

Research Article

Islam and Society 5.0 Era: Privacy between Husband and Wife in Review of Family Law Interpretation

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Abuzar Alghifari: <https://orcid.org/0009-0008-0742-3897>**Abstract.**

This paper examines the privacy between husband and wife in a marital relationship from the perspective of Islamic family law interpretation. This study aims to reveal the explanation of the Qur'an as the main source of Islamic law in privacy issues between husband and wife, especially in this social era 5.0. The method used in obtaining data is qualitative through literature studies, further analyzed by *the content analysis method*. The results of the study show that according to the perspective of the Qur'an, there is no longer any privacy between husband and wife. This is based on the interpretation of several verses, namely QS. al-Nisa' [4]: 21 and 34, QS. al-Rum [30]: 21, and QS. al-Baqarah [2]: 187. Everything shows that the husband and wife are two people who have no privacy with each other. Thus, in this social era 5.0 where home life cannot be separated from technology, such as gadgets, smartphones, mobile phones, laptops, and so on, in which some things are private, such as communication, social media, mobile banking, and so on, then for husband and wife, this is not included in the category of privacy between each other (Accessing it does not fall under the nusyuz category). Thus, it is not worthy and inappropriate to be kept secret from the couple. In fact, keeping it secret seems like there is a problem and is an aberration.

Keywords: husband and wife, privacy, Society 5.0 EraCorresponding Author: Abuzar Alghifari; email: abuzar@radenintan.ac.id

Published 11 January 2024

Publishing services provided by Knowledge E

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Selection and Peer-review under the responsibility of the RIICSHAW Conference Committee.

1. Introduction

The closeness and dependence of humans on technology has implications for changes in human life itself, including the domestic area of domestic life in a marital bond, namely the issue of privacy between husband and wife. Previously, privacy between husband and wife did not get much attention because it was still so simple. However, after the development of information-communication technology privacy becomes complex and increasingly finds its urgency, not least between fellow couples, husbands and wives.

The complexity of privacy between husband and wife occurs when each partner has information-communication tools such as laptops, *mobile phones*, and the internet as devices that contain a lot of privacy data of their owners. Personal data that becomes the

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privacy of the owner such as social media accounts, private messages, *mobile banking*, chat applications, *e-documents*, and so on. In this case, among married couples there are those who are free and open to each other without having anything kept secret from their partners and there are also those who consider it necessary to keep it secret from their partners in the name of privacy. These two forms of openness between pairs have their own dynamics.

Psychologist Rose Mini Agoes Salim, for example, believes that privacy must exist between husband and wife so that home life remains healthy. According to him, there are personal things of the couple that need to be respected even though a man and a woman are already tied in a marriage rope. The reason is, privacy in Rose Mini's view is an important thing that can keep husband and wife domestic relationships healthy. However, this is with a note that couples must still uphold openness with each other even though it is not deep at the level of details. This balance can reduce the likelihood of mutual suspicion.[1]

In contrast to that, for some people, the existence of privacy between husband and wife is seen as unnecessary, even on the contrary, it is understood as an indicator of unhealthy couple life in the household, especially in this digital era where there is widespread connectivity, technology integration, and easy access to information, which opens wide for deviations by couples. Based on data from Badan Kependudukan dan Keluarga Berencana Nasional (BKKBN), the divorce rate in 2021 reached 580 cases. The cause of divorce is dominated by online infidelity.[2] In line with that, the Bojonegoro Religious Court (PA) reported that in January-February 2022 there were 568 divorce cases, of which 48% were triggered by infidelity through *online media*. [3]

The illustration above shows that husband-wife privacy is an issue that needs to get a scientific response academically in order to have a firm footing. From the author's research, there has been no adequate discussion of this, especially in the perspective of Islamic law. Some research is quite relevant to this issue; Imam Teguh Islamy, et al., wrote "Pentingnya Memahami Penerapan Privasi di Era Teknologi Informasi". This paper only discusses privacy in general in the context of interaction with information technology, that the internet stores personal data as privacy, therefore care must be taken not to be misused by other parties.[4]

Sukandar, et al., wrote "Praktik Mbangun Nikah dengan Hitungan Abajadun di Pondok Pesantren Kedung Bengkah Sukomoro Nganjukper Spektif Hukum Islam". This paper discusses the practice of *mbangun nikah*, which is to renew marriage as an effort to maintain *mitsaqan ghalizan*. In this case, Syahrur's views regarding the meaning of

mitsaqan ghalizan are quoted, namely there are five points, one of which is that both parties promise to protect each other's privacy and not provide that privacy to others.[5]

