

## FAMILY EDUCATION IN A MALAY CULTURAL PERSPECTIVE

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**Abstract:** *In the concept of Islam through the information of Al-Quran and Hadith kaffah in expressing the urgency of family education, which aims for the benefit or sustainability of human life better. However, on the other hand massive globalization impacts affect every aspect of human life. Not infrequently informed abused (abused) in the form of violence against children by parents themselves. Parents or families in this context who are supposed to be a place for development and protection for children turn into inhospitable institutions. In addition, in the modern family life should be the husband as a partner for the wife in building a harmonious family (sakinah), but the reality there are many cases of domestic violence (Domestic Violence) dominated by the husband. Taking into account the phenomenon of domestic violence, it is necessary to populist thinking by offering the concept of representative family education so as to be an alternative to modern families today. One of them is by offering family education model by accommodating local culture. This is based on the assumption that every region, tribe, has its own peculiarities to build a harmonious family. The family education perspective of Malay culture in particular is based on the noble values of Malay culture which are still preserved by parents up to now, which are internalized in the goals, programs, methods, and assessment of family education.*

**Keywords:** *Family education, Malay culture*

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### **Introduction**

One problem faced by the nations of the world and Indonesia in particular are now being transformed by the pace of globalization. (George Ritzer:2008). This indicates that globalization is a phenomenon that cannot be avoided by anyone and any country. The consequences of globalization have brought rapid changes and influence on every aspect of life, including changes in the values of social and cultural life. According to Dadang Hawari (1997) manifestation of these changes can be identified, among others; changes in the aspect of moral values, ethics, rules of religion and education of children in the home, relationships and marriage. The change was due to a shift in the lifestyle of the people who originally religious social patterned into individual materialistic and secular. One of the effects that changes to a

threat to marriage and the family which is the agency for premature for children and adolescents.

Lately developing various forms and variations of domestic violence or domestic violence (*domestic violence*), and mistreatment (*abused*) his wife and children. According to the Ministry of Women's Empowerment and Child Protection (KPPPA) revealed in Republika, cases of domestic violence (domestic violence) in Indonesia shows that nominal rates have increased every year, including cases of violence against children. Result recording and data KPPPA Police, in 2009 as many as 143 586 cases. In 2010 amounted to 105,103 cases, and enter the year 2011 as many as 119 107 cases. Meanwhile, according to the National Commission on Violence against Women in 2012 that figure rose to double to 216 156 cases and in 2013 there were 279 760 cases of violence. For the year 2014 recorded 293 220 cases. According to the Indonesian Child Protection Commission of violence that occurs in children is increasing every year. Since 2011 until 2014 KPAI recorded in 2011 occurred in 2178 cases, in 2012 there were 3,512 cases, in 2013 there were 4,311 cases and in 2014 there were 5,066 cases. Among a number of reports indicate that 91 percent of children are victims of violence and occur in a family environment. ([Http:// www.Nasional.news.viva.co.id](http://www.Nasional.news.viva.co.id)).

Furthermore, according Nasaruddin Umar; Director General of the Ministry of Religious Guidance of the Islamic Society of the Republic of Indonesia at the time, revealed that the divorce rate in Indonesia in the last five years there was an increase. About two million couples get married every year, on the other hand about two thousand couples who divorce each year. Visible divorce rate reached 10% of the number of marriages, it means that there is one divorce in 10 marriages. Nearly 70% of the divorce because the husband divorces his wife (divorce). Data for the Religious Courts of the Republic of Indonesia noted the divorce rate in Indonesia is increasing every year. Cause apart partner if sorted top three most widely due to factors no liability 81 227 cases, disharmony as many as 91 388 cases, and the economic issues 70 427 cases. (Data Case Divorced Divorce and Divorced Sues in Indonesia)

Sambas District in this case, since the year 2010 recorded 658 cases, in 2011 recorded 753 cases, 790 cases recorded in 2012, the year 2013 recorded 820 cases, 860 recorded in 2014, 2015 recorded 793 cases, and 805 cases recorded in 2016, and most of the divorce is contested divorce cases. (Data Case districts in Sambas Religious Court).The data showed Sambas district ranks number two divorce cases after the city of Pontianak in West Kalimantan.

