

Building a Sakinah Family: Strategy, Navigation, and Family Dynamics of al-Qur'an Memorizers in Pesantren Roudlatul Qur'an, Metro City

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ABSTRACT

Purpose – This study explores the dynamics of al-Qur'an memorizing couples in realizing a sakinah family. This study fills a void in the literature on how the practice of memorizing the Qur'an can affect family relationships and daily life. The main argument is that the spiritual practice of memorizing the Qur'an can significantly improve family harmony and emotional well-being.

Design/methods/approach – A qualitative approach focused on phenomenological studies to gain in-depth insights into the participants' experiences. Data were collected through semi-structured interviews with three couples who memorize the Qur'an and work as teachers at Roudlatul Qur'an Islamic Boarding School. The interviews were analyzed using thematic analysis to identify key themes and patterns related to the impact of memorizing the Qur'an on family dynamics.

Findings – The study found that memorizing the Qur'an helps control emotions, create inner calm, and increase wisdom in family decision-making. Spouses who memorized the Qur'an reported increased self-awareness and the ability to deal with conflict more calmly and wisely. These findings support the theory that listening to and remembering the Qur'an can reduce stress and promote inner calm through mechanisms that activate natural endorphins and stimulate delta waves.

Research limitations – Some limitations of this study include the small sample size and focus on one particular location, which may affect the generalizability of the findings. Further research with a larger sample and various locations is needed to strengthen the conclusions.

Originality – This study makes an essential contribution to the literature on the role of spirituality in family dynamics. The results of this study show that the memorization of the Qur'an has an impact not only on spiritual aspects but also on emotional and psychological aspects, providing a strong foundation for achieving a sakinah family. This research also opens up opportunities for further research on how religious practices can be used to improve the quality of family life.

Keywords: *Sakinah Family, Qur'an Memorization, Family Dynamics*

Introduction

A sakinah family life is often faced with dual role conflicts being unavoidable, even among families who memorize the Qur'an. However, many consider that the teachings of the Qur'an provide a strong foundation for creating family harmony.¹ The reality of a big challenge still arises when the religious role of a *hafidz* / *hafidzah* clashes with the role of a married couple.² Greenhaus & Beutell explained that family conflicts often occur in the dual role of conflicting professions and household chores that must be done simultaneously.³ In the context of the Qur'an memorization family, this conflict is increasingly complex because the obligation to memorize the Qur'an, which requires extra time and concentration, must be harmonized with domestic roles that are no less important.

The process of memorizing the Qur'an, in addition to being a noble act of worship, also brings profound spiritual and moral benefits to everyday life, strengthens the bond between the individual and the revelation of Allah SWT, and arouses sensitivity to the universal message contained in the Qur'an.⁴ The family in Islam is considered a sacred basic unit and is the foundation of a harmonious society. Qur'an Ar-Rum verse 21 mentions that the purpose of marriage is to create tranquility, love, and affection.⁵ This study examines how Qur'anic-memorizing families face the challenges of their dual roles in achieving these goals and how the teachings of the Qur'an influence and shape the strategies they use.

This study focuses on the strategies families of al-Qur'an memorizers apply to manage their dual roles as *hafidz*/*hafidzah* and married couples. This study highlights the importance of Qur'anic verses in mental health, particularly in managing stress, anxiety, and depression.⁶ As the Qur'an influences family dynamics, factors, and strategies, it is important to provide practical and strategic guidance for Qur'anic memorizing families and identify the challenges faced and practical ways to achieve them.

Several studies with the memorizers of the Qur'an in the context of a sakinah family have been conducted, such as those undertaken by Miftakhul Jannah,⁷ Andik Ichwanto,⁸

¹ Putri Ayu Kirana Bhakti, Muhammad Taqiyuddin, and Hasep Saputra, "Keluarga Sakinah Menurut Perspektif Al-Qur'an," *Al Tadabbur: Jurnal Ilmu Al-Qur'an San Tafsir* 5, no. 2 (2020), <https://doi.org/10.30868/at.v5i02.943>.

² Siti Chadijah, "KARAKTERISTIK KELUARGA SAKINAH DALAM ISLAM," *Rausyan Fiker: Jurnal Pemikiran Dan Pencerahan* 14, no. 1 (March 5, 2018), <https://doi.org/10.31000/rf.v14i1.676>.

³ Jeffrey H. Greenhaus and Nicholas J. Beutell, "Sources of Conflict between Work and Family Roles," *The Academy of Management Review* 10, no. 1 (January 1985): 76, <https://doi.org/10.2307/258214>.

⁴ Dina Y. Sulaeman, *Mukjizat Abad 20, Doktor Cilik Hafal Dan Paham Al-Qur'an: Wonderful Profile of Husein Tabataba'i* (Bandung: Pustaka IIMan, 2008).

⁵ Nirwan Nazaruddin, "SAKINAH, MAWADDAAH WA RAHMAH SEBAGAI TUJUAN PERNIKAHAN: TINJAUAN DALIL DAN PERBANDINGANNYA DENGAN TUJUAN LAINNYA BERDASARKAN HADITS SHAHIH," *Jurnal Ayy-Syukriyyah* 21, no. 02 (October 16, 2020): 164–74, <https://doi.org/10.36769/asy.v21i02.110>.