Sekaring Ayumeida Kusnadi and Andy Usmina Wijaya, writing "Perlindungan Hukum Data Pribadi Sebagai Hak Privasi", talk about the nature of legal protection of personal data as a right to privacy is a constitutional right of citizens. Indonesia does not yet have laws and regulations that form the legal basis for the protection of personal data. Therefore, in the legal protection of personal data, Indonesia experiences a norm vacuum so that it cannot maximally protect citizens' personal data.[6]

M. Anwar Nawawi, writing "Hak Privasi Perempuan dalam Iddah: Studi Antara Normativitas Islam dan Hak Asasi Manusia", concludes that *iddah* contains injustice because it shackles women's privacy rights. In her view, during the *iddah period* women's privacy returns to normal (free), in the form of rights and obligations to study, social, economic, and political.[7]

Jasmine Alya Pramesthi, et al., write "Communication Privacy Management: Studi Literatur Pada Batasan Privasi Dalam Konteks Keluarga Indonesia". This paper supports privacy in the family, especially between husband and wife, namely privacy balanced with openness. In this case, each individual can set how thick or thin the privacy boundaries regarding personal things they have. Considering the fear of losing family affection and protecting the family from bad stigma, determine the thickness of the privacy boundary. In terms of privacy among family members, limiting personal information between spouses is done to avoid family conflicts. But married couples also need to find a balance between openness and privacy needs. In the face of conflict, husbands and wives choose to set strict privacy boundaries between each other by safeguarding their personal information.[8]

From the studies above, it is illustrated that there is still a lack of discussion related to the privacy of husband and wife, especially in an Islamic perspective. Therefore, this study will further explore how the insight of the Qur'an as the main source of Islamic law is related to privacy between husband and wife in a marital relationship

2. Methods

In this study, the author analyzes how Qur'anic insights are related to privacy between husband and wife in a marital bond. To know this will be revealed based on the relevant verses of the Qur'an. The methodical step that the author uses is a qualitative method by collecting data from library results (library research) in the form of data and information

from documents such as books, books, journal articles, and electronic documents that can support the research process.

The analysis technique in this study is content analysis, starting with presenting data from the library, then continued by inducing data about nusyuz and semantics, until finally finding a common thread that explains the final conclusion of the study.

3. Results and Discussion

3.1. The Meaning of Privacy

The concept of privacy was first developed by Warren and Brandeis who wrote an article in the Harvard Law School scientific journal entitled *The Right to Privacy* or the right not to be disturbed. In the journal, according to Warren and Brandeis, with the development and advancement of technology, there is a public awareness that an awareness has been born that there is a person's right to enjoy life.[9]

The reason the right to privacy should be protected is *that, first*, in cultivating relationships with others, one must cover up part of one's personal life so that one can maintain one's position at a certain level. *Second*, A person in his life needs time to be alone so that privacy is needed by someone, *Third*, privacy is a right that stands alone and does not depend on other rights but this right will be lost if the person publishes private things to the public. *Fourth*, privacy also includes a person's right to have domestic relations including how a person builds a marriage, builds his family and others cannot know the personal relationship so Warren later called it the right against the word. *Fifth*, another reason why privacy deserves legal protection is because the harm suffered is difficult to assess. The loss is felt to be far greater than the physical loss, because it has disturbed his personal life, so that if there is a loss suffered, the victim must get compensation.[10]

In this context, Alan Westin gives the notion of privacy as "*Privacy is the claim of individuals, groups, or institutions to determine for themselves when, how, and to what extent information about them is communicated to others.*"[11] Thus, for Westin, privacy is of three kinds, namely privacy is individual, privacy is group, and privacy is institutional.

3.2. Nusyuz in Different Angles

Nusyuz is a term related to domestic life in the marital relationship between husband and wife. Precisely related to the disharmony of the relationship between the two. *Nusyuz*

theory in this study has relevance as a benchmark or standard for assessing privacy issues between husband and wife. If the existence of privacy between husband and wife is stated to exist, then the violation of privacy that occurs between the two can be categorized as *nusyuz* itself. In this case, of course, after it is clearly known how the privacy boundary is between the two, namely husband and wife.

