

Representasion Family Law

by Shofiyakoe1710@gmail.com 1

Submission date: 01-Feb-2023 02:38AM (UTC-0500)

Submission ID: 2003951110

File name: I_Space_A_Study_of_Discourse_Analysis_on_Instagram_Accounts.docx (6.1M)

Word count: 6348

Character count: 35238

Representation of Family Law in The Digital Space: A Study of Discourse Analysis on Instagram Accounts

65

Amri¹, Sidanatul Janah², Dwi Ratna Cinthya Dewi³

Institut Agama Islam Negeri Fattahul Muluk Papua¹, Institut Agama Islam Negeri Kediri²,

Institut Agama Islam Uluwiyah Mojokerto³

amrigede91@gmail.com¹, sidanatuljanah@iainkediri.ac.id², cinthya@lecturer.uluwiyah.ac.id³

Abstrack:

The emergence of interesting content through Instagram accounts managed by a person or a certain group representing a family law is important to discuss. One of the discourses that appears in these contents is related to the advice of husband and wife in building their household, then brings up tips for husband and wife to pay attention to each other. The content posted by the Instagram account is only so that the husband and wife can apply it to their household so as to create a harmonious home life. This paper aims to see the narratives that appear in the posts of intagram accounts through a discourse analysis approach. This research data is focused on 3 Instagram accounts with a selection of many followers on the Instagram account. The 3 Instagram accounts are *@suami.istri.bahagia*, *@nasibatsuamiistri*, *@suamiistriromantis*. The results showed that the content of the program gave rise to two studies that represented family law. First, it relates to the husband's obligation to the wife and the wife's obligation to the husband by posting content in the form of advice for the husband and wife. Second, post content about parents' obligations to children by posting narratives in the form of tips and procedures. Furthermore, the author found that the problem that occurs in these Instagram accounts is the existence of gender bias, this means that posts that represent family law are more content intended for the Wife and their content reflects the business of selling Products.

Keywords: *Representation, Family Law, Discourse, discourse, Instagram*

Introduction

With the emergence of social media in the current post-truth era, the media is used as a tool to be misused by certain parties to achieve their goals. However, not all media is used for negative purposes. The rise of social media nowadays is seen as an era of disruption and scientific transformation.¹ Among them is the science of marriage, which was initiated by accounts with an Islamic background through the Instagram platform and packaged through content in the form of writing, pictures, and videos in an interesting way in order to invite people to be able to practice it after seeing the content. The choice of Instagram as the focus of this study is because the majority of Indonesians use this platform for entertainment, business, and communication. Reporting from the dataIndonesia.id page, there were 97.38 million Instagram users in Indonesia as of October 2022, or around 30% of Indonesia's population.² With the large number of divorce cases in Indonesia due to family ties not knowing the full nature of households, the emergence of Instagram accounts about husband-and-wife relations has sprung up in order to broadcast Islamic teachings regarding the development of household relations.

¹ Yesi Puspita, "The Usage of New Media to Simplify Communication and Transaction of Gay Prostitute," *Jurnal Pekommas* 18, no. 3 (2015): 203–12, <https://dx.doi.org/10.30818/jpkm.2015.1180306>.

² Eva F. Nisa, "Creative and Lucrative Dawa: The Visual Culture of Instagram amongst Female Muslim Youth in Indonesia," *Asiascape: Digital Asia* 5, no. 1–2 (2018): 68–89, <https://doi.org/10.1163/22142312-12340085>.

The concept of a household in Islam is inseparable from *sakinah, mawadah, and warahmah* households. In the Family Law Regulations of Indonesia, this household is related to the Rights and Obligations of Husband and Wife and to the rights and obligations of husband and wife (parents) towards children.³ The rules of family law in Indonesia are contained in Law Number 1 of 1974 and the Compilation of Islamic Law, although it is not explicitly explained how activities are carried out so that the love of husband, wife, and children grows in household life.⁴ So with that, an Instagram platform tries to provide knowledge by displaying Syar'i content in the form of an invitation to husbands and wives who read it to apply it to their household lives. With the rise of Instagram accounts regarding husband-and-wife relationships in marriage, of course, the community massively follows these accounts to serve as learning tools for how to be a good husband and wife in their family. However, according to Yulmitra Handayani (2021), these accounts can become a problem if the discourse that is constructed in the content instead ignores moderate reasoning as well as the ideals of Islam, which are gracious and friendly.⁵ Therefore, the accounts submitted still cause problems for positive and negative views in society, especially among Instagram media activists.

Basically, this Instagram account wants to revitalize messages of Islamic da'wah in such attractive packaging that they will be accepted by Instagram activists who read them. For example, these accounts include "@Suamiistri.Sakinah," "@suami.istri.bahagia," and "@nasehatsuamiistri." This Instagram account can inspire young families in Indonesia. After observing the postings of those accounts, it is felt that all the contents contained in these posts are advice for households. because in essence, household life will experience problematic turmoil. The issue arises in a husband and wife situation when there is disagreement or problem, which can lead to disputes or disagreements between the two.⁶ Furthermore, the dynamics of the household will experience ups and downs, resulting in family disharmony because the husband or wife cannot carry out their respective roles in the household.⁷ Therefore, the content posts offered on Instagram by "@Suamiistri.Sakinah," "@suami.istri.bahagia," and "@nasehatsuamiistri" are advice for husbands and wives going through the ups and downs of a household.

Departing from these problems, the author's academic anxiety arose regarding posts on the Instagram account. In Yulmitra Handayani's research (2021), regarding content regarding marriage law on Instagram accounts, there is a gender bias, meaning that posts on Instagram content marginalize wives, and these contents position classical fiqh so that contemporary fiqh developments are ignored.⁸ However, there are also studies that predominantly support this content because the

³ Risqa Febry Ayu, "Reformation Of Islamic Family Law In Indonesia : The Resolution Process," *Alburriyah : Jurnal Hukum Islam* 06, no. 2 (2021): 193–206, <http://dx.doi.org/10.30983/alhurriyah.v6i2.4644>.

⁴ Sara Martucci, "He's Working from Home and I'm at Home Trying to Work: Experiences of Childcare and the Work-Family Balance Among Mothers During COVID-19," *Journal of Family Issues* 44, no. 2 (2021): 291–314, <https://doi.org/10.1177/0192513X211048476>.

⁵ Yulmitra Handayani, "ISLAMIC FAMILY LAW IN DIGITAL SPACE: Gender Bias in the Discourse of Family Law in Instagram," *Al-Ahwal* 14, no. 2 (2021): 112–132, <https://doi.org/10.14421/ahwal.2021.14201>.

⁶ Musaitir, "Problematika Kehidupan Rumah Tangga Pada Pasangan Suami Istri Perspektif Hukum Keluarga Islam," *Jurnal Hukum Keluarga* 12, no. 2 (2020): 153–176, <https://doi.org/10.20414/alihkam.v12i2.3091>.

⁷ Kementerian Agama Republik Indonesia, *Fondasi Keluarga Sakinah* (Jakarta: Subdit Bina Keluarga Sakinah Direktorat Bina KUA & Keluarga Sakinah Ditjen Bimas Islam Kemenag RI, 2017).