⁶ Khadijeh Moulaei et al., "The Effect of the Holy Quran Recitation and Listening on Anxiety, Stress, and Depression: A Scoping Review on Outcomes," *Health Science Reports* 6, no. 12 (November 2023), <https://doi.org/DOI: 10.1002/hsr2.1751>.

⁷ Miftakhul Jannah, "Peranan Keluarga Penghafal Al-Qur'an Dalam Membentuk Keluarga Sakinah (Studi Kasus Di Desa Wonojoyo Kecamatan Gurah Kabupaten Kediri)" (Undergraduate (S1) thesis, Kediri, IAIN Kediri, 2021).

⁸ Andik Ichwanto, "Tantangan Keluarga Penghafal Al- Qur'an Dan Potensi Konflik Di Dalam Keluarga Penghafal Al Qur'an Dalam Membentuk Keluarga Sakinah (Studi Di Desa Tegalgondo Kecamatan

Anifatul Khuroidatun Nisa',⁹ St. Aisyah Abbas and Nur Rahma Asnawi,¹⁰ Muzalifatul Muna and Moh. Munir.¹¹ The research examines the views of al-Qur'an memorizers on sakinah families and efforts to realize them. The families make various efforts of al-Qur'an memorizers to achieve and maintain household harmony, with a distinctive approach in the division of labor and management of dual roles and al-Qur'anic values.¹² One study identified that Qur'anic memorizing families establish a clear pattern of division of domestic and livelihood tasks and adopt preventive and curative approaches to maintaining harmony.¹³

Meanwhile, another study revealed that career women who memorize the Qur'an can balance their roles as wives, mothers, professionals, and *hafidzah* with good time management, a supportive family environment, strong religious education, and regular communication and introspection.¹⁴ In the context of pesantren alums in Jombang, it was found that self-counseling through interacting with the Qur'an, dhikr, and *tadarus* al-Qur'an, as well as openness between family members is key in building a harmonious sakinah family.¹⁵

Therefore, this study aims to analyze the strategies families of al-Qur'an memorizers apply in managing their dual roles as al-Qur'an memorizers and married couples, focusing on the aspects of Islamic law. This research will review how the teachings of the Qur'an affect family dynamics in the context of Islamic family law, especially regarding the rights and obligations of husband and wife, as well as the division of roles in the household. The findings of this study are expected to provide insight into the application of Islamic legal principles in managing the dual roles and challenges of al-Qur'an memorization families, as well as providing practical guidance in achieving family harmony in line with Islamic law.

Methods

This field research was conducted at Roudlatul Qur'an Islamic Boarding School, Metro City, Lampung. This research focuses on an in-depth understanding of the phenomenon of family life of al-Qur'an memorizers. The phenomenological study approach is used in this research to explore individual experiences comprehensively and understand the subjective

Karangploso)" (Master Thesis, Malang, Universitas Islam Malang, 2024), <http://repository.unisma.ac.id/handle/123456789/9724>.

⁹ Anifatul Khuroidatun Nisa', "Konsep Keluarga Sakinah Perspektif Keluarga Penghafal Al Qur'an: Studi Kasus Di Kecamatan Singosari Kabupaten Malang" (Undergraduate thesis, Malang, Universitas Islam Negeri Maulana Malik Ibrahim, 2016), <http://etheses.uin-malang.ac.id/5420/>.

¹⁰ St. Aisyah Abbas and Nur Rahma Asnawi, "Konsep Keluarga Sakinah Dan Implikasinya Terhadap Pendidikan Anak," *Asb-Shababah: Jurnal Pendidikan Dan Studi Islam* 5, no. 2 (2019), <https://doi.org/10.59638/ash.v5i2.217>.

¹¹ Muzalifatul Muna and Moh. Munir, "Upaya Membentuk Keluarga Sakinah Pada Keluarga Penghafal Alquran," *Jurnal Antologi Hukum* 1, no. 2 (December 31, 2021): 65–80, <https://doi.org/10.21154/antologihukum.v1i2.332>.

¹² Yusron Masduki, "Implikasi Psikologis Bagi Penghafal Al-Qur'an," *Medina-Te* 18, no. 1 (2018), <https://jurnal.radenfatah.ac.id/index.php/medinate>.

¹³ Muzaki Ahmad Musyafa, "Relasi Keluarga Penghafal Al-Qur'an Perspektif Psikologi Keluarga (Studi Kasus Di Jam'iyatul Qurra' Wal Huffadz Babadan Ponorogo)" (Master Thesis, Ponorogo, Institut Agama Islam Negeri (IAIN) Ponorogo, 2021).

¹⁴ Ainun Kholifatul Azmia, "Upaya Wanita Karier Penghafal Al-Qur'an Dalam Mewujudkan Keluarga Sakinah (Studi Pada Tenaga Pengajar Di Universitas Islam Negeri Maulana Malik Ibrahim Malang)" (Bachelor thesis, Malang, Universitas Islam Negeri Maulana Malik Ibrahim Malang, 2022).

