

## **Improving Legal Awareness of Islamic Families: Rights and Obligations of Husband and Wife in Handio Village**

**Nur Jannah Nasution<sup>1</sup>, Ilham Azhari Nasution<sup>2</sup>, Mhd. Halomoan Siiregar<sup>3</sup>, Linda Khotmaidah Hasibuan<sup>4</sup>, Halimah Butar-Butar<sup>5</sup>**

*Hukum Keluarga Islam, Institut Agama Islam Padang Lawas, Indonesia, [Jannahnasution066@gmail.com](mailto:Jannahnasution066@gmail.com)*

### **Abstract**

This study aims to enhance the legal awareness of Islamic families among married couples in Handio Village, particularly concerning their rights and obligations. The lack of understanding of legal aspects in marriage often serves as a trigger for domestic conflicts. This research employs a qualitative descriptive method. Data were collected through in-depth interviews with married couples, religious leaders, and community figures, as well as through observation. The findings reveal that most married couples in Handio Village have a limited understanding of their rights and obligations according to Islamic law and marriage legislation. This has led to a lack of justice and responsibility within households. Through counseling programs and interactive discussions, there was a significant improvement in their legal awareness. The program successfully fostered the understanding that family harmony is not only built on love but also on a fair comprehension and execution of mutual rights and responsibilities.

**Keywords:** Legal Awareness, Islamic Family, Spousal Rights, Obligations, Handio Village

## **Meningkatkan Kesadaran Hukum Keluarga Islam: Hak dan Kewajiban Suami Istri di Desa Handio**

### **Abstrak**

Penelitian ini bertujuan untuk meningkatkan kesadaran hukum keluarga Islam di kalangan pasangan suami istri di Desa Handio, khususnya terkait hak dan kewajiban mereka. Kurangnya pemahaman terhadap aspek hukum dalam pernikahan sering kali menjadi pemicu terjadinya konflik dalam rumah tangga. Penelitian ini menggunakan metode deskriptif kualitatif. Data dikumpulkan melalui wawancara mendalam dengan pasangan suami istri, tokoh agama, dan tokoh masyarakat, serta melalui observasi langsung. Hasil penelitian menunjukkan bahwa sebagian besar pasangan suami istri di Desa Handio memiliki pemahaman yang terbatas mengenai hak dan kewajiban mereka berdasarkan hukum Islam dan peraturan perundang-undangan tentang perkawinan. Hal ini menyebabkan kurangnya keadilan dan tanggung jawab dalam kehidupan rumah tangga. Melalui program penyuluhan dan diskusi interaktif, terjadi peningkatan signifikan dalam kesadaran hukum mereka. Program ini berhasil menumbuhkan pemahaman bahwa keharmonisan keluarga tidak hanya dibangun di atas cinta, tetapi juga atas dasar pemahaman dan pelaksanaan hak dan kewajiban bersama secara adil.

**Kata kunci:** Kesadaran Hukum, Keluarga Islam, Hak Suami Istri, Kewajiban, Desa Handio

## **INTRODUCTION**

The family is the first and most essential social institution, playing a fundamental role in shaping the morality and character of a society. In Islam, marriage is regarded as a *mitsaqan ghalizha*—a firm and sacred covenant—not merely a physical union between two individuals, but also a spiritual bond before Allah SWT. The ultimate goal of this sacred bond is to establish a family that embodies *sakinah*, *mawaddah*, and *rahmah*—an ideal state of tranquility, love, and compassion. However, this ideal condition cannot be achieved without a balanced understanding and implementation of each partner's rights

and responsibilities. A husband's right to receive obedience and support from his wife must be balanced with his obligation to provide physical and emotional sustenance. Likewise, a wife's right to receive proper financial support and respectful treatment must align with her responsibility to manage the household and nurture the children. A comprehensive understanding of these legal foundations is essential to maintain balance and justice within the family, as outlined by Islamic law and reinforced by the Indonesian Marriage Law.

Islamic family law plays a crucial role in regulating the relationship between husband and wife, including their respective rights and obligations. In Handio Village, although the majority of residents are Muslim, their understanding of Islamic family law remains very limited. This study aims to raise awareness of Islamic family law among married couples in Handio Village, particularly regarding their rights and responsibilities. A lack of understanding of legal aspects within marriage often becomes a trigger for domestic conflicts [1].

Ideally, married life should be built on a foundation of love and affection between husband and wife, along with the principles of justice and mutual understanding. Each party must be able to fulfill their responsibilities toward their partner so that the household can stand strong. However, in reality, it is rare for domestic life to run smoothly without conflicts or disagreements, which often lead to domestic violence.

