompatibility. Meanwhile, the Qur'anic family conflict management includes minimising and avoiding violence and encouraging positive behavioural changes among family members.

Keywords: Conflict, family conflict, family conflict management

A. Introduction

Family is a fundamental institution and has unique characteristics—a social group living together with economic cooperation and goals to raise a new generation by caring and

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nurturing them\(^2\) and instilling symbolic values.\(^3\) A family is tied by blood or marriage, with a network that provides basic instrumental and expressive functions.\(^4\) As a haven to grow physically and psychologically, a family shapes the characters of its members.\(^5\) Because children are first educated in a household, a family also shapes the nation’s future generation.\(^6\)

In the Islamic perspective, a family has noble roles: 1) to find *saki*\(^7\)*nah* (peace), *mawaddah* (love) and *rah}mah* (affection);\(^7\) 2) as a legitimate way to continue the lineage;\(^8\) and to fulfil biological needs.\(^9\) According to `Abud Abdul Ghani `Abud, the bond created in a family is not only external (e.g., fulfilling the biological needs) but also emotional and spiritual. Doing good deeds together will make physical relationships in a family fulfilling and this will bring pleasure to the physical intimacy. The happiness and safety built in a family are not only for this world but also for the hereafter.\(^10\)

However, just like in other social groups, conflicts are unavoidable in a family. No humans are free from conflicts, and avoiding them means avoiding reality.\(^11\) Therefore, conflict management is needed. If conflict is managed properly, it can be a learning medium to build a better family life. However, managing a conflict in a family is by no means simple or easy because it requires maximum efforts from husbands and wives. Additionally, conflict management concepts need to be developed well and mastered by both husbands and wives.

Al-Qur’an has many family conflict references. They need to be built as a holistic concept or theory of conflict management to prevent and resolve family conflicts that have become increasingly complex in the modern era, especially in Indonesia.

B. Literature Review

Past studies have examined family conflicts and the concept of peace in Islam. Among them are studies that specifically examine the resolution of family conflicts, such as Zainab.\(^12\)

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\(^3\) Andrew J Weigert and Darwin L. Thomas, “Family as a Conditional Universal” dalam *Journal of Marriage and the Family*, No. 33, Vol. 1, 1971, p.188.

\(^4\) Sri Lestari, Psikologi Keluarga (Jakarta: Kencana, 2012), p.6


\(^7\) QS. ar-Ru>m:21.

\(^8\) QS. an-Nah]:72.

\(^9\) QS. al-Baqarah:223.


Haswir,13 Elizabeth,14 Nur Salam,15 Zuhrah,16 Sari and Puspitawati,17 Wihidayati,18 and Diah.19 Meanwhile, works that specifically examine the concept of peace in Islam include the works of Taufiq.20 These studies focus on the sources of family conflicts and how to resolve them. The current study aims to extend the literature by establishing the concept of conflict management from the Al-Quran perspective. In doing so, this study first maps the conflict areas, whether they originate from husbands, wives and children, and then builds a complete and systematic concept of family conflict management. This includes references in the Qur'an about limiting and preventing violence through positive behavioural changes

C. Research Method

This study uses a thematic approach, i.e., Amin al-Khu>li>, which emphasizes the importance of understanding the meaning and purpose Qur'an to find a deep understanding of the verse and the context in which it was revealed (asba>b an-nuzu>l). Technically, Amin al-Khu>li> contains three steps. The first step is to select a particular subject or case. The second step is to find verses related to the subject or case. The third step is to understand the relationship between the verses that discuss the same subject.21

This study is qualitative by using library research. Zed explained that there are seven steps in library research: 1) determine the research topic; 2) look for information that supports the research topic; 3) determine the focus of the research and then organize the reading material; 4) look for relevant literature such as journals, books, manuscripts and others; 5) reorganize the reading materials and then make research notes; 6) review and enrich the reading materials; and 7) organize the notes and then do the writeup.22

D. Findings and Discussion

1. Family Conflicts According to the Qur'an

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In the Qur’an, two terms generally indicate family conflicts, namely nusyüz and syiqaq. The term nusyüz is linguistically defined as al-makaran al-murtafi or a high place. Meanwhile, Ibn Manzur and Al-Qurtubi define nusyüz linguistically as something that is lifted from the earth. Meanwhile, in the Al-Munawwir dictionary, nusyüz is defined as something that stands out in or from its place. More specifically, the word nusyüz is taken from the word nasyüz, which means lifting someone from loving another, such as lifting something from the ground, or when someone is standing up from their seat.

