

SAKINAH FAMILY EDUCATION MANAGEMENT IN THE DIGITAL ERA

MUHAMMAD SYAFIQ¹, SYAFIQ.JAIDARUSSALAM@GMAIL.COM

FAJARIAH², FAJARIAH@IAIDARUSSALAM.AC.ID

MALIDA³, MALIDALIDA@GMAIL.COM

INSTITUT AGAMA ISLAM DARUSSALAM MARTAPURA¹, BANJAR, KALIMANTAN SELATAN, INDONESIA

INSTITUT AGAMA ISLAM DARUSSALAM MARTAPURA², BANJAR, KALIMANTAN SELATAN, INDONESIA

UNIVERSITAS SAPTA MANDIRI³, BALANGAN, KALIMANTAN SELATAN
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ABSTRACT

Sakinah family represents the ideal aspiration of households in Islam, characterized by tranquility, love, and blessed life. In the digital era, family education dynamics have undergone significant transformation due to advances in information technology. Social media, digital devices, and internet access influence communication patterns, interactions, and learning within households. This research aims to examine the management of sakinah family education in the digital era through a conceptual approach with literature study. The study results show that sakinah family education management in the digital era must consider three main aspects: (1) strengthening Islamic values as the foundation of the family, (2) wise utilization of digital technology to support education and communication, and (3) parental supervision and guidance in building children's digital literacy. With appropriate management strategies, families can realize harmonious, productive households that remain grounded in sharia principles.

Keywords: Education Management, Digital Era, Islamic Law, Sakinah Family

BACKGROUND

Sakinah family is the dream of all households. With the development of changes in life or social behavior of society, such as in the digital era, it becomes a challenge for household integrity - how to manage education patterns for families to achieve a sakinah family. Besides being the first social system, the family also becomes the first educational institution for a child. The family is the nation-building pillar that also has the role of fulfilling the needs of nurturing, caring, and protecting (Prasanti and Limilia, 2018). This means that the family becomes the foundation and basis for character formation in children. With this character provision, children will then grow and develop to live their own lives from childhood to adulthood. If the character provisions carried since childhood are good, then children will live their lives well, and vice versa. The success of the nation's generation mental formation cannot be separated from the role of the family as the smallest unit of society and the first educational institution for children that introduces love, morality, social culture, and so forth (Sayyaf and Robbie, 2021).

The success of the nation's generation mental formation depends on how education is provided by the family. For this mental development to be successful, the first education that needs to be strengthened within the family scope is by providing good personality and character foundations. This includes many elements such as honesty, discipline, perseverance, solidarity, cooperation, mutual respect, positive thinking, and so forth (Kolipah and Devy, 2016). A number of characters and personality forms as mentioned are very important as individual capital in society and state (M Fakhruddin al-Razi & Nur Kamilia, 2023).

How children's character is formed will certainly involve parents as the first social environment. Besides being parents, fathers and mothers have many other functions, especially when related to children. As

guardians, caretakers, nurturers, and even educators. All functions need to be carried out as optimally as possible to produce very good generations, especially from their educational aspect. Education in the family, although not the same as the usual face of education in formal institutions, has a very large influence on children's growth and development. Parents, especially mothers, are figures who will be observed and imitated first by children. They become models whose behavior will be used as benchmarks in behaving because imitation is one aspect of children's growth and development. That's why the family is the main foundation in individual growth and development because in the family there is an important process called parenting patterns (Wiriana, Yulyana and Priyanti, 2020).

The concept of *sakinah* family is the main principle in Islam that describes the goals and aspirations of a family based on Islamic teachings. The phrase "*sakinah*" comes from Arabic meaning tranquility, peace, and prosperity. In the family framework, this idea embodies the Islamic perspective to achieve a state of balance and comfort in interactions between spouses and other family members. *Sakinah* families are built on strong faith and devotion to Allah. Family members strive to comply with their faith principles and incorporate their beliefs into all aspects of daily life. Furthermore, balance and justice become the foundation of marital bonds. Every family member has equal rights and responsibilities, and it is very important to uphold impartial treatment to foster a sense of security and satisfaction (Islam & Sugitanata, 2023).

