

Husbands' Perceptions of *Sighat Taklik Talak* in Building Harmonious Families

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Article Information:

Received April 10, 2026

Revised May 11, 2026

Accepted June 15, 2026

Keywords: *Sighat taklik talak*, husband's perception, harmonious family

Abstract

This study aims to analyze husbands' perceptions of *sighat taklik talak* and its relevance in building harmonious families in Kesambi District, Cirebon City. Using a qualitative descriptive approach through in-depth interviews, observation, and documentation, the research involved the Head of the Office of Religious Affairs, religious figures, and husbands registered at Head of the Office of Religious Affairs Kesambi. Data were thematically analyzed through reduction, presentation, and conclusion-drawing stages. The findings reveal that the majority of husbands understand *sighat taklik talak* merely as an administrative formality rather than a binding moral-religious commitment. Two major inhibiting factors were identified: low Islamic and positive legal literacy among husbands, and the dominance of the local *sasaton* tradition that displaces family harmony orientation from a legal to a cultural-belief framework. Husbands with substantive understanding position *sighat taklik talak* as an instrument for preventing violations of wives' rights and as a foundation for family harmony. The study recommends the intensification of adaptive pre-marital education and the utilization of digital platforms by Head of the Office of Religious Affairs to strengthen husbands' awareness in realizing a *sakinah, mawaddah, wa rahmah* family.

INTRODUCTION

Marriage in Islam is not merely a social contract that legitimizes the relationship between a man and a woman; rather, it constitutes a solemn covenant (*mītsâqan ghalîẓhan*) encompassing spiritual, moral, and legal dimensions. It serves as a gateway to family life oriented toward achieving *sakinah, mawaddah, and rahmah*, as emphasized in Surah Ar-Rum (30:21). Within the Indonesian Islamic legal framework, as codified in the Compilation of Islamic Law, marriage is required not only to be religiously valid but also to be officially registered in order to obtain legal protection from the state. One distinctive legal instrument embedded in Indonesian Islamic marital practice is *sighat taklik talak*, a conditional pledge pronounced or signed by the husband after the marriage contract as a guarantee of fulfilling the wife's rights (Nastangin & Huda, 2019).

How to cite:

Nurjaman, D., Zein, K. N. (2026). Husbands' Perceptions of *Sighat Taklik Talak* in Building Harmonious Families. *El-Rusyd*, 11(1), 67-75.

E-ISSN:

2580-0256

Published by:

The Institute for Research and Community Service

Historically, *sighat taklik talak* has undergone a long process of development, originating from the Mataram Sultanate tradition known as *Taklek Janji Dalem* during the reign of Sultan Agung Hanyakrakusuma (1630 CE), and later formalized by the Indonesian Ministry of Religious Affairs through a series of legal regulations, including Law No. 1 of 1946, Law No. 32 of 1952, and its refinement in Minister of Religious Affairs Regulation No. 2 of 1990. The current formulation contains four principal protective clauses: (a) the husband shall not abandon his wife for two consecutive years without permission; (b) the husband shall provide obligatory maintenance; (c) the husband shall not inflict physical harm upon the wife; and (d) the husband shall not neglect the wife for a period of six months. If one or more of these clauses are violated and the wife does not consent, she has the right to file for divorce before the Religious Court, accompanied by the payment of *iwad* amounting to Rp10,000 (Elkarimah & Asriani, 2022).

Despite the normative establishment of this legal instrument and its incorporation into marriage procedures across Indonesia, empirical realities reveal a significant gap between its legal substance and societal acceptance. Previous studies indicate that public understanding of *sighat taklik talak* remains highly diverse and often superficial. (Nastangin & Huda, 2019) highlight its strong relevance to *maqasid al-shari'ah*, particularly in safeguarding women's rights; however, its practical implementation remains far from optimal. Similarly, (Elkarimah & Asriani, 2022) found that some heads of Head of the Office of Religious Affairs offices in Yogyakarta question its effectiveness in reducing divorce rates, while (Pratiwi, 2020) observed inconsistencies in its implementation during marriage ceremonies. This gap between normative provisions and practical realities suggests a fundamental issue at the level of understanding and perception among marital actors, particularly husbands, who are directly responsible for pronouncing the pledge (Nasution, 2008).

