

Nusyuz as the Cause of Domestic Violence: A Comparative Study of Islamic Law and Criminal Law

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Citation: Rafianti, F., Pratama Sinaga, M. H. A., 2023. *Nusyuz as the Cause of Domestic Violence: A Comparative Study of Islamic Law and Criminal Law*. *Int' Journal of Law, Environment, and Natural Resources (INJURENS)*, 3 (1), 11-20.

Academic Editor: M. Febry Saputra
Received: 11 February 2023
Revised: 23 March 2023
Accepted: 10 April 2023
Published: 14 April 2023

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Abstract: *This article aims to explain the dynamics of Nusyuz as one of the reasons why domestic violence (KDRT) is allowed in the perspective of Islam, and further elaborates with a comparative study in the context of Criminal Law. This research uses a qualitative method with an approach to Islamic Law and Criminal Law in Indonesia. The data was obtained through in-depth exploration of regulations contained in the Qur'an, Hadith, laws, and other necessary legal sources through literature review and documentation. There are three main questions that this research seeks to answer: First, how is the legal regulation of Nusyuz in the context of Islamic Law; Second, how is the correlation between Nusyuz and domestic violence cases; Third, how is the settlement of Nusyuz cases related to domestic violence cases in the perspective of Criminal Law. This research shows that, first, the regulation of Nusyuz is very clearly stated through legal sources in the context of Islamic Law, but there are often misunderstandings in interpreting commandments, prohibitions, and choices of verses. Second, the correlation between Nusyuz and KDRT requires awareness of experiences of violence against women and close people in the household environment, although the phenomenon of violence against women is always identified with the nature of private space where the Nusyuz of husband and wife is a private space that, when known publicly, becomes a shame that must be hidden without considering the applicable legal provisions. Third, Nusyuz is often associated with cases of domestic violence if a wife who is nusyuz gives her husband various rights in treating her. Starting from the right to hit her, distance her, not provide her with good material and spiritual support, and finally the husband also has the right to divorce her. Of course, the wife remains the victim of exploitation, both physically, mentally, and sexually. This is exacerbated by the absence of clear rules in limiting the husband's rights, making it very possible for the husband to act arbitrarily in this matter. The solutions to prevent domestic violence include: First, understanding the obligations and responsibilities of both husband and wife in the household. Second, always being with the wife and inviting her to chat. Third, always saying good words and making her happy. Fourth, not hurting or hitting the wife in the face. The above things will not happen if the husband and wife understand their duties and responsibilities in the household and do not interpret verses as legal evidence for justifying domestic violence due to the inability to understand legal evidence that is sometimes only partially read.*

Keywords: *Nushuz; Domestic Violence; Islamic Law and Criminal Law.*

1. INTRODUCTION

Nusyuz is a topic of family law that was not fully discussed in the early days of Islam. The term nusyuz originates from the Quran and has been used in the Indonesian legal language. Understanding nusyuz is related to the culture of Arab society. In two hadiths from Aisha ra, the husband's nusyuz is discussed as the wife's fear of being neglected or divorced by her husband because she is no longer liked. There is no specific hadith about the wife's nusyuz, but scholars use hadiths related to the wife's disobedience to her husband's orders and refusal to engage in sexual relations as legal evidence of the wife's nusyuz towards her husband.

The classical legal concept of nusyuz can be applied to modern times by using modern approaches and theories, such as the "dual movement" approach that combines universal values and socio-cultural context in understanding contemporary issues. In Indonesia, the term nusyuz is often associated with the wrongdoing of wives, whereas in the Quran, nusyuz is directed towards husbands who do not fulfill their obligations towards their wives. A husband who commits nusyuz is therefore violating his obligations to Allah and his wife (Khairuddin & Salam, 2021).

In the perspective of Islamic law, domestic violence is not allowed and is considered a violation of religious teachings. Couples who commit violence against their partners can be subjected to legal sanctions in accordance with the provisions of Islamic law, such as paying a fine, performing expiation, or reconciling with the victim. However, in practice, there are still many cases of domestic violence that occur in Muslim communities, including in the context of nusyuz. Some people who do not fully understand Islamic teachings believe that nusyuz can be used as a justification for committing violence against a partner who is perceived as disobedient (Ayu & Pangestu, 2021).

