



The Impact of Marriage with a Large Age Difference on Household Harmony from an Islamic Legal Perspective (Case Study in Blang Bladeh Village, Jeumpa District, Bireuen Regency)

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Received: 01-12-2024; Accepted: 14-12-2024; Published: 15-12-2024;

ABSTRACT

The large age difference between husband and wife tends to cause many differences that will make it difficult for couples to unite thoughts and opinions. This is a challenge in the household to be able to make the household intact and harmonious. Therefore, the author wants to research this matter with two problem formulations, namely how the Islamic law reviews marriages with large age differences in household harmony and how the impact of marriages with large age differences on household harmony in Blang Bladeh Village, Jeumpa District, Bireuen Regency. In this study, the author uses a type of field research (Field Research) with a qualitative approach and uses descriptive methods. The data sources are primary data in the form of interviews with researchers in Blang Bladeh Village, Jeumpa District, Bireuen Regency, and also secondary data, namely books, books and research results that are relevant to the title of this research. Based on the results of the author's research, the author can conclude that in Islamic law there is no prohibition on marriage with a large age gap between husband and wife. And household harmony is not influenced by the age factor of the couple who are far apart. The impact of marriage with a large age difference on household harmony in Blang Bladeh Village, Jeumpa District, Bireuen Regency is to cause two positive and negative impacts, namely the emergence of a sense of mutual respect and understanding of each other and becoming more patient as well as the existence of differences in perspective, differences in communication styles and decision making.

Keywords: Long-Distance Marriage, Harmonious Marriage.

ABSTRAK

Perbedaan usia jauh antara suami dan istri cenderung menimbulkan banyak perbedaan yang akan menyulitkan pasangan dalam menyatukan pikiran dan pendapat. Hal ini merupakan suatu tantangan dalam rumah tangga untuk dapat menjadikan rumah tangga tetap utuh dan harmonis. Karena itu penulis ingin meneliti mengenai hal tersebut dengan dua rumusan masalah yaitu bagaimana tinjauan hukum Islam terhadap pernikahan beda usia jauh dalam keharmonisan rumah tangga dan bagaimanakah dampak pernikahan beda usia jauh terhadap keharmonisan rumah tangga di desa Blang Bladeh Kecamatan Jeumpa Kabupaten Bireuen. Dalam penelitian ini penulis menggunakan jenis penelitian lapangan (*Field Research*) dengan pendekatan kualitatif serta menggunakan metode deskriptif. Adapun sumber datanya yaitu data primer berupa hasil wawancara peneliti dengan narasumber di desa Blang Bladeh Kecamatan Jeumpa Kabupaten Bireuen, dan juga data sekunder yaitu buku, kitab dan hasil penelitian-penelitian yang relevan dengan judul penelitian ini. Berdasarkan hasil penelitian penulis dapat penulis simpulkan bahwa dalam hukum Islam tidak ada larangan menikah dengan jarak usia yang jauh antara pasangan suami dan istri. Serta keharmonisan rumah tangga tidaklah di pengaruhi oleh faktor usia pasangan yang jauh. Adapun dampak pernikahan beda usia jauh terhadap keharmonisan rumah tangga di desa Blang Bladeh Kecamatan Jeumpa Kabupaten Bireuen adalah menimbulkan dua dampak positif dan negatif yaitu timbul rasa saling menghargai serta mengerti satu sama lain dan menjadi lebih sabar serta adanya perbedaan sudut pandang, perbedaan gaya komunikasi dan pengambilan keputusan.

Kata Kunci: Pernikahan Beda Usia Jarak Jauh, Keharmonisan Rumah Tangga

A. INTRODUCTION

Marriage is a sunnah of the Prophet, emulating the actions of the Prophet Muhammad (peace be upon him). It is also a human desire to fulfill spiritual and physical needs. Therefore, good followers of the Prophet Muhammad must marry. Furthermore, marriage is highly valued for achieving prosperity, including seeking God's blessings (Indonesia, n.d.).

According to Article 1 of Law No. 1 of 1974, marriage is defined as: "Marriage is a physical and spiritual bond between a man and a woman as husband and wife with the aim of establishing a happy and eternal family (household) based on the One Almighty God." In the Compilation of Islamic Law, marriage is a very strong contract or *mitsaqan ghalidzan* to obey God's commands, and carrying it out is an act of worship. Marriage aims to create a life of peace, love, and mercy (Ediningsih Dwi Utami & Yahya, 2022).