Kesambi District in Cirebon City provides a sociologically significant context for examining this issue. As one of the most populous districts in the city, with approximately 93,663 residents 90 percent of whom are Muslim it reflects a complex socio-cultural dynamic. In addition to adhering to Islamic teachings, the community continues to uphold local traditions such as *sasaton*, a practice of assessing marital compatibility based on birth dates and traditional calculations, which is believed to determine household harmony. The persistence of this tradition creates a dual orientation in constructing harmonious families: between the rational-normative framework of Islamic law on the one hand, and speculative cultural beliefs on the other. This tension has the potential to marginalize the substantive role of *sighat taklik talak* within societal consciousness (Mardiana, 2023).

The research gap identified in this study lies in the absence of empirical investigations that specifically explore husbands' perceptions of *sighat taklik talak* in Kesambi District in relation to the construction of family harmony, particularly within the interplay between Islamic law, Indonesian positive law, and local cultural traditions. Previous studies have largely focused on normative juridical aspects, judicial perspectives, or comparative analyses across schools of Islamic jurisprudence, while rarely examining the lived experiences and perceptions of husbands as the primary subjects of the pledge. The novelty of this research lies in its phenomenological approach to uncovering the dynamics of husbands' perceptions within a plural and culturally distinctive social context, as well as identifying both inhibiting and supporting factors that have been largely overlooked in academic discourse (Nugroho, 2018).

Based on this background, this study formulates three main research questions: (1) What is the purpose of *sighat taklik talak* from the perspective of Islamic law? (2) How do husbands and the community in Kesambi District perceive *sighat taklik talak*? and (3) How does husbands' understanding of *taklik talak* influence the

construction of harmonious families in Kesambi District, Cirebon City? By addressing these questions, this study aims to provide a comprehensive mapping of husbands' perceptions that can serve as a basis for policy development by KUA and religious institutions in designing more adaptive, contextual, and effective premarital education programs. Furthermore, this research contributes to the broader academic discourse on the relationship between Islamic law, positive law, and socio-cultural realities in contemporary Muslim societies in Indonesia (Az-Zuhaili, 2010).

METHODS

This study employs a descriptive qualitative approach within an empirical paradigm to examine how husbands construct their perceptions of *sighat taklik talak* within the lived realities of the Kesambi District community. A qualitative approach is adopted as the study does not aim to measure variables statistically; rather, it seeks to explore and interpret meanings constructed by individuals within their socio-cultural contexts. As articulated by John W. Creswell, qualitative research involves developing research questions and procedures grounded in the field, collecting participant-specific data, conducting inductive analysis, and interpreting meanings in depth (Moleong & Surjaman, 2014).

The research was conducted in Drajat Village, Kesambi District, Cirebon City, from March to July 2025. The selection of this site was based on several substantive considerations. First, Kesambi District represents one of the largest Muslim populations in Cirebon City, making it a relevant locus for the study of Islamic family law. Second, the area exhibits a distinctive socio-cultural phenomenon characterized by the coexistence of adherence to Islamic law and the persistence of the local *sasaton* tradition, which remains underexplored in academic literature. Third, the site provides practical accessibility to key informants. The Office of Religious Affairs of Kesambi District, established in 1991 and serving five sub-districts with a population of approximately 80,677 residents, constitutes a central institutional source of data for this study (Creswell, 2018).

Informants were selected using purposive sampling to ensure a diversity of perspectives. They were categorized into three groups: (1) institutional informants, including the Head of the Office of Religious Affairs of Kesambi District (Mr. Tobri), marriage registrars, and religious counselors; (2) religious leaders, including Ustaz Amar Diparma (a district-level religious figure) and Ustaz Ali Murtadlo (a representative of the Indonesian Ulema Council at the district level); and (3) community informants, consisting of six married men who had officially registered their marriages at the Kesambi Head of the Office of Religious Affairs Mr. Yadi, Mr. Nana, Mr. Jufri, Mr. Saiful Anwar, Mr. Muhammad Soiban, and Mr. Zaka representing diverse educational, occupational, and marital backgrounds. In total, eleven informants were involved, which was considered sufficient to achieve data saturation (Asril et al., 2023; Engkizar et al., 2024; Sugiyono, 2019).

Data were collected using three complementary techniques. First, in-depth semi-structured interviews were conducted based on an interview guide aligned with the research focus. These interviews were carried out both face-to-face and through online communication between April and July 2025. Second, limited participant observation was undertaken during marriage ceremonies and Head of the Office of Religious Affairs (service processes to obtain contextual insights into the implementation of *sighat taklik talak*. Third, documentation was collected, including Head of the Office of Religious Affairs administrative records, district demographic data, and relevant legal and regulatory literature. These methods collectively enhanced data validity through triangulation.