¹⁵ Mahmudz Mahmudz and Iksan Iksan, "SAKINAH FAMILY OF TAHFID PESANTREN ALUMNI;" *SHAKHSIYAH BURHLANIYAH: Jurnal Penelitian Hukum Islam* 6, no. 2 (July 31, 2021): 195–212, <https://doi.org/10.33752/sbjphi.v6i2.3956>.

meanings contained in these experiences. The research data was collected by interviewing three couples of 30 *Juz* al-Qur'an memorizers who were also teachers at the boarding school. The informants were selected by purposive sampling, involving several couples of al-Qur'an memorizers in the Roudlatul Qur'an Islamic Boarding School.

Table 1. Profile of Interviewees in the Research.

No.	Full Name	Role in Islamic Boarding School	Experience of Memorizing al-Qur'an
1.	Ustadz Mubayyin and Ustadzah Rosyida	Teachers and Mentors	Qur'an Memorizers from an Early Age
2.	Ustadz Chandra and Ustadzah Vita	Teachers and Mentors	Memorizing the Qur'an from a Teenage Age
3.	Ustadz Mustofa and Ustadzah Ika	Teachers and Mentors	Qur'an Memorizers from an Early Age

Source: processed by the authors

The study aims to understand how their roles as Qur'an memorizers and teachers affect their interactions in the family and the impact on religious values and practices in their households. The aspects studied include how they balance professional responsibilities with family life, the influence of Qur'an memorization on interpersonal relationships in the family, and how they integrate religious values into their daily lives. With the same background in memorizing the Qur'an and profession as teachers in Islamic boarding schools, these three couples are expected to provide comprehensive insights into family dynamics in the context of intense religious life. Data analysis techniques are used in four stages: data collection, data reduction, data interpretation, and conclusion drawing.

Result and Discussion

A Qur'anic Memorizer Couple's Interpretation of a Sakinah Family

This study interviewed several couples who memorized the Qur'an; the interviews were conducted by exploring their understanding of the concept of a sakinah family and how the process of memorizing the Qur'an can affect family dynamics in achieving a sakinah family state. The first informant defines a sakinah family as one filled with peace, tranquility, and comfort. In this context, the words “*adem ayem*” and “*tentrem*” refer to a calm and conflict-free atmosphere where each family member feels comfortable and at home in the environment. This sense of comfort is important because it provides each family member with a sense of security and happiness.

Furthermore, informants emphasized the importance of openness between family members. This openness allows for effective communication, where problems can be resolved together.¹⁶ This follows the principle of good communication in the family, where each individual feels heard and valued. According to sakinah family theory, openness and good communication are essential components in achieving harmony and stability in the family.¹⁷

¹⁶ Mubayyin, Interview with a couple who memorized the Qur'an, February 25, 2024.

¹⁷ Khoiruddin Nasution, “MEMBANGUN KELUARGA BAHAGIA (SMART),” *Al-Ahwal: Jurnal Hukum Keluarga Islam* 1, no. 1 (September 26, 2016): 1–16, <https://doi.org/10.14421/ahwal.2008.011101>.

The second interviewee explained his in-depth understanding of a sakinah family from a spiritual and emotional perspective. The interviewee describes a sakinah family as an environment filled with tranquility, love, and blessings from Allah SWT. The concept of serenity (sakinah) in the family is emphasized due to the harmony and peace among family members. This reflects the understanding that a sakinah family includes happiness in worldly life and gives serious attention to spiritual aspects.

Mutual respect, understanding, and support for one another. The interviewees also emphasized the importance of ethical values in the interaction between family members.¹⁸ This illustrates that in a sakinah family, each family member not only focuses on personal interests but also always considers the needs and feelings of others.¹⁹ In the spiritual context, attention to spiritual aspects shows that sakinah families integrate religious values and spirituality into their daily lives, thus creating a more profound and sustainable harmony among family members.

The third interviewee stated that a sakinah family is filled with tranquility. This informant emphasized that sakinah means calm, and humans were created in pairs to realize this calmness. In this case, the calmness is physical and spiritual, based on a good understanding of the teachings of the Qur'an. In particular, the speaker linked the concept of sakinah to QS Al-Rum (30):21, which states that Allah created couples so that humans can feel calm and get affection.²⁰

Based on the interviews with the three informants, there is a consistent understanding of a sakinah family as a family filled with tranquility, peace, and love. However, each interviewee gave a different emphasis. The first interviewee emphasized the aspects of openness and good communication as the key to achieving comfort and happiness in the family. The second interviewee stresses the importance of spiritual and ethical values in building a sakinah family. In contrast, the third interviewee emphasized understanding the teachings of the Qur'an as the primary foundation for achieving peace and harmony in the family. The following table illustrates the interviewees' understanding of the concept of a sakinah family:

Table 2. Interpretation of Qur'anic Memorization Couples and Strategies

Interviewee	Understanding Sakinah Family	Strategy
1.	A family that is peaceful, calm, and comfortable	Openness, good communication
2.	A family filled with tranquility, love, and blessings from Allah SWT	Integration of religious values and spirituality
3.	Families that are full of tranquility are based on a good understanding of the Qur'an.	Good understanding of the teachings of the Qur'an

Source: processed by the authors

¹⁸ Chandra, Interview with a couple who memorized the Qur'an, December 25, 2024.