On the other hand, in criminal law, acts of domestic violence fall under the category of assault and are regulated in Articles 351-358 of the Criminal Code. Perpetrators of violence can face imprisonment and/or fines, depending on the level of violence committed.

In a comparative study between Islamic law and criminal law regarding nusyuz and domestic violence, it can be seen that both have the same perspective on the prohibition of committing violence in the household. However, in practice, there are still many people who do not fully understand and apply these religious teachings or criminal laws, resulting in cases of domestic violence that harm the victims and damage household harmony. Therefore, efforts are needed to continually improve the understanding and awareness of the dangers and prohibition of committing violence in the household, both from the perspective of religion and criminal law (Pradana et al., 2022).

In many cases, Domestic Violence (DV), especially against women by their partners or close family members, is a problem that is not often brought to the surface. Although awareness of violence against women continues to grow, the phenomenon of DV against women is identified as a problem of private space. From this perspective, violence is seen as a personal responsibility and women are seen as responsible for either fixing the situation dictated by social norms or developing acceptable methods to cope with the

unseen suffering. The basic understanding of DV as a personal issue has limited the extent of legal solutions to actively address the problem (Anisa & Mustofa, 2021).

Most of the society has not yet accepted domestic violence as a form of crime. However, according to the Indonesian Law No. 23 of 2004, domestic violence is defined as any act towards someone, especially women, which results in physical, sexual, psychological suffering or neglect of household duties, including threats, coercion, or unlawful deprivation of freedom within the household. Based on Article 351 paragraph (1) of the Criminal Code which stipulates that a perpetrator of violence is subject to imprisonment for up to two years and eight months or a fine of up to three hundred rupiahs, and Article 351 paragraph (2) which stipulates that a perpetrator of severe violence is subject to imprisonment for up to five years, and in one case, in conjunction with Article 356 for aggravated assault against a spouse, the perpetrator can be punished based on Article 356 (aggravated assault) because the assault was committed against their spouse, husband, father, mother, or child. Despite this, many cases of domestic violence still occur due to lack of understanding and awareness in society, and it is necessary to continue to increase education and awareness regarding the danger and prohibition of domestic violence from both a legal and social perspective (Munthalib et al., 2021).

2. METHODS

This research is a literature review study using a qualitative method. The main focus of this research is Nusyuz and the act of domestic violence in the context of Islamic law and Criminal law. Domestic violence is one of the main subjects in this study. In this research, the researcher acts as both the instrument and data collector (Irwansyah, 2020, p. 34). The data source for this study was obtained through a literature review. The data in this study consists of primary and secondary data. Primary data includes literature such as books, journals, and research reports that discuss Nusyuz and KDRT from both Islamic and Criminal Law perspectives. Meanwhile, secondary data was obtained from related researches that touch on the theme of this research. Then, the data was analyzed using a method that was formulated through four stages: data collection, data reduction, data presentation, and conclusion drawing (Kau, 2013, pp. 64–65).

3. RESULTS AND DISCUSSION

3.1. The Legal Regulations Regarding Nusyuz

Nusyuz is one of the topics in family law that originates from the language of the Qur'an and its derivatives. Surah An-Nisa' verse 34 explains that the husband is the protector of the wife because Allah has made some of them excel others, and because the husband provides for the wife from his wealth. The righteous women are those who are obedient and guard themselves in the absence of their husbands because Allah guards them. However, if the wife is concerned that her husband will act with nusyuz or indifference, then they can seek a genuine reconciliation. If the wife is treated well and

the husband refrains from nusyuz and indifference, then Allah is watchful over what they both do. The history of the revelation of these verses can be found in the book of Asbabun Nuzul (RI, 2010, p. 196; Shaleh & Dahlan, 2003, pp. 137–138).

In one narration, Surah an-Nisa' verse 34 mentions that a woman complained to Prophet Muhammad (peace be upon him) that her husband slapped her, and at first, he said that the husband should be retaliated against (qishash) (Ahmad, 1979, pp. 430–431). However, later on, verse An-Nisa' 34 was revealed as a provision for educating a wife who misbehaves. After hearing the verse, the woman returned home and did not carry out qishash (Muhammad, n.d., p. 605).

