



Happy Family Education Curriculum From the Perspective of Manba'ussa'adah Book by Faqihuddin Abdul Kodir

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ABSTRACT

Family, as the primary educational institution, plays a crucial role in shaping individuals, and its harmony is essential for the well-being of all members. This study explores the concept of family education from the perspective of Faqihuddin Abdul Kodir's *Manba'ussa'adah*, focusing on maintaining family harmony. The research employs library research methods, utilizing two primary sources: *Manba'ussa'adah* by Faqihuddin Abdul Kodir and *Menyelami Telaga Kebahagiaan*. Data collection was conducted through documentation, and analysis was carried out using descriptive techniques. The study reveals that the curriculum for happy family education outlined in *Manba'ussa'adah* emphasizes providing fundamental knowledge to family members, particularly the husband and wife, to guide the family toward happiness. Faqihuddin presents three key stages in achieving family harmony: the first stage focuses on fulfilling basic physiological needs, such as proper nutrition, rest, and sexual fulfillment; the second stage involves establishing good relationships through principles like mutual acceptance (*taraadhin*), marriage contracts (*mistsaqan galidzan*), and effective communication (*tasyawur*); the third stage highlights reproductive health, including hygiene, pregnancy preparation, and joint responsibility in raising children. This framework offers valuable insights into maintaining a harmonious family life, fostering an environment where every member can thrive.

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INTRODUCTION

A happy family, or a harmonious family, is a situation where every family member fulfills their roles and responsibilities, free from conflicts or arguments, even though conflicts or disagreements are inevitable in every family. On the other hand, an unhappy or disharmonious family, as described by Aryma

Suryaningtyas (2018: 1), is one filled with prolonged arguments, where one or more family members are unable to fulfill their roles and responsibilities.

A case study conducted by (Hadi et al., 2020) on family disharmony states that the causes of family disharmony or an unhappy family include the partners' busy schedules, unmet material needs, a lack of knowledge about family life, egocentric attitudes, early marriages, and the absence of family members sitting together to discuss household matters, which affects the quality of family relationships. If these issues persist for parents experiencing continuous conflicts or arguments, it is not impossible that it may lead to family breakdown, known as divorce, which can have a negative impact on each family member, including the children.

According to data from the Central Statistics Agency (BPS) in the 2022 Indonesian Statistics report, there were 447,743 divorce cases throughout 2021. This number represents a significant increase of 53.5% compared to the previous year, which recorded 291,677 divorce cases in 2020. These divorce cases occurred due to various factors, as reported by the Religious Courts (2021), including disputes and arguments, economic issues, abandonment, domestic violence (DV), alcohol abuse, apostasy, imprisonment, gambling, polygamy, adultery, forced marriage, disability, drug addiction, and others.

Referring to the high divorce rate throughout 2021, this highlights the broader issue of conflict resolution within Indonesian families. Despite various external mediation efforts to prevent divorces between husbands and wives, these efforts have not been entirely effective. (Fatmawati & Kasmiati, 2022) argue that divorce has increasingly been viewed as the best solution for resolving marital problems. Reflecting on the rising divorce rates, the Chairman of the Family Counseling, Guidance, and Preservation Agency (BP4), Prof. Dr. H. Nasaruddin Umar, MA, in an interview with (Nasar, 2022), concluded that Indonesia is currently facing a "divorce emergency." The Grand Imam of Istiqlal Mosque emphasized that a strong nation cannot be built on a fragile and broken family.

The most common causes of divorce in 2021, according to Vika Azkiya Dihni (2022), were ongoing disputes and arguments (279,205 cases). Other significant factors included economic issues (113,343 cases), abandonment by one party (42,387 cases), domestic violence (4,779 cases), alcohol abuse (1,779 cases), apostasy (1,447 cases), and polygamy (893 cases).