Observing the driving factors of harmony in the family, knowledge or a comprehensive family life education to the bride in order to achieve family *harmonious mawaddah* and *mercy* into necessity. Mahmud Mahdi al-Istanbuli (2008), describes the household life as a beautiful art and very important. Most people do not know about this so that it appears the various problems and crises between husband and wife and resulted in the collapse of the joints of marriage and children became stranded life. Therefore, a chill hope especially to young men and women before marriage is given a special class to learn the art of marriage.

Therefore, in order to create peace and happiness of families need solutions and alternative family education, especially for any bridal couple. Education is intended to include all efforts and deeds of the older generation in an effort to divert his experience, his knowledge, expertise and skills to the younger generation to enable perform the functions of his life in the association along with the best. (Hamdani: 1987)

One of the tradition as the local culture (*local genius*) which is used as a means of family education which Sambas Malay society wedding traditions. Sambas Malay wedding traditions are essentially based on the values of religious, moral, social and customs that grow in Sambas Malay society. (Kaspullah: 2011). As revealed by Rusli Zainal (2004) wedding traditions Malay principle, in addition to containing the phrases lovely to hear but it implies a deep and wise as a point of teaching is beneficial for the bridal couple are coupled, also for anyone who is present in the assembly the marriage.

Given the significance of the tradition as an alternative to family education, then this paper will comprehensively reveal the concept of family education, especially for wedding couples who are in Sambas Malay society wedding traditions.

### **Concept of Family Education in Islam**

In the Islamic context, the existence of the family as an educational institution described the Prophet 14 centuries ago. In fact, the first commanded by God to the Prophet is to develop and teach the religion to his family. This suggests that family safety is a priority or precedence over the safety of others. With family safety finally materialized safety of the community at large. Therefore, the family is seen as the earliest point of children's education and provide the dominant influence for children. Basically, since the child was born the child is receiving guidance kindness of allowing his family were able to walk in the path of virtue. Both parents have a major role to educate children so that they can remain in a healthy and correct way. (Athiyahal-Abrasyi: 1969).

Family education is an effort made by the parent as the primary educator in the form of assistance, guidance, counseling and teaching in themselves, other family members and to his sons, according to their potential respectively, by providing a good influence through interaction between them (Developer team FIP-UPI Education: 2007). Therefore, education in the family is a very effective education and safe. Education in the home are also more respectable and dignified (Ahmad Syalabi: 1954). This is actually a family of education for all (*education for all*) begins and lasts a lifetime. This is especially relevant with the opinion of Martin Luther who said that the *family in the school of character*, the family as the main base and the first for children to form their morals or character (Andar Ismail: 2010).

Melly Sri Sulastri Rifai (Melly Sri Sulastri Rifai: 2007), defines family education is education that takes place in the family for a child born in the family or children who become dependents. In addition, family education also implies education about family; that is about the way of organizing family life to achieve a life of *Vegas, mawaddah, warahmah*. When traced on the definition of family education formulated, then the family education is understood in two senses are interlocked. Noting formulation disclosed family education, then the family education is intended in this paper tend to the definition of the second is education about a family that is about the way of organizing family life to achieve a life of *Vegas, mawaddah, warahmah*.

Many families find educational terms whose meaning is oriented to provide guidance to the bridal couple. Faturrohman (1989) for example, the term used "family life education" (*family life education*) meant as guidance in the family by providing the skills needed in a marriage, such as child care that is needed community. Family life education is what will underlie the purpose of education in the family.