Research on *sakinah* families has been extensively studied. For example, research by Ely Ramadanti that describes efforts to maintain *sakinah* carried out by shuttlecock craftsman families. The results concluded that the *sakinah* they strive for is done by carrying out every obligation, fulfilling biological, psychological, economic needs and being open to each other as well as holding firmly to religion if conflicts occur in the household (Ramadanti 2022). This aligns with research by Lina Mawaddah Zakkiyah and Risma Nur Arifah that in maintaining *sakinah* in the family, it is done by maintaining communication with partners, steadfastness in religion, education, and instilling mutual trust attitudes.

Then research conducted by Triska on how to achieve *sakinah* families facing the society era, studying Surah Ar-Rum:21, namely families become more harmonious if several methods are applied, including managing all external control, acting wisely and being wise in decision making, maintaining communication intensity, knowing each family member, understanding the behavior of each family member, caring for the family, and passing on skills to care for harmonious families to children and future generations, and fulfilling sexual life with partners. These steps can be applied by families in facing the society 5.0 era (Candra Sari, 2023).

Social dynamics due to changing times become challenges for household life. Sarkowi revealed that the phenomenon of household harmonization disorientation is one of the problems for Muslim families in the digital era (Chumayro et al., 2024). Therefore, researchers will next examine different matters in this digital era where family education management is very important, from parents to their children, so that family integrity is not affected by digital content that can damage sharia values that should exist in families to avoid harm and achieve *sakinah* families. Parents as the first and main environment for children hold the most important role in educating children (Wardana & Setiawan, 2024).

Parents cannot close their eyes and avoid the digital era, because currently digitalization has penetrated all fields, so parents must provide guidance and direction to children in using digital media wisely. Therefore, parents need to understand the main values of the digital world that can influence human life today. At least there are three important values that influence: creativity, collaboration, and critical thinking (M. Yemmardotillah, 2021). Realizing family welfare also means creating benefits in family life. For this reason, every family member needs to carry out their respective rights and obligations properly and correctly. Cooperative relationships in families are carried out based on reciprocal processes between all parties, both husbands and wives (M Fakhruddin al-Razi & Nur Kamilia, 2023).

RESEARCH METHOD

The research method used is normative legal research. Normative legal research (Arief & Assya'bani, 2023) according to Peter Mahmud Marzuki is a process to find legal rules, legal principles, and legal doctrines to answer legal problems faced. Normative legal research is conducted to produce arguments, theories, or new concepts as prescriptions in solving problems faced. Furthermore, Soerjono Soekanto and Sri Mamudji explain that normative legal research is "legal research conducted by examining library materials (secondary data). It is called normative legal research or library legal research (besides sociological or empirical legal research that mainly examines primary data)" (Muhaimin, 2019).

Normative legal research places the norm system as the object of study. The norm system referred to as the object of study is all elements of legal norms containing values about how humans should behave. While the research approach is a conceptual approach. In this conceptual approach, Marzuki explains that "conceptual approach is carried out when researchers do not depart from existing legal rules (Nur, 2021). This is done because indeed there are not yet or no legal rules for the problems faced. In this research, the author examines how sakinah family education management in the digital era, viewed from several legal theories to answer what efforts must be made to achieve sakinah families in the digital era.

Legal materials used in legal research can be classified into primary, secondary, and tertiary legal materials (Fajariah, 2025). Primary materials are the main legal materials in this research related to sakinah family education management in the digital era. Secondary materials are legal materials as supporting research, namely fiqh books, journals about wadi'ah, legislation, and internet sites. While tertiary materials are language dictionaries and translated Qur'an. Data collection techniques are carried out through literature study, which includes searching and studying legal materials from various sources. Analysis of legal materials is carried out through literature study with the aim of composing legal arguments based on theories used, to provide normative assessments regarding the appropriateness of legal practices. This research analyzes legal materials using qualitative methods.

The analysis process is carried out by examining relevant legal materials to support and formulate conclusions based on researcher reviews, supported by theories related to the research. The nature of analysis in this normative legal research is prescriptive, aiming to provide arguments or basis of thought for findings in research (Muhaimin, 2020). Legal arguments not only function to explain and interpret legal norms but also become important tools in the juridical analysis process.