The word "nusyuz" in Surah an-Nisa' verse 34 comes from the word "nasyaza" which means to rise or elevate, and can encompass harsh behavior and making things difficult for one's partner. According to some books, a wife's nusyuz can consist of disobedience towards her husband and refusing to have sexual intercourse, while a husband's nusyuz can consist of abandoning his wife and behaving harshly towards her. In Islamic terms, nusyuz refers to a wife's behavior of defiance or disobedience towards her husband in matters that Allah SWT has commanded. Therefore, a wife who behaves arrogantly or makes things difficult for her husband can be categorized as nusyuz (Kamal, 2010, p. 603).

Simply put, nusyuz in the Qur'an refers to the act of abandoning the obligations of a husband or wife, which has serious consequences on the continuation of the marriage. Nusyuz from the wife can take the form of rebellion or leaving the bed because of disobedience, going against her husband on matters she must obey, or leaving the house without her husband's permission. Meanwhile, nusyuz from the husband can take the form of being harsh towards his wife, refusing to have sexual intercourse with her, or not providing her with financial support. In various interpretations, nusyuz is also defined as a behavior that reflects the perpetrator's arrogance by committing offenses and acts of disobedience (Salam, 2015).

Sayyid Qutb stated that the meaning of nusyuz linguistically reflects the psychological state of the perpetrator. Someone who commits nusyuz is a person who emphasizes and elevates themselves by committing violations and disobedience. According to Ibn Kathir in his book of tafsir, nusyuz means to rise up or oppose, and a woman who is nusyuz is a woman who opposes her husband, disobeys his orders, turns away from him, and hates him.

According to the Shafi'i, Maliki, and Hanbali schools of thought, nusyuz is when a woman exits the obligation of obedience to her husband. Meanwhile, the Hanafi scholars believe that nusyuz is when a woman leaves the house without a valid reason. Imam Al-Qurtubi in his tafsir book mentions that nusyuz is the hatred of a husband and wife or one of them towards their partner. In other words, nusyuz is when a husband and wife (or wife) no longer fulfill their obligations (Maimunah, 2020).

According to Al-Thabari in his tafsir, nusyuz refers to a woman's attitude of rising against her husband, leaving the bed due to disobedience, going against her husband on things she should obey, and hating and turning away from him. M. Quraish Shihab defines nusyuz of the wife in Surat An-Nisa' verse 34 as the wife's rebellion against the rights that Allah SWT has given to her husband. Meanwhile, according to Muhammad Ali Ash-Shabuni, nusyuz means disobedience, which is leaving the obligations of the husband and wife. For example, the nusyuz committed by a wife could be leaving the house without her husband's permission.

The Compilation of Islamic Law (KHI) does not specifically regulate nusyuz, although the term is mentioned several times in three different chapters. There is no definition given regarding nusyuz, and it is not explained how to resolve issues related to nusyuz. Moreover, there is no regulation regarding the existence of nusyuz on the part of the husband. KHI only regulates nusyuz of the wife and the legal consequences of such behavior (Muthahir & Fuadi, 2020).

Some articles in KHI emphasize the rights and obligations of husbands and wives. For example, Article 80 stresses that husbands and wives must cooperate in important matters within the household. In addition, husbands are required to provide protection and livelihood for their wives, as well as provide religious education and opportunities for useful knowledge. A critical reading of articles containing nusyuz in KHI can help create a new paradigm in family law in Indonesia that pays more attention to the position and dignity of women.

Nusyuz is the behavior of a wife's disobedience to her husband's orders that can cause disharmony in the marital relationship. Some advice that can be given by husbands includes providing an understanding of the importance of obeying religious orders, threatening not to provide or reducing livelihood, and reminding that nusyuz behavior can lead to divorce that affects the happiness of children.

Some acts of nusyuz by the wife include refusing to move to the house provided by the husband, preventing the husband from entering the house, leaving the house without the husband's permission or without a muhrim, refusing to have sexual intercourse, betraying the husband, allowing someone disliked by the husband into the house, squandering the husband's wealth, spreading the husband's secrets, making false accusations against the husband, and so on (Tihami & Sahran, 2014, p. 185).