Terminologically, according to Ḥanafiyah scholars, nusyüz is defined as an attitude of displeasure that occurs between a husband and wife. The Ḥanabilah scholars also define nusyüz as an attitude of displeasure accompanied by disharmony. According to Malikiyah scholars, nusyüz is when husband and wife persecute each other. Likewise, the Syafi’iyah scholars define nusyüz as disputes between husband and wife. Meanwhile, the term syiqaq is generally defined as quarrels, squabbles, disputes, and divisions between husband and wife.

Family conflicts emerge through several phases, discomfort because someone is doing nusyüz, followed by signs of his nusyüz. This can escalate into tension or closed conflict and eventually escalate into open conflict. The emergence of family conflicts is illustrated in Picture 1 below.

Picture 1. The emergence of family conflicts

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23 QS. an-Nisa’ 34, 128.
2. Areas of Family Conflict in the Qur'an

According to the perspective of the Qur'an, are five areas of conflict in the family: leadership and husband-wife relations; the fulfilment of rights and obligations; the achievement of family vision, mission and goals; attitude and physical intimacy issues; and husband-wife perceived inequality.

**Leadership and Husband-Wife Relationship Conflicts**

Leadership in a family can cause conflict when the household leader is not responsible, and the decision making is not family-oriented. This happens when a household leader is immature, selfish, and deviant from the family's visions and missions. This condition can threaten the household's integrity. According to Shihab, a household needs a leader, and in Islam, it is the husband.\(^{31}\) According to Ah\textit{mad} H\textit{asan Karizun,} household leadership is more about duties and responsibilities as a leader, not about dominance or arbitrariness.\(^{32}\) \textit{Ali As\textacy{ }S\textacy{ }b\textacy{ }n\textacy{ }a\textacy{ }b\textacy{ }u\textacy{ }n\textacy{ }i} argued that the task of a leader is to manage household affairs, oversee matters concerning children and wives, and provide a living for them so that the household functions properly.\(^{33}\) \textit{Ibn Kas\i{ }r,} as quoted by Ah\textit{mad} H\textit{asan Karizun,} interprets the word \textit{al-gawwa\textacy{ }mah} in Surah An-\textacy{ }Nisa\textacy{ }> verse 34 as the commander for women—a leader, a superior, a judge, an educator, and a corrector.\(^{34}\) Considering the importance of the household head's roles, the stability of the household relies on sound decision-making.

**Conflicts in Fulfilling Rights and Responsibilities**

In fulfilling rights and obligations in a family, conflicts often arise because of different points of view and problems emerging during the process of carrying out responsibilities. People may view a given task as a responsibility and a mandate that must be carried out to the fullest, regardless of whether the task is big or small. However, some others view a given task as a burden, which could trigger a family conflict. Shihab stated that a family is a 'small umah' (small community) with leaders and members, a division of tasks and work, and each member's rights and obligations.\(^{35}\) In fulfilling these rights and obligations, there should be a commitment between husband and wife. Otherwise, there will be conflicts in the family.\(^{36}\)

**Conflict in Achieving Family Visions, Missions, and Goals**

Conflicts in achieving the family's vision, mission and goals can emerge because one of the family members does \textit{nusyu\textacy{ }z} so that there is \textit{shiqa\textacy{ }q} between the two parties. \textit{Nusyu\textacy{ }z} sometimes comes from the wife's side; for example, when the wife refuses to dress up when

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\(^{32}\) Ah\textit{mad} H\textit{asan Karizun,} \textit{Mazu\textacy{ }ya\textacy{ }Nizja\textacy{ }m al-Ushrah al-Muslimah} (Beirut: Da\textacy{ }r Ibn H\textacy{ }azm, 1417 H./1997 M.), p.88.