Education ahead of marriage or "marriage education", the term used Ibn Mustafa (1993). Marriage education is in principle the process of transmission of knowledge about how a person can live happily with spouse or family. Marriage education given to teenagers or prospective wedding couples who will soon step into the gates of marriage. Then Sugiri Sarief use the term "Pre-Marriage Education". Premarital education is defined as the process of planning a good family and empower families to be able to improve the quality of family. Thus the purpose of family education is the education of the family that is about the way of organizing family life to achieve a life of *Vegas, mawaddah, warahmah*.

Several verses of the Quran and Hadith used as a foundation in family education in the context of family formation and preservation efforts, such as:

*O those who believe, guard yourselves and your families from a Fire whose fuel is men and stones; guardian angels were rude, loud, and do not disobey Allah in what He commanded them and always do what they're told (Qs. At-Tahrim: 6)*

According to At-Tabari (2000), efforts to save yourself and your family from fire hell is to remind each other to always obey God and teach all family members about things that can plunge men into hell fire. Paying attention to the family in order to be saved from catastrophes is a must. Zamakhsyari Tafsir al-a vision, including people who are most severely punished before Allaah on the Day of Judgment for those who abandon their families.

Ibn Kathir with history-based adh-Dhahhak and Muqatil Hayyan this verse informs that every Muslim is obliged to teach his family, including relatives and slaves, a variety of things with regard to the matters required by Allah to them and what is forbidden him.

While Quraish Shihab (2003) reveals that the text gives guidance to the faithful to imitate the Prophet Muhammad in maintaining himself and his family (wife, children, and all that there is on the responsibility) to guide and educate them in order to avoid fire hell. Furthermore, the verse also describes the propaganda and education must begin from the house, which is editorial addressed to men (father) and also to those included to women (mothers). This means that both parents are responsible for children and their respective spouses.

In another paragraph description dinformasikan importance of family education is an effort to avoid a weak offspring, especially for her welfare.

*and be afraid of Allah those who suppose to leave behind their weak children, they worry about the (welfare) them. therefore let them fear Allah and let them pronounce words correctly (Qs. An-Nisa ': 9)*

Meanwhile, family education specially for the wedding couple is implicitly disclosed that essentially the purpose of family for the realization of tranquility and peace for each pair, as explained:

*and among His signs is His is he created for you wives of your kind alone, that you tend to be and feel at ease to him and made him among you a sense of love and affection. Verily in this is truly there are signs for a people who think (Qs.al-Rum: 21).*

*Have told us Yahya bin Sa'id from Muhammad ibn 'Amr, he said; have told us Abu Salamah from Abu Hurayrah, he said; Prophet sallallaahu 'alaihi wasallam said: "the believers are the most perfect faith are the most well akhlaqnya, and the best of you is the best to his wives." (HR. Ahmad)*

According to the Koran and the hadith explicitly or implicitly urgency family education; ie respectful of human nature and the desire to create peace, peace, of human life. Nature (fitrah) of man always in pairs (Qs. Al-Zariyat: 49) and mutual love between men and women. Biologically man seeks to preserve offspring through the bond of marriage so that the achievement of the ideals and happiness of living in the household. In another verse description marriage or family is a covenant with Allah and included a very solid agreement (*mitsâqanghalîzhan*) (Qs. An-Nisa: 21). That is, the family is determined to strengthen the individual's personal and moral at the same time must be accounted for to Allah. Prophet in this context, confirms long before the foster family needs their preparation, especially when determining the pair with some of the requirements or certain criteria.

Nasikh Ulwan (1992) revealed that marriage is not just a human nature, but the consequences of marriage as a social benefit. Zakiah daradjat (1985) express it in terms weddings responsible. That is, marriage consequence an increase in responsibility towards themselves as husband and wife, parents, family, neighbors, neighborhood, community, and even against the state. Because it is not wrong according to Ali Yafie (1994) that a quarter of jurisprudence of Islamic law known as *ruhul munakahat* or talk about family arrangement.