As stated in the Compilation of Islamic Law and the Marriage Law above, one of the goals of marriage is to create a lasting and happy family. A harmonious family is actually equivalent to an Islamic family, namely a family that is peace, love, and mercy. A harmonious family can be maintained through good communication among its members. The peace desired by human nature and religion is the realization of a family atmosphere with a common goal, always able to gather well, harmoniously, and intimately in daily life. With this atmosphere, a feeling of mutual joy and a desire to suppress both negative and good emotions is created so that family life brings goodness to all family members which has an impact on the tranquility of the environment, so that a peaceful and calm atmosphere can be created (Bina et al., 2021).

Peace and tranquility in a family can be achieved through the successful fostering of a harmonious household between husband and wife. Building and maintaining a harmonious household is inherently challenging, given the numerous challenges that often arise in married life. Therefore, creating a harmonious household requires harmony and adjustment between husband and wife, both through communication and awareness of each other's rights and obligations (Hamidah, M.Ag., 2010).

Article 7 of Law Number 16 of 2019 concerning amendments to Law Number 1 of 1974 concerning marriage stipulates that the marriageable age for men and women is 19 years. According to the Compilation of Islamic Law, Article 15 paragraph 1, women must be 16 years old and men 19 years old. However, in the marriage maturity program of the BKKBN (national population and family planning agency), the age for men is 25 years old and for women 21 years old. The ideal age gap between husband and wife has never been explained.

There are several factors to consider when determining the ideal age gap between husband and wife, such as emotional maturity, financial stability, character compatibility, and shared values. Research suggests the ideal age gap between husband and wife is 2-5 years. However, this can vary depending on the preferences and desires of each partner. According to a study in the *Journal of Population Economics*, marital satisfaction declines more significantly in couples with a larger age gap than in couples of the same age. Couples with an age gap of zero to three years report greater satisfaction than those with a gap of four to six years. It's also worth noting that, on average, both men and women report higher levels of marital satisfaction when married to a younger partner than when married to an older partner, regardless of the age difference. However, this initial higher satisfaction appears to dissipate after six to 10 years of marriage (Audinovic, 2023).

In fact, the age difference is not a benchmark for marriage. There are steps couples can take when facing issues related to age differences. One of these is communication. The key to any challenges a couple may face is the ability to communicate honestly and openly, and making time for each other to express their feelings is a good idea (Abdullah et al., 2024).

As in the author's research area, Blang Blahdeh Village, Jeumpa District, Bireuen Regency, there were 18 married couples with a large age gap of 10-20 years. Of these 18 couples, three couples had a wife significantly older than the husband. From a societal perspective, marriages with a large age gap are considered abnormal. Generally, the age difference in marriage is the husband being older than the wife, as the husband is the head of the household.

A large age difference between husband and wife tends to create many differences, making it difficult for the couple to align their thoughts and opinions. One issue that frequently arises in marriages is jealousy toward the husband, as the younger husband often becomes the center of attention for other women, and feelings of inferiority due to the wife's lack of self-confidence, who feels older than her husband. This presents a challenge in maintaining a harmonious and intact household.

B. RESULT AND DISCUSSION

a. Review of Islamic Law Regarding Marriage with a Large Age Difference in Household Harmony

Islamic law is derived from two basic words: "law" and "Islam." In the Great Dictionary of the Indonesian Language, the term "law" is defined as a regulation or custom that is officially considered binding, confirmed by a ruler or government. Mahmud Syaltut defines the second word, "Islam," as the religion of Allah SWT, entrusted to the Prophet Muhammad (peace be upon him), to teach its foundations and sharia, and to preach it to all mankind and invite them to embrace it. Simply put, Islam means the religion of Allah SWT, brought by the Prophet Muhammad (peace be upon him), to be conveyed to humanity to achieve prosperity in this world and the hereafter. The term Islamic law emerged from the combination of the two words "law" and "Islam." (Husna et al., 2024)

The meaning of these two words in the term Islamic law is that Islamic law is a set of norms or regulations derived from Allah SWT and the Prophet Muhammad (peace be upon him), intended to regulate human behavior within society. More concisely, Islamic law can be defined as law derived from Islamic teachings. (Eka Gifriana et al., 2022)

Islamic law is typically referred to by several terms or names, each of which describes a specific aspect or characteristic of the law. At least two names are often associated with Islamic law: sharia and fiqh. (Berutu, 2016)

In Indonesian, marriage comes from the word "kawin," which linguistically means forming a family with the opposite sex, engaging in sexual intercourse or having sexual intercourse. Meanwhile, an age-gap marriage is a marriage where the age difference between husband and wife is too great. According to Anna Surti Ariani, a family psychologist at the Integrated Clinic of the Faculty of Psychology, University of Indonesia, an ideal age difference of five years or less is relatively normal. An extreme age difference applies if the husband and wife are seven years or more apart. In fact, she believes that there is no ideal age difference for marriage.