Disputes and arguments within a family are very likely to occur, as intense physical and emotional interactions among family members can lead to friction. Therefore, skills in managing family conflicts are crucial and must be continually cultivated by every family member. Knowledge on how to achieve

a happy family is viewed as fundamental knowledge that must always be fostered within the family institution. With this knowledge, it is hoped that a shared awareness will grow among family members to build a healthy and quality family, work sincerely to resolve conflicts, and commit to facing the increasingly challenging global life. All of these elements are prerequisites for any married couple. Without them, it will be difficult to create a strong and resilient family. As a result, marital life becomes fragile and vulnerable to endless conflicts, ultimately leading to divorce.

Divorce is often seen as the final solution to family problems because one or both partners may believe that divorce will solve all their family issues. However, when the integrity of the household is at stake, the future of the nation is being gambled. Divorce greatly influences social changes in society, as the quality of a family directly affects the quality of society. If a family produces good character, it will positively impact its surroundings; however, if the character is bad, it will have a strong negative effect on its environment, even affecting the broader society and possibly influencing the character of an entire nation.

According to (Saifuddin, 2017), divorce separates children from a healthy and prosperous life, and their rights may be neglected. Hurlock & B. Elizabeth argue that the trauma caused by divorce is often greater than that caused by death, as the chaos or issues arising from divorce lead to pain and emotional stress before and after the separation. Tomlinson.C & Keasey have similar views, suggesting that family changes can result in stress for those affected. Often, the issues that arise during divorce cause deep emotional wounds that may take years to heal.

Hurlock & B. Elizabeth, in (Madhori et al., 2022), argue that the loss of a partner due to divorce or death creates unique challenges for both parties. Specifically, a woman who is divorced often experiences deep loneliness, while divorced women are often socially ostracized. Meanwhile, men who become widowers may experience a disordered lifestyle. However, not all divorced individuals feel negatively about the experience; some see it as an opportunity to start a new life.

Various efforts to reduce the divorce rate have been made by both government and non-governmental organizations. The Ministry of Religious Affairs (Kemenag RI) through religious affairs offices (KUA) in local districts provides premarital counseling for prospective brides and grooms before marriage. Furthermore, the Ministry of Religious Affairs has published a guidebook titled *Fondasi Keluarga Sakinah* (Foundations of a Harmonious Family), which was released by the Subdirectorate of Family Guidance in 2017.

However, in practice, this excellent guidebook has not reached the intended audience as expected. An employee of KUA in Jogoroto District, Jombang, the premarital counseling program is only available to selected couples, meaning not all prospective brides and grooms receive the counseling. Similarly, the *Fondasi Keluarga Sakinah* book is not distributed to all registrants due to budget limitations.

As a family member, wife, and mother of children who must be nurtured and educated in the fundamental institution of the family, the author wishes to explore the family education curriculum offered by Kang Faqih, also known as Faqihuddin Abdul Kodir, who is actively involved in women's protection and anti-violence organizations. Kang Faqih has written educational materials on family life that contain guidelines, motivation, and values to be maintained within a family, entitled *Manba'ussa'adah* (The Fountain of Happiness). This book covers the foundations of good behavior in family life.

The hope is that this approach can strengthen the foundations of every family, as the first place where children learn virtues and behaviors. Especially for the author's own family, this article will explore the curriculum for building a happy family as presented by Kang Faqih in the book *Manba'ussa'adah*.

RESEARCH METHOD

This research uses a qualitative approach with a philosophical approach. The philosophical approach aims to understand the nature and essence of the concept of family education according to Faqihuddin Abdul Kodir's *Manba'ussa'adah*. The type of research used is library research, which focuses on collecting and analyzing secondary data in the form of books and literature related to the topic under study, as expressed by (Darlis et al., 2023). The data used in this research is the concept of family education in the book of *Manba'ussa'adah*, as well as other relevant literature that supports this topic. Primary data sources include *Manba'ussa'adah* by Faqihuddin Abdul Kodir published by Mubadalah.id (2021) and the book *Menyelami Telaga Kebahagiaan* by (Fitri, 2021). Secondary data sources include scientific papers and other references related to the theme of happy family education, such as the book *Qiro'ah Muba'dalah and Foundation of Sakinah Family* by Faqihuddin Abdul Kodir. The data collection technique used is the documentation technique, which involves collecting archives, books, and other written sources relevant to this research. With this method, the author explores data and information from various literatures to analyze and answer the formulation of the problems that have been set.