Family educational purposes in essence not be separated from the purpose of marriage is informed in Qs. Ar-Rum verse 21. Then in the context Indonesiaan family educational purposes explicitly stated in Law No. 1 of 1974 namely: a family or household happy and everlasting based on God. Meant a prosperous family is a family that is able to meet the physical and mental needs of a decent, devoted to God Almighty and relationships which are harmonious, and balanced between family members, and families with the community and the environment (Law No. 10 1992).

The family education program in essence is inseparable from the general education program which is related to the sciences *is fard 'ain* and *fard kifayah*. *Fard 'ain* related to religious teachings which serve as the basis in family education as the basis of jurisprudence, the Koran, as well as moral good behavior. Thus, the science of *fard 'ain* from parents to a family member is the science related to the al-Quran and religious knowledge base, namely; those related to daily obligations of a Muslim. According Baihaqi AK (2002) fundamental science other Islamic material taught about consent and granted, reading *istighfar*, creed, and prayers to God as a refresher and appreciation in religion, and hopes to protect them from immoral acts and approves Allah. Another aim is that as motivation and according to education to the bridal couple and he built children's education in the future. Thereby recommended prayer before intercourse hopes devil avoid interference. Interference in intercourse as well as to children who may conceived within intercourse took place. Prayers were recited during intercourse can be viewed in terms of its usefulness that is psychologically and pedagogically.

Family education program about morals and good behavior among the more comprehensive partner based on the formulation of the Director General of the Department of Religious Islamic Community Guidance No. Dj. II / 491 2009, materials were the principal load things that accommodates the need to create a prosperous family: processes and procedures of marriage,

religious knowledge (ethics of the marital relationship and the obligations and prohibitions are adhered to as husband and wife), legislation in the field of marriage and family, the rights and obligations of husband and wife, health (reproductive health), family management, economic development in the entrepreneurial spirit of the Muslim family, marriage and family psychology. Family education programs and materials for the bridal couple, especially related to morals and good behavior of the pair basically covers two things, first the basics of the program of family formation, the two programs for family preservation. At the application level between the two programs interconnections.

### **Family Education in Traditional Malay Sambas**

Sambas Malay community generally still dominant uphold kinship system or embrace extended family group (*extended family*). Kinship in Sambas Malay community is not only acknowledged nuclear family (*nuclear family*) alone, but is composed of siblings, cousins of the father and mother, as well as relatives of the wife. Meanwhile, in the principle of bilateral kinship, namely: every individual in the draw lineage always connect on the father's side or the mother's side. Likewise, the customary position in family life is still preserved, and at the same time instructive used as a means to strengthen family life.

"Customary law and legal bersandikan syarak syarak law based on *Qur'aan*, that slogan as well as a philosophy of life Malay Sambas, especially in marriage. For the people of Sambas Malay wedding tradition is a sacred event and that is very important in determining the life to come. Marriage is always associated with the provisions of Islamic Shari'ah, but also not forgetting the customs and traditions that have been practiced habits of parents earlier. In Sambas Malay society, marriage is not just a blend between two people or between two families alone but is a phenomenon of the union of two large family groups and even between the two communities. (Khoiruddin Nasution: 2004). Therefore, the marriage can be considered as a means to unite two great families in one unified whole in a familial bond.

If classified stages in Sambas Malay wedding traditions society is divided into three phases namely; custom before marriage or preparation for marriage procession took place, the customary time of marriage; *bipari-rays, apply, inter cikram, inter nut, marriage ceremony, wedding celebration, procession of the bride, seated weights, eat any peace, home-return, wasting, shower belulus, turning mats, running the bride*, and custom after marriage or a period of residence in the parental home.

Sambas Malay wedding traditions is a civilizing or enculturation entity Islamic values, especially in marriage. Through cultural enculturation is expected to deliver Islamic values in family life for the people of the Malay Sambas. This statement is in line with the expression Tenas Effendi that tradition and Malay traditional wedding ceremony laden with symbols and meaning, either in the form of tools and accessories. Given the importance of the meaning of marriage for the Sambas Malay community, it would require in-depth knowledge and understanding of every bride and groom or for every parent.