From an Islamic perspective, there is no legal problem (no prohibition) with a large age gap between husband and wife. Even the Prophet Muhammad (peace be upon him) married with a large age gap, with two patterns: one where the prophet is older than his wife, and the other where the prophet is younger than his wife. Both marriage patterns were practiced by the Prophet Muhammad (peace be upon him), as an Islamic missionary. For example, the first pattern was practiced when he married Aisha with an age difference of approximately 44 years. At that time, the Prophet Muhammad was approximately 50 years old and Aisha was approximately 6 years old. As narrated by Imam Muslim, which means: "The Messenger of Allah married her (Aisha) when she was six years old, and he took her when she was nine years old, and she died at the age of eighteen." (Narrated by Muslim).

Meanwhile, the second pattern was practiced when he married Khadijah and was a widow with an age difference of 15 years. At that time Khadijah was 40 years old and the Prophet Muhammad was 25 years old. As in the hadith narrated by al-Waqidi, which means: "Muhammad bin Umar (Al-Waqidi) has told us, Munzir bin Abdullah Al-Hazami has told us from Musa bin Uqbah from Abi Habibah, Zubair's servant, saying: I heard Hakim bin Hazam say: The Prophet Muhammad SAW married Khadijah when he was 40 years old and the Messenger of Allah was 25 years old."

In Islamic teachings, the Quran only provides guidance and details who should not be married. As Allah says in the Quran, Surah al-Nisa' (4) verses 23-24, namely:

“It is forbidden for you to (marry) your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters, the mother who breastfeeds you, your breast-sisters, the mothers of your wives (in-laws), the daughters of your wives (stepchildren) who are in your care from the wife you have mixed with, but if you have not mixed with your wife (and you have divorced), it is not sinful for you (to marry), (and it is forbidden for you) the wives of your biological children (daughters-in-law), and (it is also forbidden) to gather (in marriage) two women who are sisters, except (incidents in the) past. Indeed, Allah is Most Forgiving, Most Merciful. 24. (It is also

forbidden for you to marry) married women, except for the female slaves (captives of war) whom you possess as a decree of Allah upon you. It is lawful for you to marry other than that, that you may seek (wives) with your wealth (dowry) to marry them, not to commit adultery. For the blessings you have received from them, give them their reward (dowry) as an obligation. There is no sin upon you in that which you mutually consent to after having determined the obligation. (Q. S An-Nisa (4): 23-24)”

Interfaith marriage is also prohibited by Islam. As Allah says in the Qur'an, Surah Al-Baqarah (2) verse 221, namely:

“Do not marry polytheist women until they believe! Indeed, a believing female servant is better than an idolatrous woman, even if she attracts your heart. Also, do not marry polytheist men (to believing women) until they believe. Indeed, a faithful male servant is better than a polytheist male slave, even if he attracts your heart. They invite them to hell, while Allah invites them to heaven and forgiveness with His permission. (Allah) explains His verses to people so that they learn a lesson. (Q. S Al-Baqarah (2): 221).”

Apart from the prohibition, there is no emphasis on the criteria for choosing a husband or wife. The Quran does not specify in detail who to marry, but this is left to each person's taste. As Allah says in the Quran, Surah al-Nisa' (4) verse 3, namely:

“If you fear that you shall not be able to deal justly with orphans, then marry two or three or four of your choice. But if you fear that you shall not be able to deal justly, then marry only one or the female slaves you possess. That is nearer to preventing injustice. (QS An-Nisa (4): 23-24)”

Based on this, it can be understood that Islam does not specify an ideal age gap for marriage to ensure a harmonious household. Because marital harmony is not determined by the age of the husband or wife. However, Islam does recommend considering four factors when choosing a marriage partner, as narrated by Muslim:

"A woman is married for four reasons: her wealth, her lineage, her beauty, and her religion. So choose one who is religious, and you will be successful."

Women are married for their wealth, lineage, beauty, and religion. The Prophet instructed them to choose whatever factors they desired. However, religion is paramount, regardless of whether a woman is rich or poor. Lack of religious values can lead to a failed marriage. Therefore, choosing a partner based on religious values can help the marriage and serve as a role model for future children, as religious values bring goodness (Isima, 2021).

These factors are the ideal elements for a woman to be chosen as a life partner. However, the most important of these four elements is religion, as it will be the primary foundation for building a harmonious, loving, and compassionate family.