In the context of Islamic family law, the rights and obligations of both spouses cover a variety of aspects that must be understood and fulfilled by each party. According to Islamic family law theory, the husband is obligated to provide for, protect, and lead the family, while the wife is entitled to protection, financial support, and proper education. Conversely, the wife is also responsible for supporting her husband and managing the household. A sound understanding of these mutual rights and responsibilities is crucial in creating a harmonious and respectful marital relationship.

In the context of Handio Village, the resolution of family disputes involves not only the formal laws of Indonesia but also customary (adat) law, which plays a significant role. Customary law is a living legal system that exists within the collective consciousness of the community and is reflected in social behavior based on traditions and cultural practices, provided they do not conflict with national interests. The Republic of Indonesia recognizes the existence of customary law, as stipulated in the 1945 Constitution, Article 18B Paragraph (2) and Article 28I Paragraph (3), which acknowledge cultural identity and the rights of traditional communities.

Handio Village, with its rich cultural heritage and unique traditions, offers a distinctive perspective and approach to various social issues. Customary law in Handio governs social and familial norms in ways that differ from the formal legal system. Within this framework, Islamic family law also plays a vital role, where Islamic principles must be harmonized with local values to create family harmony.

The legal consciousness theory, as proposed by scholars such as Lawrence M. Friedman, explains that a society's awareness of the law is shaped by multiple factors, including education, culture, and social experiences. In Handio Village, legal awareness

regarding the rights and obligations of husband and wife still needs to be improved. Despite the many challenges in understanding spousal rights and duties, only a small portion of the community dares to voice dissatisfaction or seek resolution through legal channels. This is largely due to fear, lack of knowledge, and cultural structures that are still not fully understood by many residents.

Based on initial observations and informal interviews, it was found that most married couples in the village possess limited understanding of their respective rights and obligations. For example, many husbands interpret their duties merely as providing financial support, without realizing the importance of emotional support and active participation in child-rearing. On the other hand, many wives are often unaware of their fundamental rights, such as the right to protection from domestic violence or the right to express their opinions in family decision-making.

This lack of legal literacy is not merely a matter of ignorance; it is a key contributing factor to various domestic issues, including economic disputes, inequality in role distribution, and even divorce—all of which can have detrimental effects on children's development. The low level of legal understanding related to family matters at the grassroots level is strongly correlated with the rising number of household conflicts [2].

The importance of fulfilling rights and obligations in a fair and balanced manner within the family is explicitly emphasized in the Qur'an, Surah Al-Baqarah verse 228:

وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ ۚ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ

Translation: "And due to the wives is similar to what is expected of them, according to what is reasonable. But the men have a degree over them [in responsibility]. And Allah is Exalted in Might and Wise."

This verse implies that rights and obligations must be carried out in a balanced manner, and most importantly, should be exercised bi al-ma'ruf—in a good, kind, and wise way. The word ma'ruf here not only refers to goodness in the literal sense but also encompasses principles of justice, wisdom, and prevailing societal norms.

This concept lies at the heart of the present research. The connection between this divine principle and the title "Improving Legal Awareness of Islamic Families" is that the study seeks to bridge the gap between these noble theological teachings and the social realities in Handio Village.

The legal awareness promoted in this research goes beyond mere understanding of formal (positive) law. It is an effort to internalize the values of the Qur'an so that each spouse may fulfill their rights and responsibilities in a ma'ruf manner. Through this approach, the research aims to foster harmonious families in accordance with the will of Allah SWT.

Based on the aforementioned background, it can be concluded that the low level of legal awareness related to family law represents a critical issue that must be addressed immediately in Handio Village. This problem requires a well-planned and systematic intervention through legal awareness improvement programs. Therefore, this study aims to identify the level of understanding among community members and to formulate and implement an effective educational model to enhance their legal awareness. The findings

of this research are expected to make a significant contribution to the realization of more harmonious, stable families based on the principles of justice, both from the perspective of Islamic law and national legal frameworks.