Data analysis followed the interactive model proposed by Matthew B. Miles and A. Michael Huberman, comprising four stages: (1) data collection; (2) data

reduction through selection, summarization, and thematic focusing; (3) data display in organized thematic narratives; and (4) conclusion drawing and verification. The key themes identified include: normative understanding of *sighat taklik talak*, husbands' perceptions of its function and relevance, inhibiting factors, supporting factors, and the influence of understanding on family harmony. Data validity was ensured through source and method triangulation, prolonged engagement, and member checking with key informants to verify the researcher's interpretations (Madji, 2025).

RESULT AND DISCUSSION

***Sighat Taklik Talak* in Islamic Legal Perspective: Between Text and Tradition**

Lexically, *taklik talak* consists of two terms: *ta'liq*, derived from the Arabic root (عَلَّقَ), meaning "to suspend" or "to attach," and *talak* (الطَّلَاق), meaning "to release" or "to divorce." In the terminology of Islamic jurisprudence, *taklik talak* refers to a conditional divorce contingent upon the fulfillment of certain conditions in the future, typically expressed through conditional particles such as *in* (إِنْ), *idzâ* (إِذَا), or *matâ* (مَتَى). According to Wahbah az-Zuhaili in *Al-Fiqh al-Islami wa Adillatuhu*, conditional divorce (*talak mu'allaq*) is legally valid as long as the stipulated condition does not contradict Islamic principles and is not impossible to occur.

This conception differs from its formulation in Indonesian Islamic law, where *sighat taklik talak* is framed not as a punitive mechanism against a disobedient wife (*nusyuz*), but rather as a protective agreement safeguarding the wife's rights. From the perspective of *maqasid al-shari'ah*, *sighat taklik talak* aligns with the objectives of preserving life (*hifz al-nafs*), lineage (*hifz al-nasl*), and dignity (*hifz al-'irdh*). None of its clauses contradict Islamic law; instead, they reflect core marital obligations in *fiqh al-munakahat*, including the prohibition of abandonment, the obligation of maintenance, the prohibition of physical harm, and the avoidance of neglect. The Compilation of Islamic Law further defines it as a post-marital pledge incorporated into the marriage certificate to anticipate potential violations of marital obligation.

A critical yet often overlooked aspect is its voluntary yet legally binding nature. While not mandatory, once pronounced or signed, it carries full legal force. An informant from the Head of the Office of Religious Affairs of Kesambi District emphasized that although optional, *taklik talak* plays a crucial preventive role in protecting wives from harmful behavior, thereby functioning as a moral anchor for husbands' responsibilities.

Husbands' Understanding: A Spectrum of Perceptions

In-depth interviews with informants reveal a broad spectrum of understanding, ranging from comprehensive substantive awareness to near-total unfamiliarity. At least three distinct patterns of perception can be identified from the empirical data.

The first pattern is the substantive-protective perception, held by husbands who understand *sighat taklik talak* as a meaningful commitment to safeguarding the rights of their wives. One informant, married in 2013, explained that *taklik talak* represents a promise by the husband not to abandon his wife and to fulfill his obligation of maintenance. He emphasized that adopting this pledge clarified his responsibilities and provided assurance to his wife. A similar perspective was expressed by another informant married in 2015, who viewed *taklik talak* as a formal commitment that enhances the wife's sense of security and serves as a preventive mechanism against neglect of marital responsibilities (informant 1).

The second pattern is the administrative-minimalist perception, in which husbands are aware of the existence of *sighat taklik talak* but regard it merely as a procedural formality. In this view, the pledge is accepted and signed upon request without substantive understanding or internalization. This pattern is commonly found among informants with lower levels of formal education and limited access to

advanced religious instruction. One participant acknowledged his limited understanding of the legal basis of *taklik talak* within the framework of Indonesian positive law, attributing this to his educational background. This finding supports (Hasanudin, 2016), who identifies low Islamic legal literacy as a primary barrier to the internalization of *sighat taklik talak*.

The third, and most sociologically significant, pattern is the cultural-resistant perception. In this category, several informants actively reject the use of *sighat taklik talak* based on ethical and cultural considerations rather than mere lack of knowledge. One informant, for instance, argued that the contents of *taklik talak* merely reiterate obligations that should already be inherent in the role of a husband. He further expressed discomfort with the recitation of divorce-related expressions immediately after the marriage contract in a public setting, perceiving it as culturally inappropriate. This resistance reflects a broader tension between formal legal norms and socio-cultural values, particularly within the Kesambi context where the *sasaton* tradition remains influential. Notably, this informant and his spouse explicitly indicated that they place greater trust in *sasaton* practices as determinants of marital harmony than in formal legal commitments such as *taklik talak*.