\(^{33}\) Muh\textit{ammad} Ali \textit{As\textacy{ }S\textacy{ }b\textacy{ }n\textacy{ }a\textacy{ }b\textacy{ }u\textacy{ }n\textacy{ }i}, \textit{Rawa\textacy{ }i\textacy{ }al-Baya\textacy{ }n: Tafsir\textacy{ }r\textacy{ }A\textacy{ }n\textacy{ }t al-Ah\textacy{ }ka\textacy{ }m} \textit{al-Qur'a\textacy{ }n} (Beirut: Da\textacy{ }r al-Kutub al-Timiyiyah, 1986 M/1406 H.), p.529.

\(^{34}\) Ah\textit{mad} H\textit{asan Karizun,} \textit{Mazu\textacy{ }ya\textacy{ }Nizja\textacy{ }m al-Ushrah al-Muslimah}, p.89.


her husband desires it, refuses her husband's sexual invitation, leaves the house without the husband's permission and leaves her worship obligations. According to Muhammad Uthman Al-Khasyt one form of nusyu>
\[z\] attitude on the husband's part is staying away from his wife, not wanting to greet and not wanting to talk and ignoring his wife's rights.

If a conflict resolution during the nusyu>
\[z\] period is not successful, there will be ongoing quarrels between husband and wife (syiqa>
\[q\]). This family conflict in the form of syiqa>
\[q\] shows that the conflict has peaked, and there is tension. Therefore, a third party must be involved in the resolution.

**Conflict due to Husband-and-Wife Dynamics in the Family**

The husband-and-wife dynamics can cause conflict in the family when one party does not put enough effort into building a good relationship, such as the lack of mutual understanding, not compromising, not forgiving each other, being rude, including being reluctant to meet his wife's biological needs. These attitudes can directly or indirectly start family conflicts.

**Conflict due to Husband-and-Wife Incompatibility**

Family conflicts can occur because of incompatibility between husband and wife. The Qur'an hints at the importance of considering the principle of equality, compatibility, and harmony between a man and a woman. According to Ilham Abdullah, if a person chooses his life partner based solely on human desires, without considering equality and other factors, the household will not be blessed with peace and tranquillity. Prophet Muhammad emphasized the potential for family conflicts due to incompatibility between husband and wife. He likened human souls to an army. When they know each other, they become harmonious, but if they deny each other, there will be a dispute. The words of the Prophet Muhammad SAW are as follows.

الأرواح جنود مجتَددة فما تعارف منها ائتلف وما تناكر منها اختلف.

"The souls are like an army; when they know each other, they get along and become friends, but if they deny each other, there will be a dispute." (Narrated by Bukhari and Muslim).

3. The Concept of Family Conflict Management in the Qur'an

The relationship between husband, wife, and children in the family is regulated in the Qur'an to ensure the family's safety and sustainability and overcome problems. Therefore, if

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38 QS. an-Nisa>:
41 QS. An-Nisa>:
42 QS. an-Nu\[r\] 26.
there is a conflict in the family, then the husband and wife must work together to resolve it.\textsuperscript{44} Shihab compares a family to a nation. A family cannot be calm and happy without regulations, control and discipline.\textsuperscript{45} Low enforcement of regulations will result in low quality of life. To build a happy, lasting and conflict-free family, both husband and wife must master family conflict management. In the Qur'an, the concept of conflict management is presented clearly but needs to be studied in-depth and transformed into a systematic and holistic form. By examining the verses in the Qur'an, the concept of conflict management can be constructed to minimize and prevent domestic violence.

4. \textit{Khitbah} as an Effort to Limit and Avoid Pre-Marriage Violence

At the pre-wedding stage, \textit{khitbah} can limit and avoid domestic violence. The selection of a partner is the foundation of a household. If the foundation is not strong, the building will collapse even with tiny shaking.\textsuperscript{46} Therefore, at this planning stage, the Qur'an contains recommendations for choosing a potential life partner.\textsuperscript{47} In fiqh books, \textit{khitbah} is defined as a statement of the desire to marry a woman, who is known.\textsuperscript{48} The concept of \textit{khitbah} is an effort to see and know the personality of the prospective wife, such as her piety, nobility of character, tenderness, and sincerity, as well as the outward aspects such as fertility, body health, and beauty.\textsuperscript{49}

The Qur'an\textsuperscript{50} contains the principle of balance or harmony as a fundamental principle to support a household's happiness and tranquility as well as to avoid potential conflict and violence. Allah has indicated the importance of equality, compatibility, and harmony between men and women. Otherwise, it will lead to conflict and domestic violence.