#### **1) Family Educational Objectives**

If there ferring to the hierarchy of objectives of Islamic education as formulated Syaibani, the highest goal or the ultimate goal of education is to achieve family happiness in this world and hereafter. While the purpose of family education in general in order to realize the harmony and self-reliance in family life based on the teachings of Islam and Islamic values Sambas Malay culture. To achieve this general goal, the specific objectives or operational objectives family

education for the bridal couple are: development attitude independence and responsibility, the development of religious attitudes in the family, growing good attitude to a partner's behavior, development the attitude of good behavior to the parents and family members, and the development of good behavior attitude of community members.

Theoretically and practically family educational goals formulated like this always worked for every parent and the bridal couple Sambas Malay community regularly and continuously in the process of family education. Family educational goals formulated conceptually as basis in family education and the charge of follow-up activities, particularly in the design of program-material family education, family education process, and evaluation of family education.

Efforts to achieve the ideal destination wedding is expected, then in Sambas Malay community every wedding couple prepared to be given advice and guidance directly or indirectly on family life.

## **2) Family Education Program**

Family education program in Sambas Malay community are conducted regularly and continuously, ie before marriage, when married, and after marriage or when settled in a house parent. Once settled on the bride and groom's parents receive guidance and direct experience of family life. Coaching and family experience, especially on the independence of the work, understanding the attitudes of religious, moral behavior to both the husband and wife, both the behavior of parents and family members, good behavior on members of the public. The hope is to make independence not always dependence with other people as a form of responsibility and personal beings. Religious attitudes (religious beings as servants of God), was used as a basis for family life. Then the attitude of good behavior on the spouses (social beings) in efforts to achieve harmony and happiness in the family. The behavior of both the parents and families to support and strengthen the unity and harmony of a family. While good manners program for community members in order to realize the attitude of togetherness and brotherhood. Togetherness is done can actively participate in the social activities of religious and socio-cultural community.

Family education programmed Sambas Malay society can be understood not merely to meet the biological needs, but rather formulated based on the consequences of the marriage, the duties and responsibilities of each bride and groom when building a family life. The responsibility in this case related liabilities in the religious aspect as a creature of Allah, and responsibility in fostering good character and good behavior for couples, parents and families, and community members.

In general, a family education program embodied Islamic values and traditional values contained in the stages of implementation wedding tradition. The values for the purpose is: fraternity (*brotherhood*), honesty and proper appointments, cooperation and responsibility, loyalty, balance (*al-is*), and the value of peace.

## **3) Family Educational Process**

The educational process of the family for the wedding couple at Sambas Malay community are conducted regularly and continuously through the process of socialization, internalization, enculturation teachings of Islam and Islamic customs Malay Sambas especially in the tradition of marriage. In general, the methods used parents in family education is a method of habituation (*tajriibi*), advice (*mauizah*), and imitation (*uswah hasanah*).

Methods of habituation (*tajriibi*) do parents to practice and experiences regularly and continuously so that the bride and groom used to doing it all his life. After conducting habituation wedding couple has been able to do without being a burden and even become a requirement. As habituation to work, the attitude of religion, the attitude of good behavior on the couple, the good behavior of parents and families, as well as good behavior on members of the public. Methods of advice (*mauizah*) do parents by means of delivery through thoughtful speech contains advices not to burden the bridal couple so as to facilitate the process of family education. Counsel parents who do a piece of advice about self-reliance and the importance of work, the importance of religious attitudes, and the importance of good behavior for the couple, the parents and family members, and community members. Then the method of imitation (*uswahhasanah*) as revealed by An-Nahlawi and reinforced Ahmad Tafsir is a very effective method to internalize the attitude of morals or good behavior. So that through the imitation of a big impact on the success in family education. Modeling well done in this context with parents through words and actions, especially about attitudes in the work, religious attitude, the attitude of good behavior in couples, the attitude of good behavior to the parents and family members, as well as good behavior on members of the public.