The principles of marital harmony are as follows:

- a. Effective communication
- b. Respect or mutual support
- c. Affection or love
- d. Togetherness and balance
- e. Conflict resolution

Building a harmonious family is the most important task in family life and raises various challenges that families must face. Therefore, a harmonious family is crucially determined by several factors.

Several factors contribute to family harmony, including:

- a. Interpersonal communication, without which it is likely to lead to misunderstandings, is highly likely to occur.
- b. Family economic status. If it is very low, it can lead to conflict within the family.
- c. Parental attitudes will influence the relationship between parents and their children.
- d. Family size. Small families allow for close relationships between parents and children.

The concept of family harmony is fundamentally aligned with Islamic teachings on the ideal family, namely a family that is *sakinah*, *mawaddah*, and *warahmah*. Harmony describes a family situation filled with tranquility, peace, and order in the relationships between husband, wife, and children. In a harmonious family, each member is able to fulfill their role well, respect each other, support each other, and resolve differences without causing prolonged conflict. This aligns with the concept of *sakinah*, which means the creation of inner peace and peace within the household. Harmony is also realized through *mawaddah*, namely the love between partners manifested in the form of attention, sacrifice, and togetherness. Meanwhile, harmony is further enhanced by the presence of *rahmah*, namely mutual affection, love, and mutual assistance, which serve as the foundation for maintaining a lasting household.

Thus, it can be understood that family harmony, in the general view, is a practical manifestation of the values of *sakinah*, *mawaddah*, and *warahmah* taught in Islam. Harmony is not merely the absence of conflict, but more broadly, namely the continued comfort, love, and affection among family members (Hidayat et al., 2022).

b. The Impact of Marriages with a Large Age Difference on Household Harmony in Blang Bladeh Village, Jeumpa District, Bireuen Regency

An age-gap marriage is a marriage characterized by an excessive age difference between husband and wife. According to Anna Surti Ariani, a family psychologist at the Integrated Clinic of the Faculty of Psychology, University of Indonesia, an ideal age difference of five years or less is relatively normal. An extreme age difference occurs when the husband and wife are seven years or older. In fact, she believes there is no ideal age difference for marriage. For example, in foreign countries, the ideal age difference is marriage at the same age, approximately three to five years. However, those with a seven to ten year age difference face greater challenges, resulting in a significant number of divorces. This is particularly true for older men and older wives (Ihwanudin, 2016).

From the author's observations in the study area, she found 18 couples married with a large age gap, sometimes with the husband younger than the wife, or vice versa, with an age difference of seven to twelve years.

Three of them were married couples with a large age gap, with the husband being younger than his wife, which posed significant challenges in their marriage. The following is an interview with three couples practicing marriage with a large age gap in the research area, Blang Bladeh Village, Jeumpa District, Bireuen Regency:

1. Asmawati, 54, is the wife of Mr. Fauzan, 43. The two married with an age gap of 11 years, with the wife being older than the husband. In an interview, she said:

Their age gap is 11 years, with the wife being older than the husband. The couple married because they felt compatible and understood each other, without any issues regarding the age difference. They stated that comfort and loyalty to each other were paramount. Asmawati and Fauzan first met in Malaysia while working. They weren't arranged or introduced by family, but rather naturally got to know each other through frequent encounters. Their relationship grew from everyday interactions, and they eventually decided to marry. They married in 2013, making them 12 years old (2025). They admit that they sometimes have differences of opinion or mindset, but these are not major obstacles. They view these differences as a normal part of a marriage. Furthermore, in their marriage, there are occasional differences in how they handle family issues and their maturity. Wives tend to be more serious and think ahead, while younger husbands sometimes tend to be more relaxed in dealing with problems. For example, when there are financial problems or important household decisions, wives want to act quickly, while husbands feel it's not necessary to discuss them in depth. This sometimes creates minor tensions, although they are ultimately resolved through mutual restraint. When disagreements arise, they don't apologize directly. However, after a few minutes, usually around five, the atmosphere eases, and communication resumes as usual without having to discuss the conflict. Neither one specifically initiates communication. They both remain silent at first, but then reconcile naturally without formal discussion. According to them, the age difference doesn't significantly impact harmony. What's more important to them is mutual understanding, patience, and a sense of comfort with one another. When asked, they simply answer, "I don't know." However, from the way they live their lives, it's clear that they accept each other, don't exaggerate problems, and live their household in a simple yet understanding manner.