⁸ Handayani, "ISLAMIC FAMILY LAW IN DIGITAL SPACE: Gender Bias in the Discourse of Family Law in Instagram."

content is how to maintain a husband-and-wife relationship. For example, according to research by Abdul Manaf (2021), it describes the rights of women in the family in books and videos of Zakir Naik that are spread in online media integrated with the Instagram accounts "@suami.istri.romantis," "@suami.istri.bahagia," and "@nasehatsuamiistri," for example, the rights of a wife in the eyes of her husband or the husband's treatment of his wife in the family.⁹ Thus, it can be concluded that the actual existence of the Instagram account is still a problem from the perspective from which people see it.

If we look at the contents of the account post, it is a meaningful article or video of advice for husband and wife in the household. If you examine the post, it will lead to the theory of discourse presented by Theo Van Leeuwen, where discourse is the use of language by the authorities to describe the reality of a certain group so that it is led into its ideology.¹⁰ Discourses launched by Instagram accounts usually have interests so that their followers are included in the goals of the ruling group (the Instagram account), for example by following the group in certain studies or buying products provided by the Instagram account. Discourse theory in the research presentation used is the study of morphology, which is a discussion of the process of forming a word or sentence.¹¹ According to Alwi (2013), a word or sentence of discourse is related to the meaning of a word or sentence.¹² The discourse presented by Alwi was supported by D. Maingueneau, who said that discourse consists of one sentence, one word, or many sentences.¹³ Furthermore, Rulik Setiani (2022) also states that discourse can be a symbol, in written or spoken form, that contains meaning.¹⁴ Thus, the discourse theory is proposed, and it is, of course, very integrated with Instagram posts. Because these accounts display contextual languages that contain the practice of Syar'i household life.

If you look at the discussion regarding Islamic family law, a study of the rules for creating a harmonious family in a household, Musaitir (2020) says the problems of husband and wife are not harmonious in their household according to the perspective of Islamic family law because rights and obligations are not carried out, poor communication relations exist, there are differences of opinion, interference from other parties (parents or in-laws) interferes in household life, and mother and stepdaughter conflict.¹⁵ Furthermore, according to Amri's research (2022), problems between husband and wife in family law can arise as a result of the husband's laziness to work, providing less maintenance to the wife due to the husband's insufficient income from work, and a lack of cooperation between husband and wife in building the household.¹⁶ Thus, the suitability of discussing family law regarding husband and wife's efforts to build a household is always used as a discourse in their

⁹ Abdul Manaf, "Right of Women in the Family Law : A Zakir Naik Perspective," *Jurnal Hukum Islam* 20, no. 2 (2022): 207-228, <https://doi.org/10.28918/jhi.v20i1.5638>.

¹⁰ James Paul Gee, *An Introduction to Dis-Course Discourse Analysis, Theory and Method* (London And New York: Routledge, 2005).

¹¹ Masitoh, "Pendekatan Dalam Wacana Kritis", *Jurnal Elsa* 18, no. 1 (2020): h, 66-76 <https://doi.org/10.47637/elsa.v18i1.221>.

¹² Alwi and Hasan, *Tata Babasa Baku Babasa Indonesia* (Jakarta: Balai Pustaka, 2010), h.56.

¹³ Jean Dubois, *Dictionnaire de Linguistique* (Paris: Larousse, 1973), h.77.

¹⁴ Rulik Setiani and Dewi Sri Kuning, "THE USE OF CLITICS IN NOVEL 'MURDER ON THE ORIENT EXPRESS' BY AGATHA CHRISTEE," *Edukasi Lingua Sastra* 20, no. 1 (2022): h, 31-47, <https://doi.org/10.47637/elsa.v20i1.495>.

¹⁵ Musaitir, "Problematika Kehidupan Rumah Tangga Pada Pasangan Suami Istri Perspektif Hukum Keluarga Islam."

¹⁶ Amri Amri, "Disfungsi Nilai Maqhasid Syariah Terhadap Perceraian Karena Alasan Ekonomi Di Masa Pandemi Covid-19," *Jurnal Tasamuh* 14, no. 2 (2022): 308-328, <https://doi.org/10.47945/tasamuh.v14i2.686>.

Instagram account posts in order to create an ideology that can be followed and practiced or even create a discourse of business interests.

Regarding the narrative that is presented in the posting of Instagram accounts on the representation of husband and wife's advice in households, the research used in this paper is empirical research. But because this research involves extracting data obtained through content or platforms, it leads to netnographic studies or digital-based research.¹⁷ Then, because the data were obtained in the form of written content narratives, pamphlets, and videos posted on Instagram, this study borrowed Theo Van Leeuwen's theory of discourse analysis as an analytical tool to see the paradigm of husband and wife's advice in a Syar'i household produced by an Instagram account from a family law perspective. The thoughts on the discourse studies of the figures put forward in the research will look at how discourse theory is created as a tool for analyzing a problem contained in the post content of these Instagram accounts. Furthermore, this research will also look at how the meaning of family law is narrated in the posts of these Instagram accounts.

Instagram Accounts Containing Advice for Husbands and Wives in the Household: Mobilization of Islamic Messages and Consumer Capturing Strategies

Stephanie Lauren (2022) stated that Instagram social media has now become a trend for the community to seek information about the needs of the community. For example, if you are looking for Instagram accounts that offer goods and services, several Instagram accounts also offer knowledge,¹⁸ one of them is knowledge of home construction. When the age of marriage is relatively young, of course the husband and wife will seek an identity through knowledge of how to be a good husband and wife and how the husband and wife are responsible for their respective positions of rights and obligations. This concept is supported by research (2020) conducted by Musaitir, which states that the maturity (age) of a husband and wife cannot be related to their understanding of building a household; sometimes young married couples actually understand the concept of household life more according to religious advice.¹⁹ Therefore, every newly married couple certainly needs knowledge of how to be a good husband in the eyes of the wife or an obedient wife in the eyes of the husband, all of which aim to create an atmosphere of harmony in the household.

Of course, an Instagram platform is one of the options for young family couples looking for understanding information about husband and wife's advice on how to run their family in a syar'i way. As described in this article, it departs from the author's anxiety or observations of the many Instagram accounts that post content in the form of written narratives, pictures, or videos about advice from husband and wife in households. As a result, the author's selection is limited to Instagram accounts that offer these services. These accounts narrow down to three, namely "@suami.istri.Happy," "@nasehatsuamiistri," and "@suamiistriromantis." This Instagram account is interesting to use as study material because there are not only a lot of followers but also a lot of published posts. broadcasting religious identity while offering business products.

¹⁷ Serra Annisa, "Studi Netnografi Pada Aksi Beat Plastic Pollution Oleh United Nations Environment Di Media Sosial Instagram," *Jurnal Inovasi Pendidikan* 3, no. 6 (2019): 1109–1123, <http://dx.doi.org/10.24329/aspikom.v3i6.411>.

¹⁸ Stephanie Lauren, Hanny Saputri, and Shekinah Magda, "Analysis of the Use of Instagram as a Publication Media in Building a Brand Image of @ Kurve.Official," *Budapest International Research and Critics Institute-Journal (BIRCI-Journal)* 5, no. 1 (2022): 1687–1696, <https://doi.org/10.33258/birci.v5i1.3770>.

¹⁹ Musaitir, "Problematisasi Kehidupan Rumah Tangga Pada Pasangan Suami Istri Perspektif Hukum Keluarga Islam."