The word *nusyuz* is etymologically, as explained by Ibn Manzur in his work, *Lisan al-'Arab* comes from the word *nasyaza – yansyuzu* meaning 'a place protruding from the earth'.^[12] This prominent event, in the context of the marital relationship, can be understood as a condition that is not harmonious, not in line so that it looks conspicuous. This is in line with al-Thabari's interpretation of *nusyuz* as 'iniquity and defiance'.^[13]

In the terminological context, there is a diversity of meanings about *this nusyuz*. This diversity is related to differences in form or culprit. For example, Moh. Subhan, summarizing, that Hanafiyah interprets *nusyuz* with the illegal exit of the wife (not in accordance with religious provisions) from the husband's house. Malikiyah understands that *nusyuz* is the behavior of husband and wife who commit tyranny to each other. Shafi'iyah and Hanabilah also interpret it as a dispute that occurs between married couples.^[14]

Based on the above diversity, Nor Salim traced the insights of the Qur'an related to *nushuz*, and came to the conclusion that according to the Qur'an it is an act of neglect of conjugal obligations that causes tenuous relationships in domestic life.^[15] Thus, *there are two nusyuz*, namely first, *nusyuz* done by the wife to the husband, and second, *nusyuz* done by the husband to the wife.^[16]

Nusyuz can occur due to the act of neglect of obligations. In this case, the husband's rights are the wife's obligations and the wife's rights are the husband's obligations. In the context of Indonesia, the rights and obligations of husband and wife are regulated in Law No. 1 of 1974, It is stated that the rights and position of the wife are balanced with the rights and position of the husband both in domestic life and in society, so that everything in the family can be negotiated and decided jointly by the husband and wife. In detail, this is stated in several articles, namely; 1) Article 30; Husband and wife bear a noble obligation to uphold the household which is the basic fabric of society, 2) Article 31; (1) The rights and position of the wife shall be in balance with the rights and position of the husband in domestic life and association in society. (2) Each party has the right to bring legal action. (3) The husband is the head of the family and the wife of the housewife, 3) Article 32; (1) The husband and wife must have a permanent place of residence. (2) The house of residence referred to in paragraph (1) of this article shall

be determined by the husband and wife jointly., 4) Article 33; Husband and wife shall be obliged to love, respect, be faithful and give birth assistance to one another, Article 34; (1) The husband shall protect his wife and provide all the necessities of married life according to his ability. (2) The wife shall manage the affairs of the household as well as possible. (3) If the husband or wife neglects their respective obligations, they may file a levy with the Court.[17] Nusyuz means irtifa' (rise, highlight and exalt oneself), meaning iniquity that a wife does to her husband.

3.3. Family Law Interpretation

Islam is a religion that always actively responds to social developments and does not allow a single issue to be free or simply has no clear legal status. This continues to be done by trying to dialogue the static text of the Qur'an as the main source and inspiration of Islamic law,[18] with a dynamic context. Therefore, the perspective of the Qur'an has always been the main perspective in solving all forms of Islamic discourse, including related to the issue of privacy of husband and wife.

In this context, there are several relevant verses of the Qur'an to be used as a basis in responding to the issue of spousal privacy in married life.

3.3.1. QS. al-Nisa' [4]: 21

The privacy of husband and wife can be analyzed by content of QS. al-Nisa' [4]: 21, to which Allah SWT said: *وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَىٰ بَعْضُكُم إِلَىٰ بَعْضٍ وَأَخَذْنَ مِنْكُم مِّيثَاقًا عَلِيمًا* "And how are you going to take it back, when you've been hanging out with each other (as husband and wife). And they (your wives) have taken a strong covenant (marriage bond) from you."

This verse refers to marriage as *mī'āqan ghalī'an*, i.e. 'firm covenant'. This constancy can be understood from two things. *First*, it shows the strength and depth of the fusion between husband and wife, even that depth to the loss of the boundary of privacy between the two, as a couple so that it is difficult to escape. *Second*, constancy is a guarantee that the marital relationship must be strong and everything that is a potential threat must be overcome immediately.

Shahrur, as quoted by Sukandar, et al., said that *Mī'āqan ghalī'an* contains human and social aspects as a promise to Allah that must be fulfilled by husband and wife throughout life together. In this regard, there are five points highlighted by Syahrur; *First*, both parties promise to be honest with each other and not lie to each other.