RESULT AND DISCUSSION

Achieving a happy family requires sincere efforts, particularly from the two adults in the family, namely the husband and wife. In this regard, knowledge of how to create a happy family is considered a fundamental understanding that must always be pursued in every institution called the family. In this context, Ki Hadjar Dewantara, as cited in (Lubis, 2024), emphasizes the concept of the Tri-Centered Education (Tripusat Pendidikan), which plays a significant role. Ki Hadjar Dewantara places primary and foremost education within the family as the core of a child's education.

Education within the family is the most fundamental form of education that shapes the child's future development (Lubis & Ritonga, 2023) explains that the education a child receives within the family can influence their future education, whether in school or in society. Of course, family education cannot be separated from the role of parents. Therefore, parents must guide, nurture, and provide good examples for their children. In this case, the parents—husband and wife—serve as the guides and caregivers who should continuously be role models for the children in the family. They need to equip themselves with various kinds of knowledge so they can create a prosperous and happy family environment, where happiness is not only accepted by the mind but also felt by the soul and body of every individual in it.

According to Faqihuddin Abdul Kodir, when both men and women, whether husbands or wives, desire well-being, happiness, and harmony within the family, both parties should pay attention to three fundamental aspects in the family. First, the fulfillment of the physical needs of each family member, second, the principles used in relating to one another within the family, and third, reproductive health in married life.

Fulfilling Physical Rights

The human body has rights that must be fulfilled by each individual, just as spiritual rights must be met. According to (Faqihuddin, 2021), the body has three types of rights. First, the right of the body to be provided with proper food and drink, second, the right of the body to rest adequately, and third, the right of the body to fulfill its biological desires. This aligns with Maslow's Hierarchy of Needs, as explained in (Bari & Hidayat, 2022), which outlines five levels of human needs based on their importance. According to Maslow's theory, humans strive to fulfill their needs starting from the lowest level, which are physiological needs, and then move up to the next level once the previous one is met, continuing until reaching the highest need: self-actualization.



Figure 1.
Maslow's Theory

The body's need for proper food and drink, sufficient rest, and the fulfillment of biological desires, as mentioned by (Faqihuddin, 2021), represents the most basic human needs. When these fundamental needs are not met, individuals are likely to struggle with performing other activities required to fulfill additional needs.

1. Fulfilling the Body's Rights: Consuming Proper Food and Drink Without Excess

Food is an essential need in human life. According to (Fitri, 2021), in various forms such as food and drink, nutrients are necessary for the body to support activities and metabolism. Through the metabolism of food consumed daily, the body obtains the energy needed for physical performance. The fulfillment of the body is not excessive if we consider that good food, containing essential nutrients, is one of the determinants of physical performance and growth. (Fitri, 2021) adds that the issue of consuming good food has received special attention in religious scriptures. According to (Faqihuddin, 2021), consuming proper food for the body is an effort to maintain and safeguard the body's health.

2. Fulfilling the Body's Rights: Getting Adequate Rest

According to (Faqihuddin, 2021), one of the body's rights is rest after activity, such as sleeping or other ways to rest the body. Rest is as important for the body as activity is. Rest refers to a state of calm, relaxation, free from emotional stress and anxiety. However, it does not mean doing absolutely nothing; sitting comfortably in a soft chair or lying

in bed is also a form of rest. (Sagitarini & Agustini, 2022) add that sleep is a state or behavior of an individual that is relatively calm, with a high threshold of sensitivity to external stimuli. This state alternates with wakefulness (being awake) and can be easily disrupted.

3. Fulfilling the Body's Rights: Fulfilling Sexual Desires

According to (Mahendra, 2020) fulfilling sexual needs is crucial in human life, both physiologically and biologically. As one of the physiological needs, fulfilling sexual desires is a basic need because it is directly related to biological maintenance and the continuation of life. In this context, sexual activity is a means to preserve the human species and also a way to fulfill the reproductive desires that Allah has instilled in living beings.