1. Instagram Account: @suami.istri.bahagia

This Instagram account attracts many people; this can be seen from the number of followers on the managed Instagram account, which has reached more than 1 million people. This account has hooked up with or collaborated with the @katalog_berkhabuku account, which has posted 26.6 thousand pieces of content on its account.²⁰ In all the posts published on the account, there are lots of pictures, videos, and written narratives about tips related to how a husband spoils his wife, and vice versa, how a wife spoils her husband. However, not only are there tips on how husband and wife pamper each other in household life, but if you look closely at this account, it contains a lot of posts related to advice so that household life runs smoothly. Not only as a broadcast account regarding advice for husband and wife, but the @suami.istri.bahagia account also includes business processes in its posts, for example, selling family-related books and selling products that young families are interested in. When viewed from the profile picture of this account, it depicts a husband-and-wife anime with the words "happy husband and wife," very much in accordance with the content selected for posting, namely related to husband and wife.

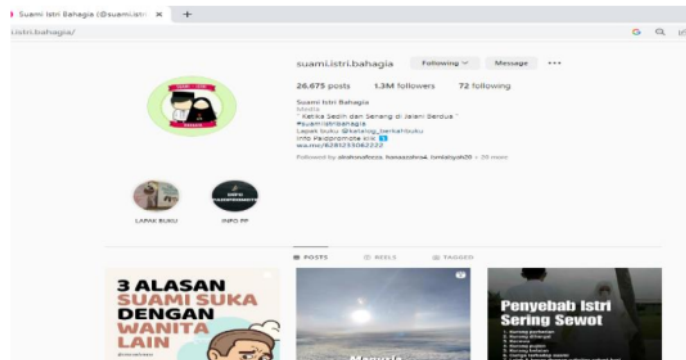


Image 1. Screenshot of the Instagram account @suami.istri.bahagia

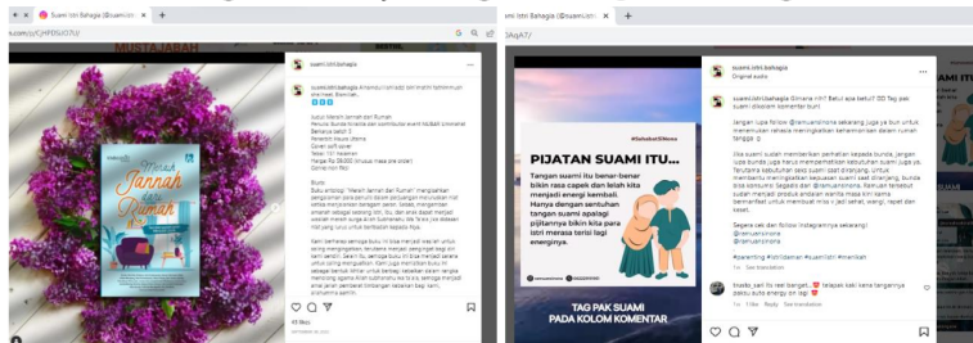


Image 2. Screenshot of Instagram account product promotion @suamiistri@suami.istri.bahagia

²⁰ Terakhir update di Laman Pada Tanggal 12 Januari 2023, Pukul 21.00 WTT

2. Instagram Account: @nasehatsuamiistri

This Instagram account bills itself as an educational consultant account, which provides consultations in the form of advice for husbands and wives running a household. This Instagram account, whose number of followers has reached 412 thousand, has posted more than 4.6 thousand posts, images, and videos.²¹ It's the same with the Instagram account @suami.istri.bahagia, which in its posts tries to offer tips in the form of husband and wife advice or pampering each other. With anime pictures and interesting captions, inviting followers, especially married couples who are just starting a household life, can be applied in their household. Furthermore, in a business context, this account also tries to offer their sales by hashtagging other accounts that sell products such as beauty products, herbal drink products, and special children's products. However, this account also has differences from the previous account, namely, not only does it provide advice for husband and wife, but it also provides messages of da'wah through postings regarding parental advice to their children. Thus, the first account and this account are both campaigning or broadcasting da'wah regarding advice in the content they post, but even though they have similarities, there are also differences between each of these Instagram accounts.

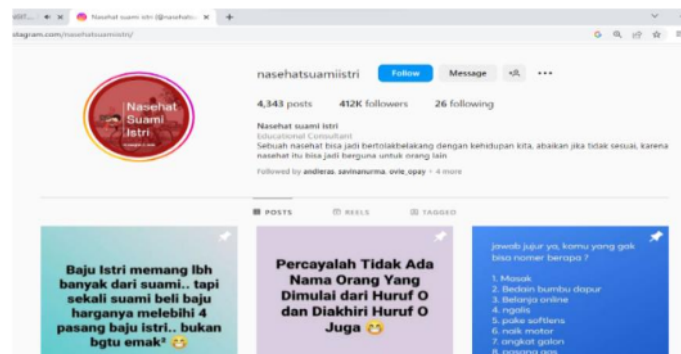


Image 3. Screenshot of the Instagram account @nasehatsuamiistri



Image 4. Screenshot of Instagram account product promotion @nasehatsuamiistri

²¹ Terakhir Update Pada Laman, Tanggal 12 Januari 2023, Pukul 21.00 WIT

3. Instagram Account: @suamiistriromantis

This account, which triggers young people who are newly married, uses their account name as a romantic husband and wife. The word "romantic" is one of the things that couples and lovers usually dream of, for example, as a romantic partner, romantic boyfriend, or romantic family.²² Therefore, with the name of the account designation @suamiistriromantis, this account has been followed by 158 thousand people and shared their posts through captions in the form of written narratives, pictures, and videos more than 4.2 thousand times.²³ This account has similarities with previous ones, namely how the position of the husband spoils his wife as well as how the wife pampers her husband when he is married. On the other hand, this account is accompanied by prayers while carrying out household activities. Furthermore, it is not much different from previous accounts in that this account is also a business tool for account managers, where they try to offer products so that followers or those who see this account are interested in buying them.

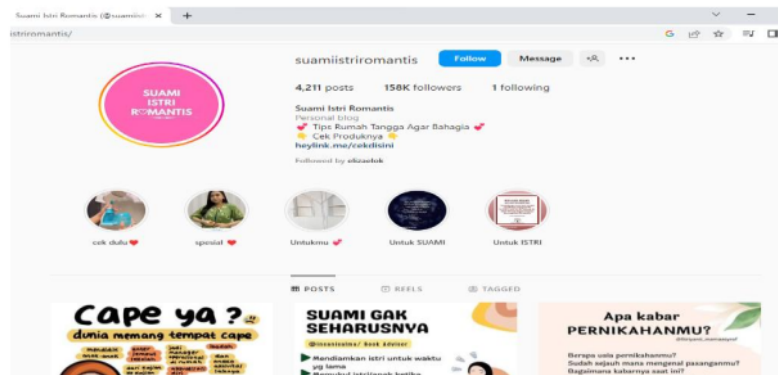


Image 5. Screensbot of the Instagram account @suamiistriromantis

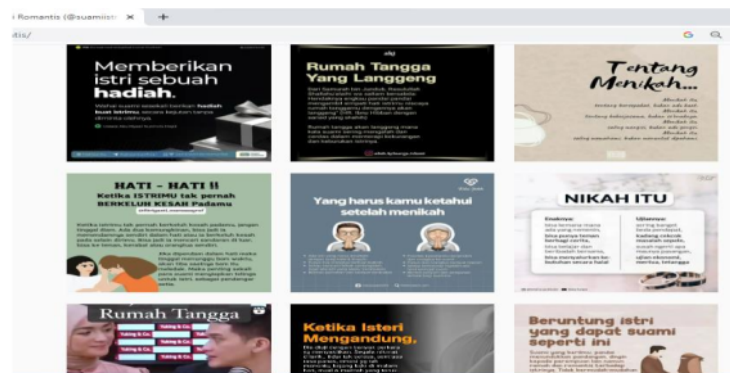


Image 6. Screensbot of the Instagram account @suamiistriromantis

²² Risky Ananda Ariyati and Fathul Lubabin Nuqul, "Gaya Cinta (Love Style) Mahasiswa," *Psikoislamika : Jurnal Psikologi Dan Psikologi Islam* 13, no. 2 (2016): 29–38, <https://doi.org/https://doi.org/10.18860/psi.v13i2.6439>.