The *Sasaton* Tradition as a Structural Constraint

One of the most significant findings of this study largely underexplored in previous literature is the role of the *sasaton* tradition as a structural factor that systematically shifts the orientation of family harmony from a legal-religious framework toward a cultural belief system. *Sasaton* refers to a traditional practice of assessing compatibility between prospective spouses based on birth dates, *weton* calculations, and customary numerological considerations. Within communities that adhere to this tradition, favorable outcomes are believed to guarantee marital harmony, whereas unfavorable results are interpreted as indicators of incompatibility that cannot be altered by any legal commitment (informant 2).

In the context of this study, the persistence of *sasaton* generates what can be conceptualized as a “competition of legitimacy” between two systems of belief: Islamic law, which emphasizes human agency and moral responsibility constructed through formal pledges, and cultural beliefs, which tend to be deterministic and fatalistic in nature. When marital harmony is perceived as predetermined by *sasaton*, legally constructed commitments such as *sighat taklik talak* are rendered irrelevant or even superfluous. This explains why some religiously observant informants do not perceive the urgency of *sighat taklik talak* not due to a lack of knowledge of Islamic teachings, but because traditional belief systems provide alternative explanatory frameworks for marital harmony (Hasanudin, 2016).

A local religious leader, Ustaz Ali Murtadlo, acknowledged this reality by noting that many young couples enter marriage without a clear understanding of their responsibilities, which often results in early divorce due to neglect or abandonment. He further emphasized that *sighat taklik talak* has the potential to enhance awareness and prevent marital conflict. This statement suggests that inadequate marital understanding partly shaped by the substitution of legal orientation with cultural belief systems constitutes one of the underlying causes of early divorce in the Kesambi community (informant 2).

Inhibiting and Supporting Factors in Understanding *Sighat Taklik Talak*

First, low levels of legal and religious literacy were consistently observed among all community informants. Most husbands acknowledged that they had not received adequate explanations regarding the substance and legal implications of *taklik talak*, either prior to or following marriage. This gap is further exacerbated by relatively low levels of formal education and limited access to advanced religious instruction (Hasanudin, 2016).

Second, there is a strong administrative orientation in the marriage process. Institutional informants noted that the majority of couples registering their marriages tend to prioritize procedural completion ensuring that the marriage is legally valid often in a hurried manner. This orientation results in *sighat taklik talak*, which is voluntary in nature, being frequently overlooked. Third, institutional workload constraints within the Head of the Office of Religious Affairs, particularly during peak marriage seasons, limit the capacity of officials to adequately introduce or explain *taklik talak* to couples. As a result, the substantive significance of the pledge is not effectively communicated. Fourth, cultural stigma plays a significant role in discouraging its use. The public recitation of *taklik talak* is often perceived as ethically inappropriate and as diminishing the sacredness of marriage, leading many couples to avoid it altogether (Yusuf & Chaer, 2017).

On the other hand, several supporting factors contributing to improved understanding were identified. First, consultation with religious leaders in addressing marital issues has proven effective in enhancing substantive understanding of marital rights and obligations, including the relevance of *sighat taklik talak*. One informant indicated that marital guidance received from a local religious leader provided an important foundation for understanding his responsibilities as a husband. Second, active engagement in religious communities, as well as exposure to marriage ceremonies, gradually enhances awareness and comprehension of *taklik talak*. One participant explained that by attending weddings in his neighborhood, he was able to incrementally develop an understanding of the role of *taklik talak* in protecting wives' rights (Yusuf & Chaer, 2017).

The Impact of Understanding *Sighat Taklik Talak* on Family Harmony

The findings of this study demonstrate a significant relationship between the level of husbands' understanding of *sighat taklik talak* and their awareness in fulfilling marital obligations. Husbands who possess a substantive understanding tend to exhibit a higher degree of responsibility, perceiving *taklik talak* as both a moral commitment and a protective mechanism. One informant emphasized that the pledge fosters a sense of accountability in husbands and functions as a safeguard for women, particularly against domestic violence and neglect in the provision of maintenance. This finding corroborates the study by Marice Yuniria (2022), which highlights the role of *sighat taklik talak* as a guiding principle and reminder for husbands in marital life.

A particularly illustrative case demonstrates the consequences of failing to internalize this understanding. One informant recounted that although he had initially recited *sighat taklik talak* during his marriage ceremony and committed to protecting and supporting his wife, over time he neglected these commitments. This lapse was manifested in verbal abuse, which led to significant emotional harm and placed the marriage on the brink of divorce. This case highlights that *sighat taklik talak*, when properly understood and internalized, functions as a critical self-accountability mechanism that reinforces responsible marital behavior.