¹⁹ Berlia Sukmawati and Mu'ammarr Khadafi, "Family Achievements That Are Sakinah, Mawaddah, Warahmah," *MILRev: Metro Islamic Law Review* 1, no. 2 (December 27, 2022): 243, <https://doi.org/10.32332/milrev.v1i2.6212>.

²⁰ Mustofa, Interview with a couple who memorized the Qur'an, January 3, 2024.

From the interpretations given by each interviewee on the definition of a sakinah family, several key strategies have been identified to realize this concept. First, the strategy of openness and good communication is the main foundation for achieving a sakinah family. According to the first interviewee, effective communication is the key to building healthy and harmonious relationships among family members. Openness allows each member to feel heard, understood, and valued, creating a safe and supportive environment for emotional and spiritual growth. This is in line with the theory of a sakinah family that emphasizes the importance of communication in building solid and mutually supportive relationships. Second, integrating religious values and spirituality into the family's daily life is an essential strategy.²¹

The second interviewee emphasized that integrating religious values such as uprightness of intention, compassion, and tolerance helps to form a sakinah family by providing a strong moral and spiritual orientation. By applying these values, families can create a loving and supportive environment, stimulating spiritual growth and deepening the bonds between family members. Third, a good understanding of the teachings of the Qur'an is also a vital strategy for achieving peace and harmony in the family.²²

According to the third interviewee, a deep understanding of the teachings of the Qur'an provides clear guidance in forming a sakinah family. By understanding and practicing the teachings of the Qur'an, families can develop values such as straightness of intention, compassion, and patience and gratitude.²³ These all contribute to the creation of tranquility and harmony in the household, strengthening the spiritual and emotional foundations of the family.

Family Strategy of Al-Qur'an Memorizers in Creating a Sakinah Family

The emergence of the term “sakinah family” can be explained as a concept inspired by QS Al-Rum (30):21, which states that the purpose of creating a wife is so that her husband can build a harmonious family, happy physically and mentally, living in tranquility, peace, and love. The Qur'an uses the term “sakinah” to describe well-being and comfort in a family context.²⁴ The word is derived from the root “*sakanun*,” which refers to a dwelling place. Therefore, understanding this term can be interpreted as anchoring each family member in a comfortable and peaceful atmosphere, creating a fertile environment for the growth of love (*mawaddah wa rahmah*) among all family members. This concept reflects the lofty goal of creating wives and families in Islam, making every household a base of love and peace.²⁵

A sakinah family is characterized by several key characteristics. First, straightforward intentions and a strong relationship with Allah ensure that each family member is committed

²¹ Mubayyin, Interview with a couple who memorized the Qur'an.

²² Chandra, Interview with a couple who memorized the Qur'an.

²³ Mustofa, Interview with a couple who memorized the Qur'an.

²⁴ Ela Sartika, Dede Rodiana, and Syahrullah Syahrullah, “KELUARGA SAKINAH DALAM TAFSIR AL-QUR'AN (Studi Komparatif Penafsiran Al-Qurṭubi Dalam Tafsir Jamī' LiAhkām Al-Qur'ān Dan Wahbah Zuhaili Dalam Tafsir Al-Munīr),” *Al-Bayan: Jurnal Studi Ilmu Al-Qur'an Dan Tafsir* 2, no. 2 (December 31, 2017): 103–31, <https://doi.org/10.15575/al-bayan.v2i2.1893>.

²⁵ Sifa Mulya Nurani and M.Muhsin, “Paradigma Keluarga Sakinah Mawaddah Wa Rahmah Dan Relasinya Dengan Tingkat Perceraian Serta Pertumbuhan Penduduk Di Indonesia,” *Legitima: Jurnal Hukum Keluarga Islam* 4, no. 1 (December 25, 2021): 14–31, <https://doi.org/10.33367/legitima.v4i1.1860>.

to religious teachings. Second, compassion creates an environment of love and care. Third, mutual openness, courtesy, and wisdom support healthy interactions and mutual respect. Fourth, communication and deliberation are effective for problem-solving and decision-making. Fifth, *tasâmuh* (tolerance) and forgiveness help families face differences and mistakes gracefully. Sixth, fairness and equality ensure fair treatment of all family members. Finally, patience and gratitude strengthen mental resilience in facing life's challenges. These characteristics support each other to create a harmonious sakinah family.²⁶

This study highlights the dynamics of the family life of al-Qur'an memorizers, who face unique challenges in carrying out dual roles. As al-Qur'an memorizers who also serve as educators in Islamic boarding schools, these couples face demands that require high dedication in the spiritual field and domestic responsibilities as a married couple. In this context, the concept of a sakinah family becomes their main guideline to build a harmonious household and fulfill spiritual goals. A sakinah family, as understood by these couples, is a household based on tranquility, love, and blessings, as explained in QS Al-Rum (30):21. The term sakinah does not only refer to physical tranquility but also involves spiritual peace that comes from harmonious relationships between family members.²⁷ These couples apply various strategies integrated with Qur'anic values to achieve this condition.