Secondly, both parties promise not to commit heinous acts (treason). Third, both parties pledge to take care of each other's health and property and remain patient in various conditions. Fourth, both parties promised to take care of and raise the children. Fifth, both parties promise to protect each other's privacy and not give that privacy to anyone else.[19]

3.3.2. QS. al-Nisa' [4]: 34

The next verse, which can also be used as a basis in responding to the privacy issue of husband and wife is QS. al-Nisa' [4]: 34, Allah SWT said: *الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۚ فَالصَّالِحَاتُ حَفِظْنَ لِأَنْفُسِهِنَّ وَاللَّهُ وَالَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ ۚ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا* "Men (husbands) are protectors of women (wives), because Allah has favored some of them (men) over others (women), and because they (men) have provided for their property. So godly women are those who obey (to Allah) and take care of themselves when (their husbands) are not around, because Allah has taken care of (them). Those women whom you are worried about nushuz, you should give them advice, leave them in bed, and (if necessary) beat them. But if they obey you, then don't look for excuses to trouble them. Truly, God is highest, great."

For some, this verse is understood as the superiority of the husband over the wife. So, it can be used to justify the privacy of the husband over the wife. Therefore, it is interesting what Shahrur understands this verse.

3.3.3. QS. al-Rum [30]: 21

The privacy issue of husband and wife can also be examined from the perspective of QS. al-Rum [30]: 21, to which Allah SWT said: *وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا ۚ وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ* "And among the signs (of his greatness) is that he created pairs for you of your own kind, that you might be inclined and at ease to them, and he made among you affection and affection. Indeed, in such there really are signs (of the greatness of God) for the thinking people."

The word *azwaja* in the verse means 'pairing' in life. The views of scholars in understanding the word *azwaja* are very interesting to observe. Mutawally al-Sha'rawi, understood that "pair" does not mean two (itsnain), despite the fact that marriage does consist of husband and wife (male and female). But according to al-Sha'rawi *zawj* it is [مفرد معه مثله], i.e. one with whom there is another self.[20] One meaning with that, Tahir

ibn 'Assyria understood that *zauj* is , [الزوج هو الذي به يصير للواحد ثان] i.e. a person feels himself twofold. In this case, the husband and wife see each other as themselves.[21] This illustration can be understood the intensity of closeness or intimacy that occurs between husband and wife, that is, like oneself. Thus, it is difficult to understand that there is still privacy between husband and wife.

The word *azwaja* is closely related to *Sakinah*, as indicated by the cut [لتسكنوا إليها]. As Fakh al-Din al-Razy understood, *sakinah* is peace of mind without worry and anxiety.[22] Thus, marriage is a process in which a person wants to eliminate his loneliness without having to worry. This is because individual privacy is something that is not desirable to be known by anyone other than the partner. So, in this case there is no more privacy between the two.

Mutawalli al-Sha'rawi refers to *sakinah* as al-'illat al-ashliyyah (the main motive) of a marriage.[23] Marriage is the process of a person wanting to merge himself with another person who is decided as a couple. While privacy, on the contrary, has the spirit of 'distancing'.

3.3.4. QS. al-Baqarah [2]: 187

Among the Qur'anic verses that most emphatically talk about privacy between husband and wife are: QS. Al-Baqarah [2]: 187, in which case Allah SWT says: أَجَلٌ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَتْ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٍ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ ۗ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ ۗ فَالَّذِينَ بَشَرُوهُنَّ وَابْتَعُوا مَا كَتَبَ اللَّهُ لَكُمْ ۗ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ۗ ثُمَّ أَتَمُوا الصِّيَامَ إِلَى اللَّيْلِ ۗ وَلَا تُبَشِّرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسْجِدِ ۗ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا ۗ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ ۗ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ *"It is lawful for you on the night of the fasting moon to mix with your wives; They are clothes for you, and you are clothes for them. God knows that you cannot restrain your lust, so He forgives you and forgives you. So now mix with them and follow what God has ordained for you, and eat, drink, until light is brought to you a white thread of black thread, which is the dawn. Then complete the fast until night, but do not interfere with them, while you are giving i'tikaf in the mosque. That is God's prohibition, so do not approach it. Thus Allah explained His verses to men, so that they might be fearful."* QS. Al-Baqarah [2]: 187.

In the above verse, there is a fragment , [هُنَّ لِبَاسٍ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ] which means to state that "they are clothes for you, and you are clothes for them". Implicitly it can be understood that this verse tells about the closeness or intimacy of the relationship between couple, husband and wife. Thus, this verse came to be understood by commentators variously.