## **METHOD**

This study adopts a qualitative case study approach. A qualitative method was chosen to explore, in a deep and comprehensive manner, the social phenomena in Handio Village concerning community understanding of the rights and obligations of husband and wife within the context of Islamic family law. According to Denzin and Lincoln, qualitative research focuses on understanding meaning, experiences, and the perceptions of research subjects—an approach highly relevant for analyzing the complex interactions between Islamic law and local wisdom practiced within the community [3]. Qualitative research aims to construct reality and understand its meaning. It emphasizes processes, events, and authenticity. This method involves direct observation of respondents within their activities [4]. As stated by Bogdan and Biklen, qualitative research is a type of inquiry that yields descriptive data in the form of spoken or observed behavior. It is an approach that stems from an understanding of human beings as creative individuals endowed with intellect and psychology—elements that influence their interpretations, which cannot be fully understood without uncovering the essence behind their actions. The primary objective is to investigate particular phenomena in depth to draw meaningful conclusions. In this context, the study aims to uncover the implicit meaning or substance that is enacted or expressed by individuals or objects under observation [5]. The research location is Handio Village, situated in Sosa Subdistrict, Padang Lawas Regency, North Sumatra Province, Indonesia. The site was chosen due to the relevance of the issue being examined—namely, the community's understanding of spousal rights and obligations, as well as the interaction between customary law and Islamic law.

### **Data Collection Techniques**

#### **1. In-Depth Interviews:**

This technique was used to obtain detailed and subjective information from key informants. Interview respondents included religious leaders, community elders, and married couples in Handio Village, who were purposively selected to explore their views, experiences, and practices related to marital rights and responsibilities.

#### **2. Participant Observation:**

The researcher conducted direct observation of social interactions in the village to gain real-life insights into how customary and Islamic laws are applied in daily life, particularly in the resolution of family-related issues.

### **Data Analysis**

Data in this study were analyzed using the interactive model developed by Miles and Huberman (2014), which consists of three main stages:

#### **1. Data Reduction:**

This process involves selecting, focusing, simplifying, and transforming the raw data obtained from the field. Relevant data were categorized according to emerging themes,

such as "understanding of financial support rights," "dominance of customary law," and "conflict resolution mechanisms."

#### 2. Data Display:

The reduced data were then presented in the form of descriptive narratives to systematically identify patterns and relationships—for example, the connection between low legal awareness and the dominant role of customary law in dispute resolution.

#### 3. Conclusion Drawing and Verification:

At this stage, conclusions were drawn based on verified findings. Initially, these conclusions were tentative and continuously reviewed throughout the research process to ensure their validity and reliability.

## **FINDING AND DISCUSSION**

### **Community Understanding of Spousal Rights and Obligations in Handio Village**

In general, the level of understanding among the residents of Handio Village regarding the rights and obligations of husbands and wives under Islamic law remains superficial and underdeveloped. Most of the community possesses only a basic level of knowledge, wherein the husband's main obligation is perceived as providing for the family financially, while the wife is expected to manage the household and obey her husband. However, this understanding is not grounded in a strong legal foundation, but rather shaped by longstanding social norms and customary practices passed down through generations.

This limited understanding becomes particularly evident when discussing more specific aspects of marital rights. For instance, the concept of "nafkah" (maintenance) is often narrowly interpreted as financial support or basic necessities, without encompassing emotional support, psychological protection, or the wife's rights to education and personal development. Conversely, the husband's right to receive support from his wife is frequently interpreted as absolute obedience, with little consideration for the husband's duty to involve his wife in shared decision-making within the family.

Such gaps in legal knowledge can result in inequity and imbalance within marital relationships. These findings suggest that the community's legal awareness has not reached a reflective level, where individuals are able to critically analyze and connect their daily practices with the comprehensive principles of Islamic law.

### **Factors Influencing Community Understanding and Practice**

Based on the study, there are three primary factors that significantly influence the community's understanding and implementation of marital rights and responsibilities in Handio Village:

#### 1. Dominance of Customary Law in Conflict Resolution

Customary law and local wisdom play a dominant role in the social life of Handio Village. In cases of marital conflict or domestic disputes, the community tends to prioritize deliberation led by traditional leaders or village elders. This approach emphasizes social harmony, reconciliation, and the preservation of family dignity, often at the expense of formal legal enforcement. As a result, the Islamic legal perspective on marital rights and obligations is frequently overlooked or adjusted to align with customary norms. This

informal conflict resolution mechanism limits the community's exposure to formal legal procedures and reduces their motivation to seek accurate legal knowledge.

## 2. The Role of Religious and Community Leaders as Unspecialized Sources of Information

Religious figures (such as *ustadz*) and community leaders hold significant influence as sources of information on family life. However, the guidance they provide is typically in the form of moral advice, sermons, or informal preaching, which are not structured systematically to enhance legal literacy. These messages usually focus on promoting harmony and moral responsibility, while seldom addressing specific legal aspects, such as the consequences of violating spousal rights and obligations. As a result, the community's understanding remains fragmented and incomplete, receiving only isolated pieces of information without a comprehensive legal framework.

