



IMPRESSION OF "*AFDAL*" HUSBAND WIFE RELATIONSHIP ON FRIDAY NIGHT (ISLAMIC LEGAL PERSPECTIVE)

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Abstract

*It is natural for humans to have a desire/interest in other types. So that the realization of this desire does not happen like animals in general, marriage is prescribed. Marriage literally means gathering. As for the term marriage is a contract that justifies the relationship between men and women. The purpose of marriage is to get offspring for the preservation of human life. In order to get offspring, there is reproduction or intercourse between men and women. There is an impression that sexual intercourse performed on Friday night is more important (*afdhal*) than other nights. In connection with this problem contained in the text of the Qur'an, this problem will be studied using thematic methods through inductive and deductive thinking. But basically sexual intercourse can be done at any time and in any way as long as it does not match animals in general or violates sharia rules.*

Keywords: Marriage, Intercourse, Friday Night.

INTRODUCTION

Fourteen centuries ago, Allah SWT, through His words, informed us that living things were created in pairs, including humans (Nursalikah, 2021). That is as His Word in the Qur'an surah Ya'si'n verse 36 means "Glory be to God who has created all pairs, both from what the earth grows and from themselves and from what they do not know."

The purpose of creating human beings in pairs is to provide a sense of serenity, peace and mutual love. This is also in accordance with the Word of Allah SWT in surah Ar-

Ru>m verse 21 which means "And among the signs of His power is that He created for you wives of your own kind, so that you tend to and feel at peace with him, and made him feel comfortable among you. love and affection. Indeed, in that there are signs for people who think."

Even though humans have been created in pairs, if they are not matched through marriage, then their relationship is not pleased by Allah SWT. Therefore Allah SWT prescribes marriage. In the letter An-Nur verse 32 Allah says what means "And marry those who are alone among you, and those who are worthy (married) of your male slaves and your female slaves. If they are poor Allah will enable them with His grace, and Allah is All-Wise (His gifts) and All-Knowing."

Among the goals of marriage is to get offspring so that the regeneration of human struggle as a caliph on earth will not be interrupted. This is where the importance of choosing a mate who is fertile, has many offspring (Andirja, 2022). This is as the words of the Prophet Muhammad saw, which means "Marry a woman who is compassionate and easy to have children, because I will be proud of you in front of other people." (Al Ansari, tt).

This is where reproduction takes place in order to give birth to offspring. The principles of managing the household in marriage and all its regulations are based on Islamic law including the regulation of jima or sexual relations in humans which must be in harmony with human instincts, which is certainly different from the ways of relations with other living things (Mafudin, 2022). Lately, every Thursday, some people joke with each other with the words "it's Thursday again, sunah Rasulullah" or with a slightly racist phrase "let's kill the Jews" and many other terms that have a similar meaning. All these terms are often interpreted as husband and wife relationship activities. The same jokes have become commonly heard along with the development of information technology which speeds up the circulation of messages. It's okay to joke about this in religion, but if you want to know the legal position correctly, you need to get an explanation from an Islamic jurist about the law of sexual intercourse between husband and wife on Friday nights which has the impression of "sunnah".

METHOD

Writing with the title as above is encouraged by the text of the verse of the Qur'an surah Al-Baqarah verse 223 which means: "Your wives are fields for you so come to your fields whenever and in the way you like". So that this paper is included in the study of interpretation which is also included in the Humanities research category. Interpretation research can be carried out either in the literature or in the field, or both simultaneously. This really depends on the relationship between the theme and the need for data. The author content himself with research in the library. Therefore the authors examine the data in the library such as books of interpretation, hadith, and fiqh both in Arabic and other languages.

This research is also qualitative in nature, because it is not the number of numbers that will be seen, but the history of words and their formation and the concept of husband and wife intimate relationships on Friday night. This research is also artistic, because the research process is more artistic (less patterned), and also interpretive because the research data is more concerned with the interpretation of data found in the library (Sugiyono, 2018). In accordance with the subject matter to be discussed, this paper begins

with a study of the views of the scholars on the issue of intimate relations between husband and wife on Friday nights.