Ibn Kathir mentions that the word *libas* in the verse means 'mixing with each other, touching each other and one bed'. [24] Mutawalli al-Sha'rawi understood the word *libas* as '*amaliyat iltiham al-rajul wa al-mar'ah*, i.e. the process of flesh and blood (fuse) of husband and wife. [25] So strong is the fusion that occurs between husband and wife, it is difficult to understand if between the two there is still such a thing as privacy.

Al-Sha'rawi further commented, "clothing" is something that is placed on top of the body (aurat) to cover or protect. In this context, husband and wife, each become "clothes" for each other. Clothing is a shield that is directly connected to the internal dimension or can be affirmed as privacy itself while closing it from external parties. [26] As a shield, couples certainly know about the privacy they are guarding and hiding from other parties.

No different from al-Sha'rawi, before that Rashid Rida in *Tafsir al-Manar* mentioned, the word *libas* is a *mashdar* of *laabasa*, in the sense of [XXXXX] [XXXX] [XXXXXX] which is 'mixed with it and knowing its deepest dimension (privacy)'. In addition, this word is also a connotation of marital responsibility. Each partner is both a cover and a guardian for the other. [27] In this case, Rashid Rida explained the intimacy between husband and wife, namely knowing each other's privacy and at the same time keeping each other from being known by others.

Similarly, Shahrur mentioned that the word *libas* in Arabic means *al-ikhtilath wa al-tadakhkhul*, which is to mix and enter each other. This in Shahrur's view relates to the affectionate relationship between husband and wife or in his terms called *al-'alaqah al-'athifah* which is *mutakafi'ah* without distinction between men and women. [28]

Wahbah al-Zuhaili, said that the word *libas* in the verse is *isti'arah*. Because husband and wife, each covers each other in terms of closeness, hugs, and unity. Like clothing that covers the wearer. [29] A married couple is like clothing to each other, because he will cover his partner, as he dresses, and guard him from evil. This Qur'anic expression is a *kinayah* that shows the meaning of intimacy or how much they need each other. [30]

Al-Maraghi, *Libas* means *al-mulabasah wa al-mukhalathah*. [31] This verse tells of the *rukhsah* to courting the wife on the eve of Ramadan. This is because there has been an intimate relationship and association between the two so it is difficult to stay away or refrain from them. [32]

Izzah Darwazah, *libas* indicates *shiddat al-mukhalathah* between husband and wife, in which there is sincerity, tenderness, affection, and *tamazuj*, mixed together. So that both are like one figure, one spirit, and one heart. [33] See also rum 21, al-Araf 189.

Hussein Thabathaba'l, *Libas* is *isti'arah*. Usually interpreted with something that humans use to cover their bodies. Couples keep their partners from doing bad things

and so that they are not spread or revealed to the public. Remember, man closes his aurat from others with clothes, while the clothes themselves have no barrier from them. [فإن الإنسان يستر عورته عن غيره باللباس، وأما نفس اللباس فلا ستر عنه فكذا كل من الزوجين يتقى صاحبه عن الرفث إلى غيره، وأما الرفث إليه فلا لأنه لباسه المتصل بنفسه المباشر له]. [٣٤]

From all the above information, the verse fragment [هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ] interpreted as a picture of how intimacy occurs between husband and wife after the marriage contract occurs. The closeness is like clothing with the body of someone who is covered. Instantly connected, there is nothing in the way, and knowing the internal aspects that it is covering. In this regard it can be understood that the Qur'an does not recognize the existence of privacy between husband and wife.

4. Closing

From the above descriptions, finally, this paper concludes that the Qur'an as the main source of Islamic law sees the loss of privacy between two men and women after both are officially husband and wife. At least, this conclusion is drawn from the interpretation of several verses contained in the Qur'an, namely QS. al-Nisa' [4]: 21 and 34, QS. al-Rum [30]: 21, and QS. al-Baqarah [2]: 187. All these verses affirm the occurrence of such a great closeness or intimacy between husband and wife that the walls of privacy between the two collapse and disappear. Therefore, accessing spouses' privacy data, especially in this social era 5.0, where home life cannot be separated from technology, such as mobile phones in which there are things that are privacy, such as communication, social media, mobile banking, and so on, is not a nusyuz. On the contrary, hiding it from your partner is actually a form of deviation.

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