Conversely, when husbands lack understanding or fail to internalize the substantive meaning of *sighat taklik talak*, its preventive function is substantially weakened. Some informants perceive it as an expression of distrust from the wife toward the husband's commitment, thereby reframing it as a potential source of disharmony rather than a mechanism for protection. This perception aligns with the findings of (Yusuf & Chaer, 2017), who argue that the effectiveness of *taklik talak* in marital life is highly dependent on the seriousness and depth of understanding at the time it is pronounced.

Recent policy changes issued by the Ministry of Religious Affairs, which allow the recitation of *sighat taklik talak* to take place in private settings rather than in public ceremonies, have been positively received by some informants, as they reduce

social discomfort. Institutional informants noted that the pledge may now be delivered in a closed setting after both parties are formally united. This policy provides greater flexibility and has the potential to increase acceptance of *sighat taklik talak*. However, the challenge of ensuring substantive understanding persists, indicating the need for more systematic and comprehensive educational interventions.

Implications and Recommendations: Toward an Emancipatory Understanding

The findings of this study carry implications at three interconnected levels: institutional policy, religious educational practice, and academic discourse. At the institutional level, the Office of Religious Affairs is encouraged to design more intensive premarital education programs that go beyond merely fulfilling administrative requirements. Such programs should aim to effectively transmit substantive understanding of marital rights and obligations, including *sighat taklik talak*. Furthermore, these programs should adopt contextual and adaptive approaches that take into account the educational, social, and cultural backgrounds of prospective couples. In particular, efforts should be made to facilitate constructive dialogue between Islamic legal values and local cultural practices such as *sasaton* (Risdiyanto, 2021).

At the level of religious educational practice, religious leaders and community figures play a strategic role that has not yet been fully optimized. Given that consultation with religious authorities has been shown to significantly enhance understanding, strengthening their capacity in the field of Islamic family law particularly in delivering contextualized interpretations of *sighat taklik talak* should become a priority for religious institutions. A culturally sensitive approach that communicates the values of *taklik talak* in ways that resonate with local perspectives, including within the framework of *sasaton*, is likely to be more effective than rigid normative approaches (Halimatussyadiyah et al., 2024).

At the academic level, this study underscores the importance of sociological-empirical approaches in Islamic legal studies. Rather than remaining confined to normative textual analysis, such approaches engage directly with the lived realities of society. This study also opens avenues for future research, including investigations into the effectiveness of digital-based premarital education programs in enhancing understanding of *sighat taklik talak*, as well as comparative studies examining how different local traditions influence perceptions of Islamic marital legal instruments (Sukatma et al., 2021).

CONCLUSION

This study reveals that husbands' perceptions of *sighat taklik talak* in Kesambi District, Cirebon City, can be categorized into three primary patterns: substantive-protective, administrative-minimalist, and cultural-resistant. The majority of husbands fall within the latter two categories, perceiving *sighat taklik talak* either as a mere administrative formality or as a practice that undermines the perceived sanctity of marriage, rather than as a meaningful moral and religious commitment. This condition is primarily influenced by two structural factors: low levels of literacy in Islamic and state law among husbands, and the dominance of local cultural traditions such as *sasaton*, which provide alternative frameworks for understanding family harmony.

These findings affirm that the effectiveness of *sighat taklik talak* as an instrument for protecting wives' rights and as a foundation for family harmony is highly dependent on the depth of husbands' understanding and internalization. Husbands who possess a substantive understanding demonstrate a higher level of awareness regarding their marital responsibilities, and *taklik talak* functions

effectively as a self-accountability mechanism that prevents violations of these obligations. Conversely, when such understanding is lacking, the instrument loses its substantive function and fails to contribute meaningfully to marital harmony.

The practical implications of this study highlight the urgent need to reform premarital education programs toward more substantive and contextual approaches, to utilize digital technologies in expanding educational outreach, and to strengthen the role of religious leaders as mediators between Islamic legal norms and socio-cultural realities. Moreover, fostering open and constructive dialogue between local traditions and Islamic values is essential in shaping a more integrative understanding of marriage. Ultimately, reconstructing husbands' understanding of *sighat taklik talak* from a procedural formality into an emancipatory moral commitment constitutes a fundamental prerequisite for the realization of families characterized by *sakinah*, *mawaddah*, and *rahmah*.

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