The first strategy is effective communication and openness. These couples realize that open communication can resolve conflicts and strengthen the emotional bonds between family members. They create a home atmosphere that supports emotional comfort by listening and understanding each other.²⁸ This is relevant to symbolic interaction theory, where communication shapes meaning and strengthens relationships between individuals.²⁹ Openness also allows each family member, including children, to express their feelings without fear, thus building strong trust within the family.³⁰

The second strategy is the integration of religious values into daily life. These couples make joint worship, such as congregational prayer, *tadarus*, and prayer together, as routine activities to strengthen family spirituality. Qur'anic values, such as justice, compassion (*mawaddah*), and tolerance (*tasâmuh*), are applied in the division of domestic roles and family decision-making.³¹ This practice creates harmony and helps families better deal with various challenges.³² This integration of religious values aligns with family development theory,

²⁶ Chadijah, "KARAKTERISTIK KELUARGA SAKINAH DALAM ISLAM."

²⁷ Abbas and Asnawi, "Konsep Keluarga Sakinah Dan Implikasinya Terhadap Pendidikan Anak."

²⁸ Mubayyin, Interview with a couple who memorized the Qur'an.

²⁹ Aidil Haris and Astrinda Amalia, "MAKNA DAN SIMBOL DALAM PROSES INTERAKSI SOSIAL (Sebuah Tinjauan Komunikasi)," *Jurnal Dakwah Risalah* 29, no. 1 (June 30, 2018): 16, <https://doi.org/10.24014/jdr.v29i1.5777>.

³⁰ Morten Blekesaune, "Does the Nuclear Family Affect Social Trust? Longitudinal Evidence from Germany," *European Societies* 24, no. 2 (March 15, 2022): 111–28, <https://doi.org/10.1080/14616696.2021.1974511>.

³¹ Chandra, Interview with a couple who memorized the Qur'an.

³² Zezen Zainul Ali and Annisa Wulandari, "Family Reharmonization After The Covid-19 Pandemic From The Perspective of Mubâdalah," *Marwah: Jurnal Perempuan, Agama Dan Jender* 22, no. 2 (2023), <https://ejournal.uin-suska.ac.id/index.php/marwah/article/view/1-15>.

emphasizing the importance of a value foundation in building household stability and harmony.³³

The third strategy is a deep understanding of the teachings of the Qur'an. These couples believe that the Qur'an is the primary source of guidance in living life, including managing a household. A good understanding of the verses of the Qur'an helps them find solutions to various problems faced in everyday life. For example, QS Al-Rum (30):21 inspires them to continue strengthening loving relationships and creating a calm home environment. In addition, this understanding gives them the spiritual strength to deal with external pressures in terms of work and social responsibilities.³⁴ This shows that these couples interpret a *sakinah* family as an achieved condition and a dynamic process that continues to evolve. Their understanding and strategies reflect a high commitment to realizing a household aligned with Islamic values. By focusing on communication, spiritual values, and Qur'anic understanding, they not only create a harmonious family but also provide an example of how Islamic values can be implemented in the face of dual role challenges.

The Effects of Listening to Verses of the Qur'an on Relaxation and Mental Health

In a study conducted by Hadijeh Moulai, Ali-Akbar Haghdoost, Kambiz Bahaadinbeigy, and Fatemeh Dinari, it was shown that reciting Qur'anic verses is a simple, practical, and cost-effective treatment method to reduce anxiety and depression levels. This study highlights the importance of Qur'anic verses in mental health, particularly in managing stress, anxiety, and depression.³⁵ The World Health Organization recommends that Islamic countries compile guidebooks containing Qur'anic verses relevant to mental health, both in electronic and printed form so that they can be easily accessed and used by the public. This approach provides an effective and widely accessible alternative for individuals experiencing emotional distress without the need to visit medical centers or incur substantial costs.³⁶

Listening to the verses of the Qur'an stimulates delta waves that bring relaxation and comfort to the listener, reduce stress hormones, and activate natural endorphins (serotonin). As a result, through this mechanism, feelings of calmness increase, fear, anxiety, and tension decrease, and the body's chemical system improves by lowering blood pressure, respiratory rate, heart rate, pulse rate, and brainwave activity. A deeper or slower breathing rate can effectively induce relaxation, emotional control, deeper thinking, and better metabolism.³⁷

From the research of Hadijeh Moulai, Ali-Akbar Haghdoost, Kambiz Bahaadinbeigy, and Fatemeh Dinari, it is known that reading verses of the Qur'an is a simple and economical method to reduce anxiety and depression. The verses of the Qur'an not only stimulate delta waves for relaxation but also reduce stress hormones and increase feelings of calmness. The

³³ Rahmat Aziz and Retno Mangestuti, "Membangun Keluarga Harmonis Melalui Cinta Dan Spiritualitas Pada Pasangan Suami Istri Di Provinsi Jawa Timur," *Jurnal Ilmu Keluarga Dan Konsumen* 14, no. 2 (2021), <https://doi.org/10.24156/jikk.2021.14.2.129>.