²³ Terakhir Update Pada Laman Instagram, Tanggal 08 Januari 2023, Pukul 23.00 WIT

Narration of Husband-and-Wife Advice in the Household: Representation of Family Law on Instagram Accounts

Social media has now become a scientific transformation tool that obtains the latest information about science. One of the social media platforms that is popular with the public is Instagram. Yuni Fitriani found that social media platform Instagram has four benefits. First, as personal branding, it is not only a figure for everyone; namely, Instagram can be a tool for discussion, communication, and even as a medium for one's popularity. Second, it serves as a medium for various information events, events, and scientific data. Third, Instagram media provides online business users with a means of interaction with their consumers. Fourth, Instagram is a social media platform that is "viral," which is a medium for spreading information quickly.²⁴ In religious studies, social media like Instagram is very useful to be used as a da'wah process for preachers because it is packaged in an attractive, short, and fast way.²⁵ For example, there is a lot of content on Instagram related to religious studies, and many posts are related to worship, or *aqidah*, or someone's morals.²⁶ So it can be concluded that Instagram has a lot of uses, one of which is as a medium of Islamic da'wah in transforming knowledge in society so that it can be implemented in everyday life.

In the three Instagram accounts "@suami.istri.bahagia," "@nasehatsuamiistri," and "@suamiistriromantis," as a study of this article suggests, by looking at their posts, they will transform the discourse on family law regarding how husband and wife behave in maintaining household harmony. As Facoult explains in his discourse theory, "discourse" is defined as a collection of texts and words designed to persuade someone to think or act in a particular way.²⁷ So, that a discourse on Instagram is very influential in carrying out actions or applying it to one's life. Therefore, below, the author will classify content related to household advice posted by the three Instagram accounts. If classified, there are two components in the posts of the three Instagram accounts, namely content related to husband-and-wife advice in building a household as well as content related to husband and wife (parents') advice in raising children.

1. Content Related to Husband-and-Wife Advice in Building a Household

Regarding the husband and wife's advice in building a household, it cannot be separated from how they make their household run harmoniously. According to Amri's presentation, in his research, he stated that family disharmony occurs due to husbands who rarely get together and communicate with each other; furthermore, the husband also does not understand his wife's wishes.²⁸ Similarly, a wife has not been able to accept her husband's conditions, such as the condition of supporting a wife who is lacking and always hopes that her husband will provide financially for the family without helping her at work.²⁹ These conditions certainly have an impact on disputes between husband and

²⁴ Fitriani Yuni, "Analisis Pemanfaatan Berbagai Media Sosial Sebagai Sarana Penyebaran Informasi Bagi Masyarakat," *Paradigma - Jurnal Komputer Dan Informatika* 19, no. 2 (2017): 152, <https://doi.org/10.31294/p.v19i2.2120>.

²⁵ Danis Puntoadi, *Menciptakan Penjualan Melalui Social Media* (Jakarta: PT. Elex Media Komputindo, 2011), 11.

²⁶ Ulfa Fauzia Zahra et al., "Media Sosial Instagram Sebagai Media Dakwah," *Tabligh: Jurnal Komunikasi Dan Penyiaran Islam* 1, no.2 April (2016): 60–88, <https://doi.org/10.15575/tabligh.v1i2.26>.

²⁷ Eriyanto, *Analisis Wacana: Pengantar Analisis Teks Media* (Yogyakarta: LKIS, 2001), 64.

²⁸ Amri, "Effort To Maintain Family Harmony For The Husband Of A Long Distance Marriage Couple In Jayapura," *Familia: Jurnal Hukum Keluarga Islam* 3, no. 1 (2022): 1–21, <https://doi.org/10.24239/familia.v3i1.61>.

²⁹ Amri, "Disfungsi Nilai Maqhasid Syariah Terhadap Perceraian Karena Alasan Ekonomi Di Masa Pandemi Covid-19."

wife that lead to divorce. Therefore, the three Instagram accounts in this article offer tips for husbands and wives on how to act and understand each other in their household environment, including:

a. The wife's obligation to pamper her husband

The contents of the posts on this Instagram account seem to be trying to present a wife's guidance in acting to serve her husband in her household. According to the Instagram account's contents, there is more of a narration of a husband's advice in spoiling his wife than a wife indulging her husband. For example, on the Instagram account @suami.istri.happy, a picture is posted of how a wife can understand her husband. Then the argument presented in the picture is inscribed with the husband's nature as a leader, so he is able to express his ideas for finding solutions. Even though it is not explicitly directed at the wife's advice, if seen, it will be directed at how the wife should not often give advice to her husband unless the husband asks for advice from his wife. Next, in the content posted by the Instagram account @nasihatsuamiistri, post a video from Kyiai Anwar Zaid with the content title "Message for Wife" by hashtagging Instagram @dawahipunkyaii. According to the video, a wife should never show a sullen face in front of her husband, because the husband is a wife's heaven, and Allah's blessing on you is her husband's blessing.



Image 7. Screenshot of the Instagram account @suami.istri.bahagia



Image 8. Screenshot of the Instagram account @nasihatsuamiistri

The discourse built into the content posted on the Instagram account is intended to help the wives understand their behavior toward their husbands. This description is considered important at present, where the majority of wives still do not understand how to position themselves in front of

their husbands. In her research, Lim Fahimah described many arguments in the Koran and Hadith regarding the behavior of a wife in front of her husband. In her research, she stated that the wife's obligation is to beautify herself in front of her husband and fulfill the wife's call if the husband calls her.³⁰ The research description is strengthened in the regulatory framework in Indonesia through the KHI (Compilation of Islamic Law) in Article 83, which explains that the wife is obliged to be physically and mentally devoted to her husband, which is justified by Islamic law.³¹ So far, the majority of women in Indonesia implement dressing up as a representative in the social life of society, even though the virtue of dressing up is not only in mere social reality or when there is an opportunity, but also in front of the husband when he is at home. Therefore, with the narration of pictures and videos posted on the Instagram account, it provides a discourse so that the wife honors her husband.

b. The Husband's Obligation to Pamper His Wife

Not only is the wife's attitude toward pampering her husband important, but a husband also has an obligation to glorify and pamper his wife. As stated above, the contents of the posts on these three Instagram accounts are mostly found in narrative discourse related to husbands' advice to spoil their wives in their household. For example, in the form of text or pictures on the Instagram account @suami.istri.Happy, they post various pieces of advice aimed at husbands. The post describes several ways for a husband to glorify and pay attention to his wife. The post dictates that husbands can pay more attention to their wives by posting content entitled "Sunnahs of Husbands to Wives." As the post's sunnah-sunnah raises a few husband's activities in pampering his wife, such as accompanying his sick wife, calling his wife's affectionate words, helping with household chores, and then always inviting his wife into his activities at home to always be together.