RESEARCH FINDINGS

The Concept of Sakinah Family in Islam

Sakinah family in Middle Eastern literature is called "usrah saidah" meaning happy family (Mubarok, 2014). While in Indonesian literature, sakinah means peaceful, a safe and peaceful place (Kusmidi, 2018). Linguistically, the word "sakinah" means calm, safe, full of love, and honorable. Happy families do not yet meet sakinah criteria (Jamil, 2022).

The concept of sakinah family embodies the Islamic perspective on the family as a fundamental building block of society, which provides important influence on the development and welfare of society. This strategy builds a strong foundation to achieve happy and successful families, highlighting virtues such as faith, balance, respect, collaboration, communication, and religious teaching as important components (Islam & Sugitanata, 2023). Based on the sakinah concept in the book *qurrotul 'uyun*, it is explained that sakinah, mawaddah, and rahmah families are families that can carry out their functions well, namely:

1. Religious function
2. Educational function
3. Protective function
4. Economic function

5. Reproductive function (Lisaniyah et al., 2021)

The role of a wife is very important because she has responsibility in technically managing daily household implementation. In classical fiqh conception, a righteous wife is a woman who is obedient to Allah and also obedient to her husband in carrying out the husband's rights. Household success cannot be separated from the presence of a righteous wife who will cooperate with her husband in realizing a strong and excellent family, both in religious matters, worldly matters, or creating a peaceful, prosperous, happy home atmosphere that provides good fortune in life (Jamil, 2022). The role of parents is not only the mother, but the father also greatly influences child education, and almost all the time children will always be with parents. As the Prophet SAW said, "a man is a leader in his family and he is responsible for his leadership. And a woman is also a leader in her house and she is responsible for her leadership." (HR. Al-Bukhari and Muslim) (Andriyani, 2018a).

However, what supports *sakinah* families more is the righteousness of family members individually also influences other members. A husband who is devout in worship will become a good example "*uswatun hasanah*" for his wife and children. In fact, he will become a family idol desired by everyone (Jamil, 2022). Child education in the family covers all aspects and involves all family members, starting from father, mother, and children. But more importantly, this education must be given by parents to their children (Andriyani, 2018b). Parents must play an active role in supporting digital education based on Islamic values at home (Suryaningtyas et al., 2024). In Islam, the family is the first *madrrasah* for children. Several theoretical principles:

- a. **Fitrah Theory:** children are born in a pure state, parents play a role in shaping character through education (HR. Bukhari-Muslim).
- b. **Exemplary Theory (Uswah Hasanah):** parents become the main example in behavior, worship, and morals.
- c. **Habituation Theory:** Islamic values are instilled through daily habits such as prayer, reading the Qur'an, and proper conduct.
- d. **Love Theory (Mawaddah wa Rahmah):** education in the family is based on love and compassion to create tranquility (*sakinah*).

Family resilience starts from happy families, namely families that are peaceful and full of love among family members, as Allah SWT says in QS Ar-Rum: 21; And among His signs is that He created for you mates from among yourselves, that you may dwell in tranquility with them, and He has put love and mercy between your (hearts): verily in that are Signs for those who reflect. Islam legislates marriage between a man and woman so they can build a happy household filled with love and mutual affection forever (M Fakhruddin al-Razi & Nur Kamilia, 2023).

Family Education Management in the Digital Era

According to G.R. Terry, management as a process is an activity or work framework that involves guidance or direction of a group of people toward organizational goals or real purposes. Management is a vessel of knowledge so that its truth can be proven in general. Management has several functions that we must know, among several management functions are planning, organizing, actuating, and controlling (Ulfa, 2022).

While management in this research focuses on family education management, which is the process of managing all educational activities that take place in the family with the aim of forming individuals who are faithful, noble in character, knowledgeable, and have life skills. Management elements (POAC: Planning, Organizing, Actuating, Controlling) also apply in families, namely:

1. **Planning:** designing vision, mission, and educational goals in the family.
2. **Organizing:** division of roles of father, mother, and children in supporting the educational process.
3. **Actuating:** carrying out educational activities, habituation, and daily examples.