³⁴ Mustofa, Interview with a couple who memorized the Qur'an.

³⁵ Khadijeh Moulai et al., "The Effect of the Holy Quran Recitation and Listening on Anxiety, Stress, and Depression: A Scoping Review on Outcomes."

³⁶ A. Muhammad, "E-Hafiz: Intelligent System to Help Muslims in Recitation and Memorization of Quran," *Life Science Journal* 9, no. 1 (2012), <https://api.semanticscholar.org/CorpusID:4828654>.

³⁷ Khadijeh Moulai et al., "The Effect of the Holy Quran Recitation and Listening on Anxiety, Stress, and Depression: A Scoping Review on Outcomes."

World Health Organization recommends a guidebook of Qur'anic verses for mental health, which people can easily access.

Qur'an memorization significantly influences the dynamics of family relationships, especially in improving the quality of relationships between family members. The results of interviews with three informants revealed that memorizing the Qur'an can help control emotions, increase inner calm, and strengthen decision-making skills in everyday life. The first interviewee stated memorizing the Qur'an helps increase self-awareness and emotional control.³⁸ This aligns with the theory that listening to and memorizing verses of the Qur'an can reduce stress hormones, stimulate natural endorphins, and produce delta waves that bring relaxation.³⁹ As a result, individuals become more emotionally awake and better able to control reactions to emotional situations, which supports the creation of more harmonious and stable family dynamics.

The second interviewee emphasized the inner calm that results from memorizing the Qur'an, which helps deal with daily problems and make wiser decisions.⁴⁰ This calmness relates to the body's ability to reduce blood pressure, breathing rate, and heart rate, all contributing to relaxation. Qur'an memorization provides a strong emotional foundation for individuals to face life's challenges more calmly and wisely.⁴¹ It strengthens harmony in the family, as inner calmness facilitates better communication and wiser decision-making. This calmness also helps reduce tension and anxiety in the family, resulting in a more stable and supportive atmosphere for each family member.

The third interviewee indicated that reading and meditating on the Qur'an provided valuable inner calm in resolving family conflicts.⁴² The calmness that results from these activities helps to resolve disputes more effectively and harmoniously. This follows the theory that listening to the Qur'an stimulates delta waves, which bring relaxation and calmness. This calmness allows individuals to deal with conflicts more wisely and reduces anxiety and tension, supporting fairer decision-making in the family. The memorization of the Qur'an not only has a spiritual impact but also strongly influences the emotional and psychological aspects of family members.⁴³ Values such as patience, calmness, and wisdom taught in the Qur'an are a strong foundation in supporting family harmony creating a sakinah and stable family.

In analyzing the influence of the Qur'an on the Memorization of the Qur'an on Family Dynamics, researchers use a theory that states that "Listening to verses of the Qur'an can stimulate delta waves that bring relaxation and comfort to the listener, reduce stress hormones, and activate natural endorphins (serotonin). This mechanism promotes a sense of calm, reduces fear, anxiety, and tension, and improves the body's chemical system by

³⁸ Mubayyin, Interview with a couple who memorized the Qur'an.

³⁹ Muhammad Satra and Alif Muarifah, "Tinjauan Literatur Tentang Kesejahteraan Psikologis Pada Penghafal Al-Qur'an," *Qudwah Qur'aniyah: Jurnal Studi Al-Qur'an Dan Tafsir* 2, no. 1 (July 16, 2024): 42–60, <https://doi.org/10.30631/qudwahquraniyah.v2i1.2392>.

⁴⁰ Chandra, Interview with a couple who memorized the Qur'an.

⁴¹ Samsudin Samsudin, Toha Makhshun, and Moh Farhan, "PENGARUH AKTIVITAS MENGHAFAL AL-QURAN TERHADAP KINERJA PEGAWAI (Studi Kasus Pada Rumah Tahfizh Darus Syifa RSI Sultan Agung)," *Al-Fikri: Jurnal Studi Dan Penelitian Pendidikan Islam* 3, no. 1 (April 5, 2020): 56, <https://doi.org/10.30659/jspi.v3i1.8460>.

⁴² Mubayyin, Interview with a couple who memorized the Qur'an.

⁴³ Mubayyin.

reducing blood pressure, respiratory rate, heart rate, pulse, and brain wave activity. Deeper or slower breathing can induce relaxation, emotional control, deeper thinking, and better metabolism”.⁴⁴ The following table summarizes the results of the analysis of interviews with three interviewees on how memorizing the Qur'an can improve the quality of family relationships and the application of Qur'anic values in everyday life:

Table 3. The Influence of the Qur'an on Family Dynamics.