## 3. Lack of Access and Formal Legal Socialization from Relevant Institutions

The most significant external factor is the lack of formal legal education and outreach programs from institutions such as the Office of Religious Affairs (KUA) or religious courts. Residents of Handio Village have limited access to accurate and reliable information regarding their rights and responsibilities. The absence of structured legal socialization programs has left the community reliant on informal sources, which are often influenced by personal interpretation or local customs. Consequently, the community's legal awareness remains stagnant and does not show significant improvement.

### **Analysis of the Level of Understanding of Islamic Family Law**

The findings of this study indicate that the community of Handio Village demonstrates only a normative and superficial understanding of the rights and responsibilities of married couples. This understanding is limited to visible obligations, such as the husband working to provide financial support and the wife managing household affairs. This situation can be explained through the theory of legal awareness proposed by Soerjono Soekanto, which states that public legal awareness can be measured through four indicators: legal knowledge, legal understanding, legal attitudes, and legal behavior [6]. In the context of Handio Village, the community is still at the very basic level of knowledge and understanding, lacking deeper internalization of legal values. They tend to know "what should be done" without understanding "why it should be done" from a comprehensive Islamic legal perspective.

This lack of understanding, as revealed through interviews, has the potential to trigger domestic conflicts, especially concerning the concept of *nafkah* (maintenance), which is often interpreted only in material terms. In fact, under Islamic law, *nafkah* encompasses a broader scope, including emotional support, protection, and education. These findings are in line with the study by Hakim, Ramadhan, and Setiawan (2025), which states that the gap between legal texts and social practices in rural communities is often the root of problems in household life. The study also emphasizes that without effective interventions in the form of legal socialization, it will be difficult to enhance the community's legal awareness, thereby potentially affecting family stability [7].

## **Analysis of the Factors Influencing Understanding and Practice of Family Law**

The limited understanding observed does not stand alone but is influenced by a set of complex and interrelated factors. These factors form a unique social dynamic in Handio Village.

### **1. Interaction and Dominance of Customary Law**

Customary law plays a dominant role in the resolution of family disputes. The practice of deliberation and mediation led by local customary leaders reflects a phenomenon of legal pluralism, in which multiple legal systems—state law, Islamic law, and customary law—coexist within the same social space. In the case of Handio Village, customary law tends to dominate, primarily because the community places a higher value on local wisdom and the social sanctions it enforces [8]. As a result, there is a general lack of reference to formal Islamic legal principles and state legal procedures. This unbalanced interaction between customary law and Islamic law may lead to biased legal interpretations, where the rights and responsibilities of spouses are adjusted according to customary norms that do not always align with the principles of Islamic Sharia.

### **2. Non-Systematic Role of Religious and Community Leaders**

Religious leaders (ustadz) and community figures hold significant influence as sources of information regarding family law. However, the education they provide is often unstructured and tends to take the form of moral advice rather than systematic legal counseling. Their role is more as moral advisors or mediators focused on maintaining harmony, rather than offering in-depth legal explanations. As a result, community members gain only partial and fragmented understanding. As highlighted in Almayana's (2021) study, the role of religious leaders is indeed strategic in disseminating religious values, but its effectiveness is highly dependent on the methods used [9]. In this context, the lack of a systematic approach renders the information provided insufficient for significantly enhancing legal literacy.

### **3. Lack of Formal Legal Socialization**

The most critical external factor is the absence of structured and continuous family law socialization programs from formal institutions, such as the Office of Religious Affairs (KUA). Residents of Handio Village lack adequate access to accurate and reliable legal information, forcing them to rely on informal sources and interpretations from local figures. This results in an information gap that hinders the development of legal awareness. This finding aligns with previous research, which identifies the lack of knowledge dissemination and legal outreach by authorities as one of the primary causes of low legal awareness in rural communities.

## **Definition of the Rights and Obligations of Husband and Wife**

The rights and obligations of husband and wife represent a fundamental concept in Islamic family law, aiming to establish balance and harmony within the household. These rights and responsibilities are not only normative in nature but also reflect values of justice, mutual respect, and shared responsibility.