From the perspective of Islam, fulfilling sexual desires should only be done through a lawful marriage, where a man and woman make a formal commitment to live together in the same household, each striving to bring happiness to the other. The husband seeks to make the wife happy, the wife seeks to make the husband happy, and together, they strive to bring joy to their children and all members of the family. However, marriage should not be solely for fulfilling personal sexual desires without considering the needs of the spouse. The primary purpose of marriage is to provide mutual benefit to both parties.

Principles of Healthy Relationships in Married Life

Marriage is considered a positive act in Islam. The Prophet Muhammad (SAW) made it one of the sunnah practices. Therefore, it is not permissible for a Muslim to commit to avoiding marriage under the pretense of following the sunnah of the Prophet, as some of the early companions did when they abstained from sleep, food, and marriage, wishing to dedicate themselves solely to worship. The sunnah of the Prophet refers to what the Prophet Muhammad (SAW) practiced in his daily life, such as praying, sleeping, fasting, breaking fast, and marrying. As the Prophet Muhammad (SAW) said: *"I am surprised by some people who say 'this' and 'that.' But indeed, I pray and sleep, I fast and break my fast, and I marry women. Whoever dislikes my sunnah is not from my followers."* (HR. Muslim)

Marriage has specific criteria for prospective spouses, both male and female. These criteria are reflected in the Quran, specifically in Surah An-Nur (24: 32-33):

"And marry those among you who are single, and the righteous among your male and female slaves. If they are poor, Allah will enrich them from His grace. And Allah is Munificent, All-Knowing. And those who cannot marry should remain chaste until Allah enriches them from His grace. And those among your slaves who wish for a

contract (of freedom), make such a contract with them if you know there is goodness in them, and give them from the wealth Allah has granted you. And do not compel your female slaves to prostitution when they desire chastity, in order to seek the goods of this world. And whoever compels them, then indeed Allah is, after their compulsion, Forgiving and Merciful."

From the wording of this verse, Faqihuddin Abdul Kodir in *Ngaji Ramadhan: Kitab Manba'ussa'adah* (2020) concludes that the criteria for someone who is encouraged to marry include: 1) men or women who are unmarried, 2) those who are considered good socially, meaning they have the commitment, moral readiness, and certain competencies to partner well. According to the majority of Islamic scholars, the law of marriage is related to three things: 1) the extent to which one fears falling into sin, 2) the ability to bear the costs of marriage and its obligations, and 3) the ability to refrain from harming or ruining the partner, whether male or female. This is because marriage requires psychological, material, moral, and social preparedness from both parties, the prospective husband and wife.

For a marriage to bring benefits, (Faqihuddin, 2021), recommends that those who intend to marry should prepare themselves for all aspects that can ensure a good and peaceful future for their marriage, based on kindness, love, and blessings for all family members. Furthermore, the concept of the relationship between husband and wife in married life is one of the aspects regulated in Islam, as found in the Qur'an and Hadith, the main sources of Islamic law. The interactions between husband and wife, parents and children, and among extended family members, are governed by the principles of *mu'amalah* (human interaction) in general, and the principles of marriage and family life in particular. Below are five principles offered by Faqihuddin for building a happy family:

Principle of *Taradhin* (Mutual Consent)

The principle of *taradhin* is mentioned in the Qur'an (عَنْ تَرَاضٍ مِّنْكُمْ), which refers to the willingness between both parties (husband and wife). According to the Tafsir of Al-Misbah in (Malik (2015), '*an taradhin* is something hidden in the heart, but its indicators and signs can be identified, such as through the *ijab qabul* (acceptance and offer) in a marriage contract. This principle of mutual consent should be applied from the beginning of the marriage process, including the initial steps such as choosing the right partner, beginning with good introductions, and preparing both mentally and materially. One of the key things to prepare before marriage is self-control. As (Faqihuddin, 2021) notes, self-management is a manifestation of *taqwa* (God-consciousness), ensuring that

neither partner harms themselves or their spouse and that the marital life is based on mutual understanding and good relations between husband and wife.