Analysis Result	Source	Citation	Supporting Theory	Influence on Family
Self-Control and Emotions	First	“If someone memorizes the Qur'an, at least he is more aware of his actions... This makes them more controlled. So, with the Qur'an memorized, our emotions may be more controlled.”	Listening to and memorizing verses of the Qur'an can reduce stress hormones and improve emotional control through mechanisms that activate natural endorphins and stimulate delta waves.	Qur'an memorization improves self-control and emotions, supporting the creation of more harmonious and stable family dynamics.
Calmness and Wisdom	Second	“When facing problems in daily life, especially in the household, calmness helps us to get through the problems well. There is a force that strengthens us so we can make wise decisions.”	Memorizing the Qur'an can reduce blood pressure, breathing rate, and heart rate, all contributing to relaxation and wiser decision-making.	Memorization of the Qur'an provides inner peace and wisdom in decision-making, strengthening harmony in the family.
Calmness and Decision-Making	Third	“When conflict resolution is done calmly, God willing, it will be resolved well ... including one of the blessings of the Qur'an that those who read it or meditate on it will get that calmness, and it is very influential on the decisions we make when we take	Listening to the Qur'an stimulates delta waves, which bring relaxation and calmness, allowing individuals to cope with conflict more	The inner calm of reading and reciting the Qur'an helps make wise decisions in conflict situations, supporting emotional stability and

⁴⁴ Khadijeh Moulai et al., “The Effect of the Holy Quran Recitation and Listening on Anxiety, Stress, and Depression: A Scoping Review on Outcomes.”

		including in the household.”	effectively and harmoniously.	harmony in the family.
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Source: processed by the authors

Factors Affecting the Dynamics of the Qur'an Memorization Couple

Duvall's Family Development Theory emphasizes that the journey of family life is not static but continues to develop and adapt to the environment and time stages. Various external factors influence this development, including culture, values, family structure, economic conditions, and social support. The culture and values adopted by the family have a powerful influence on shaping interaction patterns and internal family dynamics. Cultural norms and traditions passed down from generation to generation often determine how families live their daily lives and how they communicate and deal with conflict. These values provide a moral and ethical framework that guides the behavior and decisions of family members and helps maintain harmony and balance in relationships between members.⁴⁵

The dynamics in the household life of couples who memorize the Qur'an are influenced by various factors, including busyness, environment, and good communication between husband and wife. These factors play a crucial role in creating family harmony and stability.

Table 4. Factors Affecting the Dynamics of the Qur'an Memorization Couple

Factor	Description	Impact
Busyness	Busyness as the head of the family is a challenge in maintaining the Qur'an memorization. Memorization of the Qur'an.	<ul style="list-style-type: none"> - Increases difficulty in making time for muroja'ah. - Decreases focus and concentration in memorizing.
	Awareness of the shared responsibility of reminding each other about memorization shows the importance of supporting each other during a busy life.	<ul style="list-style-type: none"> - Increases mutual care and concern for your partner's memorization. - Helps maintain consistency in muroja'ah.
Social Environment	The pesantren environment provides positive social support, helping interviewees stay focused and motivated to memorize the al-Qur'an.	<ul style="list-style-type: none"> - Creating an atmosphere conducive to learning and memorization. - Increase enthusiasm and motivation in muroja'ah.
	The presence of diligent students in the Quran creates a supportive atmosphere and strengthens the spirit of the interviewees.	<ul style="list-style-type: none"> - Providing positive role models and additional motivation. - Fostering a sense of love and passion for the Qur'an.

⁴⁵ Siti Mas'udah, *Sosiologi Keluarga: Konsep, Teori, Dan Permasalahan Keluarga* (Jakarta : Kencana, 2023).

Communication and Mutual Understanding	Good communication and mutual understanding are key to maintaining a harmonious household.	- Helps resolve problems and disagreements sensibly - Strengthens relationships and supports each other.
	The speakers emphasized the importance of open-mindedness and joint discussion to resolve problems, so that any differences of opinion can be addressed wisely and relationships remain harmonious.	- Increase mutual trust and respect. - Helps maintain household harmony and happiness.

Source: processed by the authors

From the results of interviews with three interviewees, several main factors were identified that affect the dynamics of couples who memorize the Qur'an.

First, busyness involving work, family responsibilities, and children's health conditions can challenge couples to maintain the consistency and quality of their memorization. The first informant revealed that although busyness can be a barrier, they can still carry out their responsibilities with a firm intention to prioritize memorizing the Qur'an. As a husband, the informant feels obliged to remind his wife about her memorization because this responsibility is a personal burden and part of his obligations as head of the family. Although busyness has an effect, a high awareness of the importance of memorizing the Qur'an as part of religious commitment helps them stay focused and consistent.⁴⁶ Therefore, managing family affairs will affect the harmonization of the Qur'an-memorizing family.⁴⁷

Second, the environment is essential in influencing the dynamics of couples who memorize the Qur'an. The second informant, who lives in a pesantren area, feels the positive impact of a supportive social environment. Every day, seeing the children of students who are enthusiastic about reciting the Qur'an around them provides additional encouragement to remain passionate in maintaining the memorization of the Qur'an.⁴⁸ This supportive environment helps them stay motivated and creates a rich religious atmosphere.⁴⁹ The interviewees felt that social support from the surrounding environment was significant and positively affected their daily lives. This shows that the existence of a community that has a high dedication to the teachings of the Qur'an can provide additional support for couples who memorize the Qur'an in maintaining their commitment.⁵⁰

Third, good communication and mutual understanding are key factors in dealing with daily challenges in the household. The third interviewee emphasized the importance of openness, especially when facing problems such as sick children or conflicts with parents or in-laws. According to the interviewee, the best way to overcome differences of opinion and

⁴⁶ Mubayyin, Interview with a couple who memorized the Qur'an.