2. Irawati, 42, is the wife of Mr. Zikri, 32. The two married, with the wife being 10 years older than the husband. In an interview, she said:

Their age difference is 10 years, with the wife being older than the husband. The couple married because they felt comfortable and compatible. Zikri admitted that he was attracted to Irawati because she had maternal qualities, calmness, and maturity, which made him feel safe and valued. They met in person and formed a relationship of their own choosing. There was no arranged marriage, and they married because they understood each other and had similar life goals. Their marriage lasted only nine months. Because of their new marriage, there were no major difficulties. However, differences in perspective sometimes arose, especially in communication styles or decision-making. There were also some financial difficulties because Zikri was a widower with one child from a previous marriage. His financial responsibilities automatically increased, as he had to continue supporting both his child and his new household. As a self-employed person, Zikri's income was uncertain. Sometimes there's a substantial income, but often it's not enough to cover all expenses. Irawati, while accepting this situation, remains concerned because the financial burden is shared, coupled with an unstable situation. This creates its own source of stress, although it doesn't always lead to open conflict. Usually, the wife is the first to apologize and defuse the situation. They prefer to pause for a moment, then speak calmly again, sometimes jokingly, to avoid prolonging the conflict. The wife (Irawati) usually initiates the conversation again and apologizes first to maintain peace in the household. According to them, there are no negative effects from the age difference. Irawati feels the age difference actually helps her be more patient, and Zikri feels comfortable with his wife's maturity.

3. Ainsyah, 60, is the wife of Mr. Amiruddin Nurdin, 50. They married when the wife was 11 years older than her husband. In an interview, she said:

Their age difference is 10 years, with the wife being older than her husband. Their marriage was arranged by their families, without any prior courtship or courtship. They accepted this arranged marriage wholeheartedly and accepted it as a form of obedience to their parents and tradition. They got to know each other and adjusted after marriage. There were few expectations or demands. Their married life was simple, full of respect, and love gradually grew. They have been married for 29 years

(married since 1996). There have been no major conflicts. However, due to the age and character differences, differences sometimes arise in how they approach social life and routines. The husband tends to be more active outside the home, while Ainsyah prefers to stay at home and focus on household chores. These differences are handled calmly and with mutual understanding. Because they live with their in-laws, both maintain their behavior and avoid escalating the issue. If there are minor differences, they usually resolve themselves. They often pause for a moment and then return to their normal activities. There's no rule about who has to go first. Usually, after a few minutes, they can communicate normally without having to verbally apologize to each other. There's no major impact. In fact, Aisyah, being older, is more patient and understanding of her husband's character. Her husband also appreciates his wife's role and sacrifices. Aisyah participates in any work that can produce income, such as helping neighbors, peeling betel nuts, washing clothes, or gardening. Her husband continues to farm, and they divide their roles according to their abilities. Harmony is maintained by helping each other and not making excessive demands.

From the author's interviews with the couples mentioned above, it can be understood that long-distance marriages have both positive and negative impacts on marital harmony. These impacts are as follows:

- a. The positive impact is the development of mutual respect and understanding, leading to greater patience.
- b. The negative impact is differences in perspective, communication styles, and decision-making.

Based on the author's observations, the author can conclude that the large age difference between husband and wife in the study area does not affect marital harmony. This is because marital harmony is fundamentally created by each partner's desire to maintain and preserve it, not by age.

c. Author's Analysis

A family's peace and tranquility can be achieved through the successful fostering of a harmonious household between husband and wife. Building and maintaining a harmonious household is not easy, given the numerous challenges that often arise in married life. Therefore, creating a harmonious household requires harmony and adjustment

between husband and wife, both in terms of communication and awareness of fulfilling each other's rights and obligations.

Marriages with a long age gap often trigger conflict due to differing perspectives. However, this is not a measure of marital harmony. The way both partners resolve emotional conflicts is crucial. Based on the author's observations, the author can analyze that Islam does not prohibit long-distance marriages. In fact, marriages with a long-distance age difference were practiced by the Prophet. This indicates that long-distance marriages are permissible. The impacts of age-gap marriages, as perceived by the couples interviewed, include both negative and positive impacts. However, the long age difference between husband and wife in the author's research area did not affect marital harmony. This is because, fundamentally, marital harmony is created by each partner's desire to maintain and preserve it, not by age.

C. CONCLUSIONS

The following are the conclusions from the author's research on two research questions:

1. According to Islam, there is no prohibition on marriage with a large age gap between husband and wife. Furthermore, marital harmony is not affected by the age gap between the partners.
2. The impact of marriage with a large age gap on marital harmony in Blang Bladeh Village, Jeumpa District, Bireuen Regency is both positive and negative: the development of mutual respect and understanding, increased patience, and differences in perspective, communication styles, and decision-making.

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