Principle of *Zawaj* (Partnership)

The principle of *zawaj* refers to the concept of partnership in marriage. According to (Faqihuddin, 2021), *Al-Mu'jam al-Mufahras li Alfaz al-Qur'an* the term *zawj* appears in 17 places in the Qur'an, always meaning "partner." Thus, the principle of *zawaj* is the idea of being partners, where husband and wife are like two wings of a bird, working together to allow the bird to fly and thrive. Both partners are important, complementary, supportive, and cooperative. The Ministry of Religious Affairs of East Java (2019) emphasizes that if this principle is properly understood and applied, it ensures that both husband and wife maintain balance in their relationship, acknowledging each other's strengths and weaknesses and respecting each other's roles. In such a relationship, neither partner should feel dominated by the other.

Principle of *Mitsaqan Galizhan* (Strong Covenant)

According to Awanillah Amva, marriage has four essential goals that every couple should hold onto: 1) *at-ta'abbud* (worshiping Allah SWT), 2) *at-taqarrub* (seeking closeness to Allah), 3) *ittiba' sunnatir rasul* (following the Sunnah of the Prophet Muhammad SAW), and 4) *tahsilul waladi wan nasli* (having children and descendants). Marriage cannot occur without an *aqd* (contract). According to (Maisaroh, 2021), *aqd* means a contract, an agreement, or an arrangement. In the case of *aqd nikah* (marriage contract), it is an essential part of the marriage, as it formalizes the union between husband and wife. The *aqd nikah* is one of the fundamental components of marriage and cannot be omitted.

Principle of *Mu'asyarah bi al-Ma'ruf* (Living Together in Kindness)

According to (Faqihuddin, 2021), marriage is an agreement or cooperation between a man and a woman, and both partners must treat each other with kindness, seek mutual consent, engage in discussions, help one another, and understand each other. This principle emphasizes the importance of respect and mutual understanding, fostering an environment where both partners contribute to the marriage with love and cooperation.

Principle of *Tasyawur* (Mutual Consultation)

The principle of *tasyawur* emphasizes how husband and wife, along with other family members, should regularly engage in discussions and exchange opinions when making decisions. It encourages the avoidance of imposing one's will on others. stresses that each partner should be open-minded and receptive to the opinions and views of the other. (Ritonga et al., 2023) explains that inviting your partner into conversations is a form of recognition and

appreciation of their dignity and capabilities. All family matters should ideally be resolved through mutual consultation, and once a decision is made, every member should adhere to it with mutual willingness.

Reproductive Health in Married Life

The teachings of Islam, as brought by the Prophet Muhammad SAW, invite people to move out of darkness and into the light, freeing them from societal burdens, and guiding them toward the good of both this world and the hereafter. These teachings allow goodness in this world and prohibit harm, guiding individuals to achieve success in both worlds through righteous deeds.

(Faqihuddin, 2021) considers reproductive health to be the foundation of a good and quality life, where individuals can live in peace and tranquility, especially when their families are healthy. A healthy family creates happiness and comfort. Religious teachings have explicitly emphasized the importance of these foundational aspects in achieving a life that is both good and of high quality.

CONCLUSION

The curriculum of a happy family, according to the perspective of Faqihuddin Abdul Kodir's *Manba'ussa'adah*, provides essential knowledge for every family member, particularly for husbands and wives/parents, to guide them in nurturing a happy family. Faqihuddin outlines three fundamental stages in achieving family happiness:

The First Stage, Meeting basic human needs, which include physiological needs such as consuming good food, ensuring adequate rest, and fulfilling sexual desires. The Second Stage, Holding onto fundamental principles for good relationships among family members. These principles include: *taradin* (mutual consent), *zawaj* (partnership), *mitsaqan galizhan* (strong covenant), *mu'asyarah bilma'ruf* (living in kindness), and *tasyawur* (mutual consultation). The Third Stage, Focusing on reproductive health in married life, such as maintaining reproductive health, handling menstruation, preparing for pregnancy, childbirth, and breastfeeding, using contraception to prevent harm, and jointly taking responsibility for raising and educating children. This stage also includes dealing with the challenges of menopause and andropause. Through these stages, Faqihuddin's framework helps guide couples in building a balanced and harmonious family life.

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