Furthermore, on the Instagram account @nasihatsuamiistri, post interesting pictures so that readers can understand and conclude the contents of the written narrative in the picture. From the pictures posted by the Instagram account, the theme is "a sign that the wife's wallet needs to be filled in," if the narrative has the meaning that the husband always pays attention to his wife's finances. The @suami.istri.bahagia and @nasihatsuamiistri accounts not only post tips for husbands to pamper their wives, but the @suami.istri.romantis account also posts content with themes that irritate wives, such as husbands who constantly play gadgets, unfinished homework, a lack of praise from husbands, and other concerns. From all the contents of the three Instagram accounts, the discourse is aimed at husbands, who should be able to practice it in their household lives by always paying attention to and pampering their wives. As a result, the husband's attention and pampering of the wife has an effect on a harmonious household life.

³⁰ Lim Fahimah and Rara Aditya, "Hak Dan Kewajiban Istri Terhadap Suami Versi Kitab 'Uqud Al-Lujjain,'" *JURNAL ILMIAH MIZANI: Wacana Hukum, Ekonomi, Dan Keagamaan* 6, no. 2 (2019): 161–72, <http://rinny-agustina.blogspot.co.id/2011/02/pengertian->

³¹ Andi Intan Cahyani, "Peradilan Agama Sebagai Penegak Hukum Islam Di Indonesia," *Jurnal Al-Qadau: Peradilan Dan Hukum Keluarga Islam* 6, no. 1 (2019): 119, <https://doi.org/10.24252/al-qadau.v6i1.9483>.



Image 8: Instagram Account Content or Caption Screenshot @suami.istri.bahagia



Image 9 Instagram Account Content or Caption Screenshot @nasibatsuamiistri



Image 10. Instagram Account Content or Caption Screenshot @suamiistriromantis

On all three Instagram accounts, there is text and language discourse that invites husbands to pamper their wives. There are a lot of discourses built on Instagram, more content that tends to be the attitude of a husband toward his wife, as seen in the upload. There is still a lot of content that explains how husbands glorify their wives in their households. The author only conveys a few captions as a representation of all the captions posted by the three Instagram accounts. In essence, all the captions that are narrated are related to the discourse to which the wife requires attention. The discourse that is raised always benefits the wife, as if the manager of this Instagram account is a community of one gender. It is true that the husband is the leader in the family; all decisions are in his hands. A happy family can be created, but how can the husband take care of it? There are many studies indicating that the husband has the obligation to guide his wife. According to Syaiful Anwar, the emphasis should be on the wife, not the husband. This means that a good wife is in the hands of her

husband, because the husband has the duty of guiding her in religious matters. Therefore, the discourse given by the three accounts is related to how a wife needs to be cared for by her husband and how the husband guides her.

2. Content of Husband-and-Wife Advice (Parents) in Caring for Children

The discussion of family law explains not only the rights and obligations of husband and wife. However, family law discourse also regulates the rights and obligations of husband and wife (parents) towards their children. As explained in the regulations in Indonesia through Law Number 1 of 1974 concerning marriage and Law Number 35 of 2014 concerning child protection. According to Law Number 1 of 1974, both father and mother have the same obligation to educate and care for their children. Meanwhile, the child protection law states unequivocally that parents are still obligated to and responsible for their children, even if their whereabouts are unknown; the obligations and responsibilities are transferred to their families.³² It raises a discussion about parenting patterns or parents' obligations in educating their children, like the content posted by the Instagram account @suamiistriromantis. In its content, it shares a video on how to educate boys and girls because, as the caption says in the video, educating boys and girls is different. The video raises a discussion about how a mother can show her child love in various ways. Furthermore, this Instagram account also cites a Muslim hadith with the caption "The reward is educating girls."



Image 11. Screenshot of the Instagram account @suamiistriromantis



Image 12. Screenshot of the Instagram account @suamiistriromantis

³² Nasrah and Asni Zubair, "HAK DAN KEWAJIBAN ORANG TUA TERHADAP ANAK SETELAH PUTUSNYA PERKAWINAN," *Maddika: Journal of Islamic Family Law* 03, no. 01 (2022): 1–13, <http://ejournal.iainpalopo.ac.id/index.php/maddika/article/view/2500/1833>.

Discourse on family law is always presented on these Instagram accounts, namely those relating to husbands, wives, children, and families. Because the main scope of family law study cannot be separated from these four components, Of course, we know that all accounts in this article have more content or captions that benefit the wife. However, the author will attempt to explain their Instagram accounts in terms of parental obligations to their children. A study recommends that children's character can be created by habituation, example, advice, and motivation from their parents. Because if the child is left without parents to educate and accompany him, it can have an impact on the child's personality that can be detrimental to both the child and the parents.³³ According to CNBC Indonesia, parents need to pay special attention to their children because if this is ignored, there will be many pregnant teenagers out of wedlock.³⁴ They become a scourge for their family environment as a result of their parents' incorrect parenting patterns. As a result, Instagram accounts attempt to generate discourse through content related to patterns of well-educated children, so that parents can implement these patterns into their family environment.

Discourse Analysis of the Representation of Family Law on Instagram Accounts

Paying attention to the narrative discourses put forward by the Instagram accounts above, both textually and pragmatically, will lead to discourse analysis. According to discourse analysis studies, it is critical to pay attention to truth, which means that the language and writings that are narrated contain reality facts that follow predetermined rules.³⁵ For example, the content posted on the Instagram account is procedures or tips for husband and wife to ensure that their household life runs smoothly and that they feel affectionate toward one another. This is justified according to Islamic teachings, according to Q.S.Ar-Rum: 21 Allah commands husbands and wives to create a sense of affection so that life feels peaceful.³⁶ Furthermore, the Marriage Law No. 1 of 1974 describes that the purpose of marriage is to form a *sakinah, mawadah, and warahmah* family; it is useless if family life between husband and wife always causes quarrels and disputes due to a lack of attention and affection for each other.³⁷ Because affection is a truth that must be created, the contents and captions displayed by Instagram accounts are in the form of ways or tips to be practiced in household life in order to gain affection for them. By creating a sense of affection between husband, wife, and children, it will have an impact on the essence of the purpose of marriage, namely the household life of *sakinah mawadah and warahmah*.

But a discourse that appears does not only contain a mere truth; a discourse analysis needs to pay attention to the intended narrative. According to Theo Van Leeuwen's critical discourse analysis

³³ Dicky Setiardi, "Keluarga Sebagai Sumber Pendidikan Karakter Bagi Anak," *Tarbawi: Jurnal Pendidikan Islam* 14, no. 2 (2017), <https://doi.org/10.34001/tarbawi.v14i2.619>.