There are differences of opinion among scholars regarding actions that constitute nusyuz. The Hanafi school of thought considers actions such as leaving the house without a valid reason or permission from the husband, neglecting personal hygiene, refusing to satisfy the husband sexually, harming the husband's children, cursing the husband, tearing the husband's clothes, raising one's voice during disagreements with the husband, and insulting the husband as forms of nusyuz. The Maliki school of thought limits nusyuz to the wife's reluctance to engage in sexual intercourse, leaving the house without permission to places that should not be visited, and violating any of Allah's commands. The Shafi'i school of thought considers a wife to be nusyuz if she disobeys her husband without a valid reason, appears sulky after previously appearing happy, or treats her husband harshly. Meanwhile, according to the Hanbali school of thought, a wife who disobeys her husband is considered nusyuz (Ramadhan, 2021).

3.2. Nusyuz Correlation with Domestic Violence Cases

Nusyuz is a behavior that opposes and refuses the obligations as a husband and wife or behaves indifferent towards one another. Nusyuz violates the provisions in the Qur'an and Hadith related to the rights and obligations as a husband and wife. Disobedience or acts of non-compliance towards a partner can trigger domestic violence, especially if the husband uses the rights granted by nusyuz to exploit his wife physically, mentally, or sexually. Therefore, it is crucial for husbands and wives to understand their rights and obligations and maintain a good relationship and mutual respect.

The term nusyuz is used in the Qur'an to refer to the behavior of a husband who disobeys Allah by not fulfilling his duties towards his wife. In the described verses, if a

wife is concerned about her husband's nusyuz or indifferent behavior, both of them can seek peace in a good way, and this is better for them. If the wife behaves well and avoids nusyuz and indifference, Allah will know their deeds. Therefore, the wife should try to soften her husband's heart and make him pleased according to the ways allowed by sharia. If successful, the wife can make a reconciliation (sulh) so that the husband does not divorce her (Salam, 2015).

Nusyuz can be one of the contributing factors to the occurrence of Domestic Violence (DV) cases. Nusyuz is a behavior or attitude of a husband or wife that is contrary to the obligations of a spouse in marriage, such as disobedience, infidelity, or neglect of duties. This behavior or attitude can trigger conflicts in the household that, if not addressed properly, can lead to violent actions. However, not all DV cases are caused by nusyuz. There are other factors that can trigger DV, such as economic problems, disharmony in relationships, alcohol or drug abuse, or mental health issues.

In the context of Islamic law, nusyuz can also be a reason for the occurrence of DV. However, Islam strongly emphasizes the importance of resolving conflicts peacefully and not using violence. In cases of nusyuz, Islam provides several solutions for resolution, such as discussion and mediation between husband and wife, and it can also be through the legal process and the determination of a judge based on the agreement of both parties (Zein, 2017).

In criminal law, domestic violence is categorized as a criminal act of assault. The perpetrator of violence can be subject to criminal sanctions in accordance with Article 351 of the Indonesian Penal Code, which states that a person who commits assault resulting in serious injury may be punished with a maximum of five years imprisonment. In cases of domestic violence, the victim can also file a civil lawsuit to claim compensation for the losses suffered as a result of the violence committed by the husband or wife.

Nusyuz of the husband occurs when the husband acts arrogantly and underestimates his wife, which is marked by the husband turning away from his wife for various reasons. Nusyuz can take various forms, such as refusing to give the wife her rights regarding material and sexual relations, not providing alimony, not buying clothes, not providing a house, hitting, humiliating, and behaving roughly and leaving the wife. In Islamic law, if a wife refuses to serve her husband, this is also considered nusyuz and can lead to divorce or the husband neglecting the wife.

There are 12 reasons for the husband's nusyuz, including lack of religious education, unfair polygamy, involvement of a third party, excessive jealousy, laziness in carrying out family responsibilities, boredom in the relationship, no longer feeling interested in the wife, unstable emotions, resentment towards the wife's behavior, bad habits outside of the household, and domestic violence. Domestic violence (KDRT) against women by their partners or close family members can also be a cause of nusyuz (Safrudin, 2020).