Muhammad Uthman Al-Khasyt maintained that the most important standards for achieving compatibility and stability in living together are equality of understanding and values, the direction of goals and perceptions, characters, hobbies, preferences, and the general outlook on life.\textsuperscript{51} Meanwhile, according to Imam al-Ghazali, there are eight characteristics of a prospective wife that men need to pay attention to when choosing a wife: religious obedience, characters, beauty, lightness in dowry, fertility, virginity, origin, and kinship that is not too close to the prospective husband.\textsuperscript{52} This consideration aims to protect households from potential conflicts and violence, especially those originating from socioeconomic differences or other stratification.

\textsuperscript{44} Muhammad Utsman Al-Khasyt, \textit{Sulitnya Berumah Tangga: Upaya Mengatasinya Menurut Qur’an, Hadits dan Ilmu Pengetahuan}, p.84.
\textsuperscript{47} QS. Al-Baqarah: 235.
\textsuperscript{50} QS. an-Nu’\textsuperscript{r} ayat 26.
5. Minimizing and Preventing Domestic Violence

Husband-and-wife life is a primary concern in the household discussion in the Qur’an. This focus is basically about minimising and preventing domestic violence by 1) building good husband-and-wife physical intimacy (al-mu’aṣyar bi al-maw'rūf); 2) carrying out the rights and obligations together; 3) building good relationships between husband and wife.

Building physical intimacy well between husband and wife (al-mu’aṣyar bi al-maw'rūf) is an important aspect of a family. It is the right of both the husband and the wife in the family and is also a command of Allah. 

The book shows how important it is to build proper relationships in the family to prevent conflicts and violence.

Another important aspect is the fulfilment of the rights and obligations, both the husband's obligations to his wife and the wife's obligations to her husband, as well as the conjoint obligations of the husband and wife. According to Shihab, a family is a ‘small umah’ with leaders and members, distributed tasks, and rights and obligations. Commitment is needed because, without it, conflicts can quickly arise (Maheasy: 2015, 91). Pious wives are obedient to their husbands and always keep their husbands' good name and guard their wealth.

6. Positive Behavioural Change among Parties to Family Conflict

The Qur’an also has technical proposals for behavioural changes for a family member who is violent to other family members. The goal is that the violence or conflict in the family does not escalate and can end immediately.

a. Behavioural Changes Involving One Party

Family conflicts may originate from the wife's and the husband's sides. If family conflicts are caused by nusyuz from the wife's side, the Qur’an provides three alternative patterns in supporting positive behavioural changes as follows:

1) Giving Advice

Giving good advice to the wife and inviting her to a discussion most kindly and calmly is meant to restore the situation and conditions to their original state because good advice will significantly influence the soul and conscience of the wife. The form of advice given by husbands to wives, according to Ali as-Saṣrāni contains instructions, wisdom, and advice. According to Muhammad Uthman Al-Khasyt, a husband must deliver advice softly, affectionately, and nurturingly; for example, by reminding the wife of beautiful memories and reminding her about their intimacy or about overcoming obstacles together etc. In the

54 QS. Surat an-Nisa’ : 19.
55 Ima>m Ali an-Nasa’i specifically compiled the Kitab> b ‘Isyarah an-Nisa’ min as-Sunan al-Kubra> to discuss the procedures for being intimate with the wife based on the sunnah of the Prophet SAW. The book shows how important it is to build proper relationships in the family to prevent conflicts and violence.
56 M. Quraish Shihab, Membumikan al-Qur’an: Fungsii dan Peran Wahyu dalam Kehidupan Masyarakat, p.255.
57 Muhammad Utsman Al-Khasyt, Sulitnya Berumah Tangga: Upaya Mengatasi Menurut Qur’an, Hadits dan Ilmu Pengetahuan, p.77-78.
Qur’an⁵⁹, Allah has ordered humans, including husbands, to repay wrongdoing in a good way, including the way advising their wives.