³⁴ Anisa Sopiya, "Banyak Remaja Hamil Di Luar Nikah, Begini Respon Kemenkes," CNBC INDONESIA, 2023, <https://www.cnbcindonesia.com/lifestyle/20230115141532-33-405512/banyak-remaja-hamil-di-luar-nikah-begini-respon-kemenkes>.

³⁵ Aris Badara, *Analisis Wacana Teori, Metode, Dan Penerapannya Pada Wacana Media* (Jakarta: Kencana Prenada Media Group, 2012).

³⁶ Subairi, "KEHARMONISAN RUMAH TANGGA PERSPEKTIF HUKUM ISLAM," *Mabahits: Jurnal Hukum Keluarga* 2, no. 2 (2021): 171–87, <https://doi.org/https://doi.org/10.36835/mabahits.v2i2.765>.

³⁷ Ahmad Muhtadi Anshor and Muhammad Ngizzul Muttaqin, "Pre-Marriage Course Based on Religious Moderation in Sadd Al-Zari'ah Perspective," *Samarah* 6, no. 1 (2022): 74–97, <https://doi.org/10.22373/sjhc.v6i1.9111>.

model, a discourse analysis will be able to detect a group that is marginalized. According to him, the narrative discourse displayed shows which parties (groups or individuals) and the main actors in the narrative.³⁸ According to Leeuwen, there are three elements studied in discourse analysis: passivation, nominalization, and substitution of clauses. Privacy is a process in which actors or parties are not involved, and nominalization removes the position of the subject and changes the meaning of the sentence received by the followers of a discourse.³⁹ Meanwhile, the replacement of clauses according to Aris Badara's book is to replace the actor by eliminating the main actor in the intended narrative discourse.⁴⁰ If you look at the elements offered by Theo Van Leeuwen in the narrative displayed by Instagram accounts, family advice is very relevant.

From elements of Theo Van Leeuwen's discourse analysis on family law representation on the Instagram accounts "@suami.istri.bahagia," "@nasehatsuamiistri," and "@suamiistriromantis," the study raises several problems. First, posts related to passivity or marginalizing one party can be found in the posts of these Instagram accounts. If we look at all the posts, they are more likely to benefit the wife, because the posts that are shared on that account contain more of the husband's advice on treating and spoiling his wife. Of the many posts on this account that represent the wife, it seems as if the main actors are the wives, and they seem to be eliminating and not considering that a husband also needs to be cared for and pampered. Second, regarding product endorsements and endorsements of other Instagram accounts in offering services or goods, as well as endorsing other accounts that lead to studies or other knowledge that represents something other than family law. This second issue is related to Theo Van Leeuwen in the sense that there is a meaning or replacement of sentences other than tips or advice for husbands and wives to be able to practice in their household life, but followers (especially husbands and wives) are also presented with buying products that Instagram offers.

Of course, the problems found in the representation of family law on Instagram accounts give rise to dominant narratives and business narratives. Of course, the study of family law related to the rights and obligations of husband and wife is not necessarily dominated by one party because Islam regulates all the rights and obligations of husband and wife and the rights and obligations of parents (husband and wife) to their children. Even the state regulates family law through the Marriage Law and the Compilation of Islamic Law.⁴¹ However, what needs to be underlined here is a sense of justice for fellow family members. For example, the right of the wife is to be supported by the husband, but the wife also has the obligation to serve the needs of the husband. In the same way, the discourse narrated by these Instagram accounts does not only bring up a narration of advice to husbands to restore their wives, but narrations must also appear regarding wives' advice to restore their husbands. So if we look at me, Instagram will be addressed to me as the account manager.

³⁸ Yunisa Oktavia and Frangky Silitonga, "Implementasi Analisis Wacana Kritis Perspektif Leeuwen Dalam Berita Politik Surat Kabar Padang Ekspres Terhadap Pembelajaran Bahasa Berbasis Teks," *Jurnal Belajar Babasa, UMM* 1, no. 2 (2016): 201–13, <https://doi.org/https://doi.org/10.32528/bb.v1i2.397>.

³⁹ Eriyanto, *Analisis Wacana: Pengantar Analisis Teks Media*.

⁴⁰ Badara, *Analisis Wacana Teori, Metode, Dan Penerapannya Pada Wacana Media*.

⁴¹ Anthin Lathifah, "State Marriage and Civil Marriage : The Role of State Policy on Interreligious Marriage in Central Java Abstract: Keywords: Abstrak : Kata Kunci.," *Al-Ihkam: Jurnal Hukum Dan Pranata Sosial* 15, no. 1 (2020): 1–30, <https://doi.org/https://doi.org/10.19105/al-lhkam.v15i1.2689>.

Conclusion

Of course, there are many representations of accounts in the digital space regarding family law, which can be found on the Instagram platform. An Instagram account related to family law can be found in three Instagram accounts, namely @suami.istri.sakinah, @nasihatsuamiistri, and @suamiistriromantis. These accounts have hundreds to one million followers and have posted over 10,000 pieces of content in the form of pictures, written narratives, and videos. In the posts uploaded to each Instagram account, there is a discourse related to family law that is structured into advice for husbands and wives in households. There are two discourses that appear in the Instagram content or caption. First, tell a story about how husbands can spoil their wives and how wives can spoil their husbands. Second, narrating a discourse related to tips on educating and caring for children. They represent family law regarding the obligations of husband and wife and the obligations of parents (husband and wife) in educating children in the two discourses carried by Instagram accounts. However, the representation of these Instagram accounts through analysis of Theo Van Leeuwen's discourse raises a problem; that is, the narrative in the content is that there are more posts that benefit the wife, which seem to marginalize the husband, and all the narrative content that appears is also directed at business.

32

References

- Alwi, and Hasan. *Tata Bahasa Baku Babasa Indonesia*. Jakarta: Balai Pustaka, 2010.
- Amri. "Effort To Maintain Family Harmony For The Husband Of A Long Distance Marriage Couple In Jayapura." *Familia: Jurnal Hukum Keluarga Islam* 3, no. 1 (2022): 1–21, <https://doi.org/10.24239/familia.v3i1.61>
- Amri, Amri. "Disfungsi Nilai Maqhasid Syariah Terhadap Perceraian Karena Alasan Ekonomi Di Masa Pandemi Covid-19." *Jurnal Tassamub* 14, no. 2 (2022): 308–28, <https://doi.org/10.47945/tasamuh.v14i2.686>.
- Annisa, Serra. "Studi Netnografi Pada Aksi Beat Plastic Pollution Oleh United Nations Environment Di Media Sosial Instagram." *Jurnal Inovasi Pendidikan* 3, no. 6 (2019): 1109–23, <http://dx.doi.org/10.24329/aspikom.v3i6.411>.
- Anshor, Ahmad Muhtadi, and Muhammad Ngizzul Muttaqin. "Pre-Marriage Course Based on Religious Moderation in Sadd Al- Zari'ah Perspective." *Samarah* 6, no. 1 (2022): 74–97, <https://doi.org/10.22373/sjkh.v6i1.9111>.
- Anwar, Syaiful. "Hak Dan Kewajiban Suami Istri Menurut Undang - Undang Nomor 1 Tahun 1974." *Jurnal Kajian Islam Alkamal* 1, no. 1 (2021): 14–15. [http://repository.radenintan.ac.id/id/eprint/16500%0Ahttp://repository.radenintan.ac.id/16500/2/SKRIPSI 1-2.pdf](http://repository.radenintan.ac.id/id/eprint/16500%0Ahttp://repository.radenintan.ac.id/16500/2/SKRIPSI%201-2.pdf).
- Ariyati, Risky Ananda, and Fathul Lubabin Nuqul. "Gaya Cinta (Love Style) Mahasiswa." *Psikoislamika: Jurnal Psikologi Dan Psikologi Islam* 13, no. 2 (2016): 29–38. <https://doi.org/https://doi.org/10.18860/psi.v13i2.6439>.
- Ayu, Risqa Febry. "Reformation Of Islamic Family Law In Indonesia : The Resolation Process." *Alhurriyah: Jurnal Hukum Islam* 06, no. 2 (2021): 193–206, <http://dx.doi.org/10.30983/alhurriyah.v6i2.4644>.
- Badara, Aris. *Analisis Wacana Teori, Metode, Dan Penerapannya Pada Wacana Media*. Jakarta: Kencana Prenada Media Group, 2012.
- Cahyani, Andi Intan. "Peradilan Agama Sebagai Penegak Hukum Islam Di Indonesia." *Jurnal Al-*