4. Controlling: evaluating children's development in terms of morals, spirituality, and skills.

The synergy between education management and Islamic family law faces several challenges, such as differences in interpretation, resistance or lack of understanding, and resource limitations. Nevertheless, there are also various opportunities, including strengthening character and values, implementing comprehensive education, family empowerment, and harmonization with Islamic principles in the education system. Various innovations and models can be applied to optimize this synergy, for example through integrated curriculum development, training and improving educator competence, cooperation with Islamic family law experts, organizing education programs for parents, utilizing technology and digital media, and conducting research and development (Sholeh, 1970).

The digital era is characterized by the use of information technology in almost all aspects of life. In families, this era affects communication methods, children's learning styles, and parenting patterns. The main challenge is how parents can manage information flow, maintain moral control, and integrate technology in education. Family education management is the process of planning, organizing, implementing, and evaluating educational activities within the family that focuses on character formation, faith, and life skills. The digital era is characterized by the integration of information technology, internet, social media, and smart devices in daily life. Relevant theories:

- a. Media Ecology Theory (Marshall McLuhan); media is not just an information channel but shapes ways of thinking and interacting. In families, digital technology changes communication patterns, learning methods, and even inter-member relations.
- b. Educational Technology Theory; technology functions as an educational aid, enriching learning resources, and expanding access to knowledge.
- c. Digital Disruption Theory; if not managed, information flow can cause value disruption, such as individualism, gadget dependence, and decreased face-to-face interaction.

The family is the main foundation in creating a harmonious and sustainable society. The presence of strong families becomes an important element in realizing social welfare. Therefore, it is important to recognize the need for preparatory steps in building a solid family (Nim, 2025). The family environment has a great influence on children's psychosocial development. A democratic family environment will improve children's psychosocial development toward a more creative direction, because children have freedom to explore themselves without overly restrictive rules that limit children in activities they desire (Asbari & Isnawati, 2024). Combining the concept of family education management with digital era reality applies the following theories:

- 1) Value and Technology Integration Theory. Digital technology is utilized to strengthen religious education and character. Examples: digital Qur'an applications, online studies, Islamic parenting online classes.
- 2) Digital Parenting Theory. Parents not only supervise but accompany children in using technology. The principle is filtration, literacy, and control that is educational, not repressive.
- 3) Virtual Family Communication Theory. Social media and messaging applications can become means to strengthen family bonds, build intensive communication among family members, even when far apart.
- 4) Digital Family Resilience Theory. Families capable of managing technology use in a balanced way (worship, learning, recreation, communication) will be more resistant to negative digitalization influences.

Family development is essentially the main foundation in creating a prosperous, harmonious, and civilized society. The family is often called the smallest social unit that has a strategic role in producing quality successor generations. If family institutions are fragile, then social resilience of society will also be threatened. In the Indonesian context, family resilience becomes an important issue considering increasingly complex social, cultural, and economic dynamics. One indicator of weakening family resilience can be seen from increasing divorce rates every year. Divorce is not just a legal issue but also

reflects multidimensional problems involving psychological, emotional, spiritual aspects, as well as couple understanding of husband-wife rights and obligations in the household (Dan & Bimbingan, 2025).

DISCUSSION

Sakinah Family Education Management in the Digital Era

In the continuity of sakinah and harmonious household life, there needs to be management to build and maintain family integrity so that it remains sakinah and harmonious. Management itself is a science to achieve desired goals. With good management, it will make it easier for husband and wife couples to carry out Allah SWT's mandate in realizing sakinah families. Sakinah family management is the science and art of arranging, managing, and utilizing life elements according to Allah's commands and prohibitions, so that faithful, intelligent, and God-fearing individuals are realized (Lisaniyah et al., 2021). Openness between husband and wife is very important because poor communication can cause misunderstandings. Couples also cannot find solutions together when there are problems, while household harmony is a shared responsibility (Sidiq, 2024).

Becoming a sakinah family is every couple's (family's) dream. Regarding sakinah families, there are various opinions about the characteristics of sakinah families:

1. Cooperating to educate children;
2. Carrying out worship in household life according to worship mission;
3. Dividing respective roles according to their nature and fairly;
4. Both giving the best to each other as partners;
5. Both strengthening and maintaining good matters;
6. Loving each other and fostering affection;
7. Obedient and compliant with religious teachings;
8. Having a strong foundation of faith (Siti Chadijah, 2018).
9. Having good contributions to the nation, state, and society;
10. Making deliberation a habit as an effort to solve problems;
11. Maintaining good communication (Kurniawan et al., 2021).