However, the toughest challenge for husbands is that sometimes some wives cannot be made aware of the mistake. In fact, the more she is advised, the worse the nusyu>z. The more the husband tries to approach her, the more arrogant and prouder she is. In this situation, it is necessary to use a second method, namely, husband and wife separating the bed.

2) Bed Separation

The separation aims to prompt the wife to introspect about the causes of the ongoing conflict. According to Mah}mu>d al-Aqad, this could be an effective punishment if the wife feels proud and superior, especially about her beauty and attractiveness. The wife could feel less proud by sleeping separately because her beauty no longer gives her the upper hand. This psychological treatment is expected to minimise the wife’s disobedience because of her advantages.⁶⁰ According to Imam Taufiq, bed separation indicates a husband's patience until a specific time limit and a willingness to reconcile. Separation of beds is more effective than leaving the wife because it gives distance and time to take stock.⁶¹

3) Beating the Wife

The third solution to the wife's nusyu>z attitude is to hit the body parts in a non-harmful way. According to Imam al-Qurt|u>bi, hitting a wife who is nusyu>z should not harm the bones or injure her limbs because the beating is not to hurt the wife but to reprimand her.⁶²

As for conflict management due to nusyu>z from the husband, the resolution is by making peace between husband and wife.⁶³ Nusyu>z form of the husband is when he is unwilling to be by her side, avoids her, does not greet or talk to her, and overlooks her rights. To resolve conflicts like this, the Qur’an instructs husbands and wives to make peace, resolve problems, and end the conflict in a good way. According to Muhammad Uthman Al-Khasyt, in ending the conflict due to nusyu>z from the husband, the wife is advised to make material and mental sacrifices to gain humility and please her husband.⁶⁴

b. Behavioral Changes by Both Parties

Family conflicts that originate from both parties are called syiqa>q (squabbles). The way to resolve family conflicts in the form of syiqa>q is to involve a third party, namely the family of the husband and the family of the wife.⁶⁵ According to At}]-T[a>hir Al-Hadda>d, if there is syiqa>q, then both of them are ordered to bring in a third person to find out who is right and wrong between them and then try to find the best way out.⁶⁶

⁵⁹ QS. Fus|s|lat: 34.
⁶¹ Imam Taufiq, Imam Taufiq, Al-Qur’an Bukan Kitab Teror: Membangun Perdamaian Berbasis Al-Qur’an, p.139.
⁶² Imam al-Qurt|u>bi, Tafs|r al-Ja>mi’i Ah|ka>m al-Qur’a>n, p.113.
⁶³ QS. an-Nisa> (4): 128.
⁶⁵ QS. an-Nisa> (35).
There are several considerations for appointing a family member as a judge. According to Muhammad Utsman Al-Khasyt, there are two reasons the Qur'an appoints a family member as a judge. The first is to keep the family's disgrace from being known to outsiders, which can make the husband and wife feel ashamed. The second is that, with the appointment of their respective families, the decision-making will be more careful because it is inseparable from the interests and wellbeing of the family. Meanwhile, according to Imam Taufiq, the appointment of a judge from the family is because the family is much more aware of the characteristics of the husband and wife.

7. The Relevance of Qur’anic Family Conflict Management

Family conflict management is an approach to limiting and avoiding potential acts of violence by making positive behavioural changes, both from the husband and wife, for the sake of family goals, namely sakînah, mawaddah, and rahîmah. Family conflict management is a constructive series of actions that are planned, organized, mobilized and evaluated regularly to end and prevent future conflicts. In this context, the Qur’anic concept of family conflict management has relevance in efforts to prevent and resolve family conflicts.

Regarding family conflict prevention, the Qur’anic concept of khitbah, al-mu’aṣyarah bi al-ma’ru>f, and the fulfilment of rights and obligations can be practical. Prevention is the most important step to take in avoiding family conflicts. In ushul fiqh, prevention efforts may be equated with the concept of sadd az-zari高于 ah, namely preventing an action from causing damage or mafsadah by changing behaviour, facilities, and circumstances. Conflict is a mafsadah, so it needs to be pre-empted to avoid tension in the family.

Second, the relevance of the Qur’an can also be analyzed from the approaches to conflicts. For example, the social resilience approach assumes that a community has the internal capacity to resolve conflicts and disputes. In the Qur’an, husband and wife are assumed to have the internal ability to resolve conflicts and disputes. For example, the Qur’an guides solving nusyu>z internally without having to involve other people.