- Qadau: Peradilan Dan Hukum Keluarga Islam* 6, no. 1 (2019): 119. <https://doi.org/10.24252/al-qadau.v6i1.9483>.
- Dubois, Jean. *Dictionnaire de Linguistique*. Paris: Larousse, 1973.
- Eriyanto. *Analisis Wacana: Pengantar Analisis Teks Media*. Yogyakarta: LKiS, 2001.
- Fahimah, Iim, and Rara Aditya. "Hak Dan Kewajiban Istri Terhadap Suami Versi Kitab 'Uqud Al-Lujjain.'" *JURNAL ILMLAH MIZANI: Wacana Hukum, Ekonomi, Dan Keagamaan* 6, no. 2 (2019): 161–72. <http://rinny-agustina.blogspot.co.id/2011/02/pengertian->
- Gee, James Paul. *An Introduction to Dis-Course Discourse Analysis, Theory and Method*. London And New York: Routledge, 2005.
- Handayani, Yulmitra. "ISLAMIC FAMILY LAW IN DIGITAL SPACE: Gender Bias in the Discourse of Family Law in Instagram." *Al-Ahwal* 14, no. 2 (2021): 112–32. <https://doi.org/10.14421/ahwal.2021.14201>
- Indonesia, Kementerian Agama Republik. *Fondasi Keluarga Sakinah*. Jakarta: Subdit Bina Keluarga Sakinah Direktorat Bina KUA & Keluarga Sakinah Ditjen Bimas Islam Kemenag RI, 2017.
- Lathifah, Anthin. "State Marriage and Civil Marriage: The Role of State Policy on Interreligious Marriage in Central Java Abstract : Keywords : Abstrak : Kata Kunci :". *Al-Ihkam: Jurnal Hukum Dan Pranata Sosial* 15, no. 1 (2020): 1–30. <https://doi.org/https://doi.org/10.19105/al-lhkam.v15i1.2689>.
- Lauren, Stephanie, Hanny Saputri, and Shekinah Magda. "Analysis of the Use of Instagram as a Publication Media in Building a Brand Image of @ Kurve.Official." *Budapest International Research and Critics Institute-Journal (BIRCI-Journal)* 5, no. 1 (2022): 1687–96. <https://doi.org/10.33258/birci.v5i1.3770>.
- Manaf, Abdul. "Right of Women in the Family Law : A Zakir Naik Perspective." *Jurnal Hukum Islam* 20, no. 2 (1829): 207–28. <https://doi.org/10.28918/jhi.v20i1.5638>.
- Martucci, Sara. "He's Working from Home and I'm at Home Trying to Work: Experiences of Childcare and the Work–Family Balance Among Mothers During COVID-19." *Journal of Family Issues* 44, no. 2 (2021): 291–314. <https://doi.org/10.1177/0192513X211048476>.
- Masitoh. "Pendekatan Dalam Wacana Kritis." *Jurnal Elsa* 18, no. 1 (2020): 66–76. <https://www.ptonline.com/articles/how-to-get-better-mfi-results>.
- Musaitir. "Problematisasi Kehidupan Rumah Tangga Pada Pasangan Suami Istri Perspektif Hukum Keluarga Islam." *Jurnal Hukum Keluarga* 12, no. 2 (2020): 153–76. <https://doi.org/10.20414/alihkam.v12i2.3091>.
- Nasrah, and Asni Zubair. "HAK DAN KEWAJIBAN ORANG TUA TERHADAP ANAK SETELAH PUTUSNYA PERKAWINAN." *Maddika: Journal of Islamic Family Law* 03, no. 01 (2022): 1–13. <http://ejournal.iainpalopo.ac.id/index.php/maddika/article/view/2500/1833>.
- Nisa, Eva F. "Creative and Lucrative Dawa: The Visual Culture of Instagram amongst Female Muslim Youth in Indonesia." *Asiascape: Digital Asia* 5, no. 1–2 (2018): 68–89. <https://doi.org/10.1163/22142312-12340085>.
- Oktavia, Yunisa, and Frangky Silitonga. "Implementasi Analisis Wacana Kritis Perspektif Leeuwen Dalam Berita Politik Surat Kabar Padang Ekspres Terhadap Pembelajaran Bahasa Berbasis Teks." *Jurnal Belajar Bahasa, UMM* 1, no. 2 (2016): 201–13. <https://doi.org/https://doi.org/10.32528/bb.v1i2.397>.
- Puntoadi, Danis. *Menciptakan Penjualan Melalui Social Media*. Jakarta: PT. Elex Media Komputindo, 2011.
- Puspita, Yesi. "The Usage of New Media to Simplify Communication and Transaction of Gay Prostitute." *Jurnal Pekommas* 18, no. 3 (2015): 203–12. <https://dx.doi.org/10.30818/jpkm.2015.1180306>.
- Setiani, Rulik, and Dewi Sri Kuning. "THE USE OF CLITICS IN NOVEL 'MURDER ON THE

- ORIENT EXPRESS' BY AGATHA CHRISTEE." *Edukasi Lingua Sastra* 20, no. 1 (2022): 248–53, <https://doi.org/10.47637/elsa.v20i1.495>.
- 1 Setiardi, Dicky. "Keluarga Sebagai Sumber Pendidikan Karakter Bagi Anak." *Tarbawi: Jurnal Pendidikan Islam* 14, no. 2 (2017). <https://doi.org/10.34001/tarbawi.v14i2.619>.
- Sopiah, Anisa. "Banyak Remaja Hamil Di Luar Nikah, Begini Respon Kemenkes." CNBC INDONESIA, 2023. <https://www.cnbcindonesia.com/lifestyle/20230115141532-33-405512/banyak-remaja-hamil-di-luar-nikah-begini-respons-kemenkes>.
- Subairi. "KEHARMONISAN RUMAH TANGGA PERSPEKTIF HUKUM ISLAM." *Mabahits: Jurnal Hukum Keluarga* 2, no. 2 (2021): 171–87. <https://doi.org/https://doi.org/10.36835/mabahits.v2i2.765>.
- Yuni, Fitriani. "Analisis Pemanfaatan Berbagai Media Sosial Sebagai Sarana Penyebaran Informasi Bagi Masyarakat." *Paradigma - Jurnal Komputer Dan Informatika* 19, no. 2 (2017): 152. <http://ejournal.bsi.ac.id/ejurnal/index.php/paradigma/article/view/2120>.
- Zahra, Ulfa Fauzia, Ahmad Sarbini, and Asep Shodiqin. "Media Sosial Instagram Sebagai Media Dakwah." *Tabligh: Jurnal Komunikasi Dan Penyiaran Islam* 1, no. 2 (2016): 60–88. <https://doi.org/10.15575/tabligh.v1i2.26>.