In the increasingly advanced digital era 4.0, complex challenges and changes in people's ways of life require mature preparation, both in Islamic guidance and logically. Instructors (Jannah, 2023). The following is outlined in table form about efforts made in realizing sakinah families in the modern era through education management implemented for household integrity:

TABLE

Sakinah Family Education Management in the Digital Era		
NO	Sakinah Family Education Management in Digital Era	Implementation
1	Strengthening Ethics-Based Digital Communication	Parents need to optimize digital media to communicate with children, such as through family groups or messaging applications. However, digital communication must still be based on principles of qaulan sadidan (true speech), qaulan ma'rufan (good speech), and qaulan kariman (noble speech).
2	Technology Supervision and Guidance	Sakinah family education demands control in the use of gadgets and internet. Parents play roles as supervisors and companions, not just prohibiting, but also providing examples of healthy technology use.
3	Integration of Islamic Values in Digital Content	Parents can utilize Islamic applications, online studies, and digital literature to strengthen children's religious education. This becomes an

	effort to integrate Islamic values in daily digital life.
4 Technology Utilization for Family Resilience	Digital technology can become a means to strengthen family bonds through joint activities such as watching Islamic educational films, participating in online studies, and conducting digital learning projects based on Islamic values.

Based on the brief description in the table above, it must first be understood that before reaching *sakinah* families, families often encounter obstacles, disturbances, and threats that can shake family existence. Various forms of obstacles, disturbances, and threats can arise from within oneself or from outside. All of this, if not immediately addressed, will become serious obstacles in improving family quality, thus hindering the achievement of *sakinah* families (Muhaimin & Ishaq, 2023).

The family is a small unit consisting of husband, wife, and children. All elements joined in one container that has the same goal, namely creating a harmonious family or *sakinah* family. A *sakinah* family is a complete, peaceful, prosperous, calm family that is certainly something desired by everyone getting married. A well-educated family will certainly produce good offspring in the future. In Islam, the concept of *sakinah* family has been explained in the Qur'an in Surah Ar-Rum verse 21 (Sugitanata, 2020).

Management is a science to achieve desired goals. With good management, it will facilitate parents' function to carry out Allah SWT's mandate in realizing *sakinah* families. *Sakinah* family management is the science and art of arranging, managing, and utilizing life elements according to Allah SWT's commands and prohibitions, so that faithful, intelligent, and God-fearing individuals are realized. From this understanding, we can conclude that in household life, science and art are also needed in managing and utilizing Allah SWT's mandate. Just like in a company, if the management is bad, the company will fail and be destroyed, so too with household management (Sugitanata, 2020).

Creating *sakinah* families is everyone's aspiration. Good family management is needed for *sakinah* families to be realized, which is a very ideal family situation formed according to the Qur'an and As-Sunnah in achieving worldly and afterlife happiness. Material possessions are not determinants of family happiness. Creating *sakinah* families is difficult, and many people face obstacles. A family is considered *sakinah* if it is in a peaceful environment, full of love, functional, and responsible. *Sakinah* families are peaceful lives based on love and affection between husband and wife and all family members. To achieve the goal of marriage, which is a *sakinah* family, a happy and eternal family, then the conditions and efforts that must be borne by prospective couples (Azhari et al., 2022).

According to the digital era perspective, not everything provides negative influence in community life, especially in a family, but if the family has good planning to be implemented in daily life, then negative influences from digital will not make a big impact on their family. Family education management is very important in today's era, as the author has described in this article about how education management efforts in families in the digital era, so that the expected *sakinah* family integrity can be achieved.

CONCLUSION

Sakinah family education management in the digital era is a form of Muslim family adaptation in facing technological developments. With various types of digital that certainly influence life or become a problem to achieve *sakinah* families, but conversely, if having appropriate education management in the family, then there will be no negative influences that have a big impact due to digital. Strategies that can be applied include: strengthening digital communication based on Islamic ethics, supervision and guidance in technology use, integration of Islamic values in digital content, and utilization of technology

to strengthen family resilience. With appropriate management, digital technology can become a positive instrument for the formation of sakinah, mawaddah, and rahmah families

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