According to Law No. 23 of 2004, violence against wives in domestic settings is categorized into four types: physical violence, psychological or emotional violence, sexual violence, and economic violence. Physical violence refers to acts that cause pain, injury, or harm, such as hitting, kicking, or pulling hair. Psychological or emotional violence refers to acts that cause fear, loss of confidence, or psychological suffering, such as isolation or coercion. Sexual violence includes forcing sexual intercourse or satisfying one's sexual needs without considering the partner's satisfaction. Economic violence occurs when someone neglects their family members and does not provide the necessary support or care (Huriyani, 2008).

3.2. Settlement of Domestic Violence Cases

Efforts to address domestic violence are done both preventively and repressively. Preventive measures are carried out by providing education to the public, family counseling at the Office of Religious Affairs (KUA), and ensuring equal education opportunities. Meanwhile, repressive measures are carried out by imposing criminal sanctions on perpetrators of violence, providing counseling to perpetrators, providing guidance and protection to victims, and offering psychological counseling to victims who have experienced trauma.

In addressing the issue of *nusyuz*, it should be approached proportionally by understanding the psychological conditions of each partner. Husbands and wives must correct themselves and be willing to admit their mistakes. This can rebuild understanding between them. However, if there is violence that results in severe injury, the perpetrator can be sentenced to a maximum of five years' imprisonment under Article 351 Paragraph (2), and the perpetrator of violence against his wife can be punished under Article 356 (aggravated assault) (Rabbani, 2021).

In the Indonesian Criminal Code, the act of violence is categorized into three types: minor violence, planned violence, and severe violence. Minor violence is punishable by a maximum prison sentence of three months or a fine of up to three hundred rupiahs, while planned violence is punishable by a maximum prison sentence of nine years. Severe violence, which is an intentional act to harm someone, is punishable by a maximum prison sentence of eight years. If the victim dies, the perpetrator can be sentenced to a maximum of ten years in prison. In addition, the Criminal Procedure Code provides protection for victims of crime and other affected parties in criminal cases. This is regulated in Chapter XIII of the Criminal Procedure Code on the consolidation of claims for damages, from Article 98 to Article 101 (Mestika, 2022).

The resolution of domestic violence cases (KDRT) can be done through several steps. Reporting the violence, the victim or witnesses can report the violence to the police or other authorized institutions. This will trigger the legal process of handling the case. Mediation is a peaceful process carried out between the victim and the perpetrator of violence in the presence of a mediator recognized by the law. Its goal is to find the best solution and resolve the conflict in a peaceful manner that does not disturb the family's peace. Temporary protection, the victim can request temporary protection to protect themselves from violence that may occur during the handling of the case. Legal action means that the perpetrator of violence can be prosecuted and subjected to criminal sanctions in accordance with the applicable laws and regulations. The legal process is carried out through the judicial process that applies in Indonesia. Rehabilitation of the perpetrator to improve behavior and avoid violence in the future. Trauma recovery, the victim can undergo trauma recovery by obtaining psychological support from professionals or a support group for victims (Niza & Sakban, 2019).

The factors causing domestic violence can be divided into internal and external factors. Internal factors originate from the perpetrator, such as their personality and individual tendencies towards violence. External factors include the surrounding environment, living conditions, social interactions, education and economic status, as well as patriarchal cultural norms that place husbands in a higher position than wives. Infidelity and differences in principles in addressing a problem can also trigger domestic violence. Cases of domestic violence must be taken seriously because they can damage

family relationships and affect the physical and mental well-being of those involved. Cooperation is needed from various parties to address domestic violence cases and prevent violence within the family (Usman et al., 2022).

4. CONCLUSIONS

This research concludes that firstly, regulations regarding Nusyuz in Islamic Law exist in legal sources, but there are errors in the interpretation of related verses. Secondly, there is a correlation between Nusyuz and domestic violence (KDRT) and there is a need for awareness of violence against women in the household environment. Thirdly, Nusyuz is often associated with domestic violence, and husbands have rights that can exploit their wives physically, mentally, and sexually. The solution is to understand the duties and responsibilities within the household and not interpret verses as a justification for domestic violence. One solution is to always communicate with one's wife, speak kindly, and not harm or hit one's wife in the face.

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