⁴⁷ Viera Sukalova, Pavel Ceniga, and Helena Janotova, "Harmonization of Work and Family Life in Company Management in Slovakia," *Procedia Economics and Finance* 26 (2015): 152–59, [https://doi.org/10.1016/S2212-5671\(15\)00905-3](https://doi.org/10.1016/S2212-5671(15)00905-3).

⁴⁸ Chandra, Interview with a couple who memorized the Qur'an.

⁴⁹ Nasution, "MEMBANGUN KELUARGA BAHAGIA (SMART)."

⁵⁰ Chandra, Interview with a couple who memorized the Qur'an.

internal problems is through open communication and mutual understanding. Joint discussions to find solutions are fundamental to maintaining household harmony. The interviewees pointed out that when differences of opinion arise, they will sit together and find a middle ground acceptable to both. This approach not only helps in solving internal problems but also strengthens the emotional bonds within the family.⁵¹ In this way, they can face various challenges with more calmness and understanding, in line with Islamic values of maintaining harmony and peace in the family.⁵²

These factors show that the home life of couples who memorize the Qur'an is influenced by busyness and environment and the quality of communication and understanding within the family. A deep understanding of each other's roles and a strong commitment to Islamic values help them to maintain and strengthen their domestic relationships. In this context, the Qur'an serves as a spiritual guide and a foundation for maintaining family harmony and balance.⁵³

Conflicts in a family can arise due to differences in interests, needs, values, and perceptions among its members. Effective conflict resolution requires good communication skills and the ability to negotiate and reach agreements that satisfy all parties.⁵⁴ Negotiation in a family context involves finding acceptable solutions to all parties involved.⁵⁵ This process requires compromise, flexibility, and a willingness to recognize that each family member may need to sacrifice something to achieve a better outcome for the whole family. In negotiations, it is essential to focus on the issue rather than family members' personalities. This helps keep the discussion productive and reduces the potential for negative feelings.⁵⁶

Conclusion

This study highlights the positive effects of reading, listening to, and memorizing Qur'anic verses on the mental health, family relationship dynamics, and home life of couples who learn the Qur'an. The findings show that listening to the verses of the Qur'an can be a simple, practical, and cost-effective method of reducing anxiety and depression levels. It stimulates delta waves that bring about relaxation, reduces stress hormones, and increases natural endorphins, thereby improving the body's chemical balance and creating deep emotional calm. Qur'an memorization also has a significant impact on family relationship dynamics. It helps individuals improve self-awareness, emotional control, and inner calm, contributing to wiser decision-making and effective resolution of family conflicts. Values such as patience, wisdom, and calmness taught in the Qur'an become the spiritual foundation that supports family harmony and creates a stable and *sakinah* household atmosphere. In the

⁵¹ Mustofa, Interview with a couple who memorized the Qur'an.

⁵² Zezen Zainul Ali and Muhammad Khusaini, "The Transformation of Marriage Guidance Policy in the Office of Mutual-Based Religious Affairs Indonesia," in *Proceedings of the 1st International Seminar on Sharia, Law and Muslim Society (ISLAMS 2022)* (Atlantis Press, 2022), 272–85, https://doi.org/10.2991/978-2-494069-81-7_28.

⁵³ Sartika, Rodiana, and Syahrullah, "KELUARGA SAKINAH DALAM TAFSIR AL-QUR'AN (Studi Komparatif Penafsiran Al-Qur'tubi Dalam Tafsir Jamī' LiAhkām Al-Qur'ān Dan Wahbah Zuhaili Dalam Tafsir Al-Munir)."

⁵⁴ Suyud Margono, *Penyelesaian Sengketa Bisnis Alternatif Dispute Resolutions (ADR) Teknik Dan Strategi Dalam Negosiasi, Mediasi, Dan Arbitrase* (Bogor: Penerbit Ghalia Indonesia, 2010).

⁵⁵ Phillip Green, Virginia Goldblatt, and Laurence Boule, *Mediation: Principles, Process, Practice*, 2nd ed. (New Zealand: LexisNexis, 2009).

⁵⁶ Siti Mas'udah, *Sosiologi Keluarga: Konsep, Teori, Dan Permasalahan Keluarga*.

context of couples who memorize the Qur'an, the success of maintaining household dynamics is influenced by three main factors, namely busyness, environment, and good communication. Although daily busyness is challenging, a strong commitment to religious values allows couples to remain consistent in memorization. A supportive environment, such as a spiritual community, provides additional motivation, while open communication and mutual understanding are key in resolving conflicts and maintaining family harmony.

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