### **1. Husband's Rights**

- a. Right to Support: The husband has the right to receive support from his wife in fulfilling his role as the head of the family. This includes emotional and moral support needed to manage the household.
- b. Right to Leadership: The husband has the right to lead the family and make decisions concerning the welfare of the household, while still considering the wife's opinions and input.
- c. Right to Loyalty: The husband has the right to receive loyalty from his wife as part of the mutual commitment in marriage.

#### 2. Husband's Obligations

- a. Obligation to Provide: The husband is obligated to provide adequate financial and emotional support for his wife and children. This includes the provision of food, shelter, and education.
- b. Obligation to Protect: The husband is responsible for protecting his wife and children from all forms of harm, whether physical or psychological. This includes ensuring a safe and comfortable home environment.
- c. Obligation to Respect: The husband must respect the rights of his wife and treat her with kindness, in accordance with the principles of justice in Islam.

#### 3. Wife's Rights

- a. Right to Maintenance: The wife has the right to receive appropriate financial support from her husband, which includes basic needs such as food, clothing, and shelter.
- b. Right to Education: The wife has the right to receive education and personal development opportunities, both in religious and practical life skills, to improve her quality of life.
- c. Right to Protection: The wife has the right to be protected by her husband, both physically and emotionally, and to participate in decisions related to family matters.

#### 4. Wife's Obligations

- a. Obligation to Support the Husband: The wife is obliged to support her husband in fulfilling his role as the head of the family, including offering moral and emotional support.
- b. Obligation to Manage the Household: The wife is responsible for managing the household, caring for the children, and creating a harmonious atmosphere at home.
- c. Obligation to Maintain Loyalty: The wife is required to remain loyal to her husband as part of their mutual commitment in marriage.

### **Customary Law and Islamic Law**

Customary law and Islamic law both play significant roles in regulating the rights and obligations of husbands and wives within the context of family life. Customary law, as a set of unwritten norms and traditions passed down through generations, reflects the cultural values and practices prevailing within a particular community. Although it lacks formal legal status like positive law, customary law retains strong authority in governing the lives of customary communities, including matters related to the rights and responsibilities of spouses [10].

On the other hand, Islamic law—derived from the Qur'an and Hadith—governs various aspects of life, including the rights and obligations of husbands and wives in marriage. Islamic law emphasizes the importance of a husband providing financial support, protection, and respect for his wife, while the wife is entitled to maintenance, security, and education [11]. In addition, Islamic law is further interpreted through *ijtihad* (independent reasoning) by scholars to address issues not explicitly mentioned in the sacred texts, thereby offering relevant guidance for married couples [12].

The integration between customary law and Islamic law often results in norms that are more aligned with the needs of local communities, thereby offering more effective solutions in conflict resolution, including in cases of domestic violence. For example, in communities with strong Islamic traditions, customary law may be adapted to reflect Islamic legal principles concerning marital rights and obligations, thus fostering harmony between both legal systems (Murtadlo, 2018).

The flexibility of both customary and Islamic law in responding to social dynamics demonstrates their adaptability to existing cultural and religious contexts. This adaptability is crucial in creating a safe and harmonious family environment, as well as in the effective prevention and resolution of domestic violence (Nasution, 2016). By understanding the interaction between customary law and Islamic law, society can become more aware of their rights and obligations as spouses, which in turn may reduce the risk of domestic violence.

### **Community Perceptions in Handio Village Regarding Spousal Rights and Obligations from the Perspective of Customary and Islamic Law**

The people of Handio Village hold unique and diverse views regarding the rights and obligations of husbands and wives, shaped by both customary law and Islamic law. In this context, their understanding of these rights and duties is not limited to written norms, but also encompasses long-standing cultural values and traditions.

Customary law in Handio Village serves as a guiding framework for regulating spousal relationships. The community generally believes that the rights and responsibilities of husbands and wives should be carried out in accordance with prevailing local norms. For example, husbands are expected to provide financial support and protection, while wives are expected to support their husbands and manage the household. However, in practice, many people rely more on deliberation (*musyawarah*) and family-based approaches to resolve domestic issues, rather than referring to formal customary legal procedures.

On the other hand, Islamic law provides a clearer framework regarding the rights and duties of spouses. According to the local community, Islamic law emphasizes the husband's responsibility to provide for, protect, and respect his wife, while the wife is entitled to sustenance, protection, and education. Although these principles are widely acknowledged, the community's understanding of the specific details of these rights and obligations remains limited. This suggests that while Islamic law is recognized, its implementation in daily life is often influenced by customary practices and cultural norms.