While the delivery of media used in the process of family education is done through parents' attitudes and behavior, and through the expression of such meaningful philosophy of Malay, prayer, poem, or song lyric. Through poetry and songs full of meaning, especially for the bridal couple is believed to be a means of giving advice indirectly, and affect especially the understanding. Besides parents also use books as a tool in family education, and utilizing *mobile phones* as an effective means of delivering advisory, especially for bridal couples who lived far away. Family education process conducted in Sambas Malay society as education is what distinguishes the family held BP4 government partner agencies. Therefore, the essential difference between these two institutions lies in the intensity of training time as well as the figures and exemplary educators.

#### **4) Evaluation of Family Education**

In Malay society Sambas to assess the achievement of family education has been carried out, such as the attitude of self-reliance, religious attitudes, behaviors both on the couple, the good behavior of parents and family members, as well as good behavior in society, it is done through observation periodically and continuously. Observations carried out directly or indirectly to the bride and groom at the time before marriage, when married, and after marriage. While a comprehensive observation for the bridal couple to do when living at home parent. Through this observation as a parent can make decisions, especially on the independence of the bridal couple in family life. The independence of the bridal couple in the family to be limiting end-of-living at home parent.

With the principles and image are used as the basis for a parent is the "staple banana growing would be better if separated from its mother staple". That is, parents in Sambas Malay society always look forward to the bride and groom to prepare for independence in a family by learning to live or stay in their own homes, and not to stay forever.

In addition to parents to assess the observation done by the bridal couple asked or tested especially in the mastery of basic knowledge of religion. However, in family education in general observation was performed to assess the development of attitudes (affective) and skills (psychomotor) wedding couple. Their families make education assessment process in particular

has become more meaningful for continuity for couples to achieve harmony and independence in a family.

### **Conclusions**

The presence of hope and ideals together to build an ideal family and the quality, the preparation or family education for the bridal couple becomes a necessity. This is due to the changes and shifts in lifestyle of the people who originally socio-religious character of the individual-materialistic. Very rational if the bride and groom are given the knowledge and understanding of the noble values of religion and culture to the process of achieving an ideal family destination. Achievement of objectives at the same time ideal for family resilience (*survive*) the present and future.

Family education for the bride and groom in a wedding tradition in Sambas Malay community is basically for enhancing the knowledge, understanding and skills to the bride and groom on family life. Stages were actualized in the custom before marriage as efforts to prepare for the wedding couple, custom when married, and the customary period of residence after marriage or parental home.

The aim of family education for the bridal couple in Sambas Malay community in the tradition of marriage, essentially consists of two kinds, namely: general and specific objectives. The general objective is to create harmony family education and self-reliance in family life based on the teachings of Islam and Islamic values Sambas Malay culture. The general objective of simultaneously realizing the ideal destination wedding and to achieve the ultimate goal of family. While the specific purpose of family education are more operations to achieve a common goal. The purpose of special education growing family attitude independence and responsibility, the development of religious attitudes in the family, growing attitudes of good behavior to their spouses, parents and family members, and members of the community.

Family education programs or materials for the couple are developed integrally based on the habits in family life that comes from Islamic teachings and Islamic customs in Sambas Malay marriage. Family education programs are implemented periodically and continuously, ie pre-marriage program, marriage program, and after marriage program. The process of family education for the bridal couple is done through the process of socialization, internalization, and enculturation of Islamic religious teachings as well as Sambas Malay cultural customs, ie using the method of advice (*mauizah*), habituation (*tajribi*), and modeling (*uswah hasanah*). Source and media of family education through speech and every action, deed, attitude, parent, religious figure, community leader, and cultural figure. While other media used through books, *pantun*, lyrics, songs, and mobile communication tools.

The evaluation and assessment in family education conducted periodically and continuously namely; assessment before marriage, marital appraisal, and marriage assessment. The assessment of the marriage couples through direct and indirect observation involves aspects of attitudes or behaviors (affective), skills (psychomotor), and knowledge (cognitive).

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