Representasion Family Law

ORIGINALITY REPORT

24%

SIMILARITY INDEX

22%

INTERNET SOURCES

13%

PUBLICATIONS

11%

STUDENT PAPERS

PRIMARY SOURCES

1	repository.radenintan.ac.id Internet Source	1%
2	e-jurnal.iainsorong.ac.id Internet Source	1%
3	www.bircu-journal.com Internet Source	1%
4	Submitted to Australian National University Student Paper	1%
5	jurnal.umko.ac.id Internet Source	1%
6	e-journal.iainpekalongan.ac.id Internet Source	1%
7	yusuffebrian19.blogspot.com Internet Source	1%
8	eprints.walisongo.ac.id Internet Source	1%
9	journal.uny.ac.id Internet Source	1%

10	jurnal.lp2msasbabel.ac.id Internet Source	1 %
11	journal.literasisains.id Internet Source	1 %
12	jurnal.uii.ac.id Internet Source	1 %
13	digilib.uinkhas.ac.id Internet Source	1 %
14	repository.uin-suska.ac.id Internet Source	1 %
15	Submitted to Study Group Worldwide Student Paper	1 %
16	www.researchgate.net Internet Source	1 %
17	digilib.uin-suka.ac.id Internet Source	<1 %
18	repository.iainkudus.ac.id Internet Source	<1 %
19	repository.uinsaizu.ac.id Internet Source	<1 %
20	jurnal.staialhidayahbogor.ac.id Internet Source	<1 %
21	repo.uinsatu.ac.id Internet Source	<1 %

22	repositori.uin-alauddin.ac.id Internet Source	<1 %
23	Submitted to Southern New Hampshire University - Continuing Education Student Paper	<1 %
24	ejournal.iainbengkulu.ac.id Internet Source	<1 %
25	eprints.iain-surakarta.ac.id Internet Source	<1 %
26	eurocid.mne.gov.pt Internet Source	<1 %
27	journal.uinsgd.ac.id Internet Source	<1 %
28	Ruslan Daeng Matteru, Abdulahanaa Abdulahanaa. "Justice of a Husband who Performs Polygamy in Classic, Contemporary, and Indonesian Perspectives", Al-Bayyinah, 2022 Publication	<1 %
29	www.dreve.co.za Internet Source	<1 %
30	Dwi Tatak Subagiyo, Desi Nurkristia Tedjawati. "THE EXPLANATION OF THE CHILD AND WIFE'S INHERITANCE RIGHTS AS A RESULT OF SIRI LEGITIMATE MARRIAGE", Cepalo, 2022 Publication	<1 %

31	ejournal.bsi.ac.id Internet Source	<1 %
32	etd.iain-padangsidempuan.ac.id Internet Source	<1 %
33	etheses.uin-malang.ac.id Internet Source	<1 %
34	Ramadhita Ramadhita, Sudirman Sudirman, Syabbul Bachri. "Model of Zakat Utilization in the Covid-19 Pandemic Era: Perspective of Maqashid Sharia", <i>Al-Istinbath : Jurnal Hukum Islam</i> , 2022 Publication	<1 %
35	ejournal.iainpalopo.ac.id Internet Source	<1 %
36	ejournal.inaifas.ac.id Internet Source	<1 %
37	media.neliti.com Internet Source	<1 %
38	www.scilit.net Internet Source	<1 %
39	Submitted to Konsorsium Turnitin Relawan Jurnal Indonesia Student Paper	<1 %
40	eprints.mercubuana-yogya.ac.id Internet Source	<1 %

41	jurnalaspikom.org Internet Source	<1 %
42	Submitted to IAIN Pekalongan Student Paper	<1 %
43	repository.bakrie.ac.id Internet Source	<1 %
44	bc.pollub.pl Internet Source	<1 %
45	jurnal.stiq-amuntai.ac.id Internet Source	<1 %
46	ojs.iainbatusangkar.ac.id Internet Source	<1 %
47	Fatma Nuril Izza. "Pancasila Values in Javanese Kenduren Tradition as the Implementation of Religious Moderation in Tulungagung", Annual International Conference on Islamic Education for Students, 2022 Publication	<1 %
48	Submitted to Sekolah Ciiputra High School Student Paper	<1 %
49	www.scribd.com Internet Source	<1 %
50	Janine Bernhardt, Claudia Recksiedler, Anja Linberg. "Work from home and parenting:	<1 %

Examining the role of work - family conflict and gender during the COVID - 19 pandemic", Journal of Social Issues, 2022

Publication

51

core.ac.uk

Internet Source

<1 %

52

www.coursehero.com

Internet Source

<1 %

53

Lisma Lisma, Roykhatun Nikmah. "Child Care and Protection in Perspective of Legislation, Human Rights and Islamic Law", Al-Bayyinah, 2021

Publication

<1 %

54

Submitted to State Islamic University of Alauddin Makassar

Student Paper

<1 %

55

www.hindawi.com

Internet Source

<1 %

56

Wahyuni Retnowulandari. "A Review of The "Head Of The Family" Concept From The Family Law, Gender Perspective", SHS Web of Conferences, 2018

Publication

<1 %

57

e-journal.hamzanwadi.ac.id

Internet Source

<1 %

58

ejournal.iainkendari.ac.id

Internet Source

<1 %

59

ojs.uho.ac.id

Internet Source

<1 %

60

Deddy Gunawan. "THE URGENCY OF THE PRENUPTIAL AGREEMENT FOR HUSBAND AND WIFE IN INDONESIAN MARRIAGE LAW", *Journal Philosophy of Law*, 2021

Publication

<1 %

61

Haerunnisa Yunus, Rusli Rusli, Abidin Abidin. "The Concept of A Marriage Agreement in the Compilation of Islamic Law", *INTERNATIONAL JOURNAL OF CONTEMPORARY ISLAMIC LAW AND SOCIETY*, 2020

Publication

<1 %

62

Prasasti Dyah Nugraheni. "THE IMPLEMENTATION OF MARRIAGE DIFFERENT RELIGION AND THEIR DUE TO THE LAW OF THE RELIGION OF MARRIAGE STATUS", *Law and Justice*, 2019

Publication

<1 %

63

www.grafiati.com

Internet Source

<1 %

64

Harry Pribadi Garfes. "Law Enforcement of Unregistered Marriage Practices in Indonesia Lawrence Meir Friedman's Legal Effective Perspective", *Jurnal Ilmiah Kebijakan Hukum*, 2022

Publication

<1 %

65 journal.iainlhokseumawe.ac.id

Internet Source

<1 %

66 journal.uin-alauddin.ac.id

Internet Source

<1 %

67 www.biarjournal.com

Internet Source

<1 %

Exclude quotes Off

Exclude matches Off

Exclude bibliography Off