The interaction between customary and Islamic law in Handio Village creates a set of norms more aligned with local needs. In several cases, the community integrates Islamic

legal principles with customary values to develop more effective solutions for regulating marital relationships. For instance, in resolving domestic conflicts, the community often prioritizes deliberation involving religious and community leaders, who act as mediators to facilitate resolution.

The social perspectives of Handio Village residents on the rights and obligations of spouses reflect a strong influence from both customary and Islamic legal systems. Although there is general acknowledgment of the importance of understanding these rights and obligations, challenges remain in ensuring a deeper and more consistent legal understanding and enforcement. Therefore, there is a pressing need for more systematic educational programs to enhance awareness of both Islamic family law and customary legal norms within the Handio Village community. This would be a strategic step toward fostering harmonious marital relationships and preventing domestic violence.

## **CONCLUSION**

The research conducted in Handio Village reveals that legal awareness among Muslim families, particularly between husbands and wives, remains very limited and tends to be superficial. Their understanding is largely based on social norms and generational customs, where the husband is seen as responsible for providing materially while the wife is expected to manage household duties. This narrow perspective often triggers conflicts, as it fails to encompass broader legal aspects such as emotional support, psychological protection, or the wife's rights in decision-making processes. This limited understanding is driven by several interrelated factors. First, customary law still dominates household dispute resolution, leading communities to prioritize consensus and harmony over formal legal enforcement. Second, the role of religious and community leaders as information sources is not systematic; the education they offer is more moral advice than comprehensive legal counseling. Lastly, the lack of legal outreach from formal institutions such as the Office of Religious Affairs (KUA) limits public access to accurate legal information. In conclusion, the low level of legal awareness is strongly correlated with the increasing potential for domestic conflict. Therefore, structured and systematic educational interventions are necessary to bridge the gap between the teachings of the Qur'an and social reality. The ultimate goal is to establish a harmonious and stable family life grounded in the principles of justice, both from the perspective of Islamic law and national legal frameworks.

## **ACKNOWLEDGEMENT**

We extend our heartfelt appreciation to all individuals and institutions whose invaluable support and contributions have made this work possible.

## **REFERENCES**

- [1] Rahmawati, “Peran Hukum Keluarga Dalam Mewujudkan Sakinah: Analisis Hak Dan Kewajiban Suami Istri,” *Jurnal Hukum Keluarga Islam* 10, no. 2 (2022): 45–60

- [2] MNetti, “Hak Dan Kewajiban Suami Istri Dala Bingkai Hukum Keluarga,” *JurnalAn- Nahl*, 10, no. 1 (2023): 17–26
- [3] Norman K. & Lincoln Yvonna S Denzin, *The SAGE Handbook of Qualitative Research*, 5th, ed. Los Angeles; SAGE Publication, 2018
- [4] Kaharuddin, “Kualitatif: Ciri Dan Karakter Sebagai Metodologi,” *Jurnal Pendidikan* 1 (2021): 2
- [5] Silfia Hanni, “Rancangan Penelitian Sosial Keagamaan,” ed. Bukittinggi: LP2M IAIN Bukittinggi Press, 2020
- [6] T Faturahman, “Kesadaran Hukum Masyarakat Muslim Terhadap Hukum Kewarisan Islam di Indonesia”,” *Markas Jurnal STAI Al Hidayah Bogor* 7, no. 2 (2024): 1–12
- [7] A Hakim, A, Ramdahan, S, & Setiawan, “Sosialisasi Hukum Keluarga Islam Untuk Masyarakat Perdesaan: Meningkatkan Kesadaran Dan Pemahaman Melalui Pendekatan Komunitas.” *Jurnal Bimbingan & Konseling Keluarga* 7, no. 1 (2025): 121–35
- [8] I RahmitaD, & Hardiansyah, “Analisis Komparatif Sistem Hukum Adat Dan Hukum Positif Dalam Harmonisasi Kebijakan Publik Di Indonesia,” *Jurnal Presidensial* 2, no. 1 (2025): 107–20
- [9] N. Almayana, “Peran Tokoh Agama Dalam Menjaga Kerukunan Umat Beragama di Desa Binanga Sombaiya.” *Repositori UINAlauddin Makassar* 1, no. 1 (2021): 22–35
- [10] Soerjono Soekanto, *HukumAdat Indonesia*, ed. Raajwali Pers, 2010
- [11] Satjipto. Rahardjo, *Ilmu Hukum*, ed. Bandung: Citra Aditya Bakti., 2000
- [12] Abdurrahman, *Kompilasi Hukum Islam.*, 2015