The welfare approach is also a comparable concept to the discussion of family conflict in the Qur’an. This approach assumes that conflicts emerge from poverty, triggering social vulnerabilities. Therefore, welfare is assumed to be able to eliminate conflict. According to Muhajammad Qutlib, among the problems experienced by eastern women are the result of terrible economic, political, and psychological conditions. He further argued that knowing the root of the problems is paramount in solving societal problems. In the welfare approach, the Qur’an mandates the husband as the head of the household to spend part of his wealth on his wife and family members. The husband regulates all affairs and supervises his wife and

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71 Muhajammad Qutlib, Syubha>t H[aula al-Isla>m, Cetakan Kesepuluh, (Beirut: Da>r asy-Syurûq, 1397 H/1977 M., p.142-143.
72 M. Quraish Shihab, Wawasan Al-Qur’an: Tafsir Mudhu’i atas Pelbagai Persoalan Umat, p.211.
children so that the household can carry out its mission optimally.\textsuperscript{73} With this responsibility, the husband will have the urgency to earn a living for the welfare of his family members.

Another conflict management approach is the power-sharing approach. In the Qur’\textsuperscript{a}n, the division is evident between the rights and obligations of the husband and wife in the household. The family as a ‘small umah’ has leaders and members, a division of tasks and duties, and the individuals’ rights and obligations.\textsuperscript{74} This must be carried out with total commitment so as not to cause conflicts in the family.\textsuperscript{75}

The next relevance of the Qur’\textsuperscript{a}nic concept is the peacebuilding concept. The Muslim world nowadays is faced with complex problems. These problems are getting more challenging to overcome for Muslims.\textsuperscript{76} The life of a Muslim family is faced with complex problems. Family conflicts nowadays include the influence of globalization and technology, in addition to the internal issue in the household. As a result, in many countries, including Indonesia, conflicts threaten households’ integrity and divorce cases increase every year. In other words, without peacebuilding in the perspective of the Qur’\textsuperscript{a}n, family functions, such as the educational, protection, and economic functions, can be eroded. This will have a broad impact on the social conditions of the community. In addition, family conflicts will also result in changes in family values and norms that make the quality of family life no longer a priority. Children growing up with parents who are in constant conflicts may experience a trauma that they will carry into their future. As such, the next generation will not be strong and at peace.

E. Conclusion

Family conflicts can threaten households’ integrity and reduce the functions of the family in society. Family conflicts can occur through several phases or levels, from discomfort caused by \textit{musyur}’\textsubscript{z} to open conflicts. There are five areas of conflict in the family: leadership and husband-wife relations; the fulfilment of rights and obligations; the achievement of family vision, mission and goals; attitude and physical intimacy issues; and husband-wife incompatibility. Family conflict management is needed to realize the family’s goals, namely \textit{sakinah}, \textit{mawaddah}, and \textit{rahmah}.

Conflict management is a constructive series of actions that are planned, organised, mobilised, and evaluated regularly to end and prevent conflicts. The Qur’\textsuperscript{a}n contains the core principles of conflict management both to overcome conflicts and to support positive behaviour changes between parties in family conflicts. The relevance of the Qur’\textsuperscript{a}nic concept of family conflict management can be analysed from three aspects. The first is the efforts to prevent family conflicts. The second is the approaches to conflict from the social resilience, welfare, security, assimilation and power-sharing perspectives. The third is the relevance of the Qur’\textsuperscript{a}nic concept in prioritizing peacebuilding within a family.

\textsuperscript{73} Muh\textsuperscript{a}mmad Ali As\textsubscript{a}. \textit{Rawa’\textsuperscript{a}t al-Baya\textsuperscript{n} min al-Qur’\textsuperscript{a}n}, p.522.
\textsuperscript{74} M. Quraish Shihab, \textit{Membumikan al-Qur’\textsuperscript{a}n: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat}, p.255.
\textsuperscript{76} Muhyar Fanani, \textit{Fiqih Mada\textsuperscript{n}ai: Konstruksi Hukum Islam Didunia Modern} (Yogyakarta: LKiS. 2010), p.ix.
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