This paper is also semi-explorative in nature, in which case the materials used already exist in the principles of the sciences of the Qur'an and Al-Hadith, as well as the vocabulary that has been collected in classic books, including the book *Al-Mu'jam Al-Mufahras Li Al-Faz Al-Qur'an*, books of fiqh, books, and other writings both journals or other discussing the intimate relationship between husband and wife on Friday night.

As stated in the title, the study of this paper focuses on the theme of intimate relations between husband and wife on Friday nights, so the main object of study is the verses of the Qur'an which relate to the term intimate relations between husband and wife by being self-sufficient in a number of verses. that the author considers very important. Some of the verses that contain connotations of husband and wife intimate relationships are studied carefully by first grouping them based on the type of word. In addition to the text of the verses of the Al-Qur'an as the object of study as mentioned above, there are also hadiths and the opinions of scholars related to the above theme. So that there are several sources, both primary and secondary.

The primary data source of this study is the verses of the Koran about husband and wife relations through the study of interpretations, especially the interpretation of Ibn Kasir. The author uses the interpretation, because the content is weighty and easy to understand. In addition, also because the book is available in various libraries, making it easier for writers to make it as a reference. In addition to the book of interpretations, there are also hadiths and opinions of other scholars relating to intimate relations between husband and wife on Friday nights.

In addition to primary data, other data sources that researchers use are secondary data, namely supporting data that functions to complement or support the completeness and depth of this research consisting of commentary books, hadiths, research notes, seminar papers, journal articles or writings others that are closely related to the research theme in question, such as the book *Syarah 'Uqud Al-Lujayn* by Muhammad Ibnu Umar Nawawi, *Fath Al-Izar Fi Kasyfi Al-Asrar Al-Auqat Al-Hars Wa Khaqat Al-Abkar* by Agus Abdullah Fawzi.

This research is also qualitative in nature or a literature study, so the technique used by the author in order to collect data is by using documentation techniques, namely materials or data in the form of books or references in the library, or in a person or media other relevant with the theme of the study above were collected, sorted to then be selected and documented as a data source, which was then constructed in the theme of husband and wife intimate relationships. Content analysis is another term for content analysis. That is, the data in the form of writings about intimate relations between husband and wife will be read and analyzed by comparison, to find out the advantages and disadvantages of each text, then constructed in a written structure to realize the intended purpose, namely the concept of intimate relations. husband and wife on Friday night. Writing commentary articles with word search work, the approach used is a semantic or linguistic approach. According to Trismani, the semantic approach was first carried out by Ibn Abbas and then continued by Sayyid Qutub before being discovered by the Japanese (Trismani, 2021).

The word semantics is taken from *semantikos* which means sign, or is a branch of linguistics which studies signs, namely the study of the purpose behind the pronunciation of which there is a meaning in which there is a purpose. The placement of the lafaz greatly

influences the meaning contained therein. For example, the word *gasla* comes from the word *gasala* which comes from the basic word *g s l* which means to bathe, the word *gassala* which means to bathe or cause someone to bathe. There are also those who interpret that *gassala* with *tasydid* above *sin* means intimate relationship or *jima'* (Shihab, 2019).

The *maudu'i* method is a thematic method. This method is used in interpreting the Qur'an not based on the order of verses or surahs, but based on the theme or problem being studied. Mufasir using this method will determine the problem first, then look for the answer in the Qur'an. Steps to interpret the Qur'an using this method are as follows first, determine the problem or theme to be studied. Second, determine the keywords and their equivalents in the Qur'an. Third, collecting verses that talk about certain topics in various surahs. Fourth, arrange the verses according to the chronology of their descent (if possible). Fifth, explaining the verse based on other verses or the hadith of the Prophet. Sixth, draw conclusions about the answers to the problems contained in the topics discussed. In addition, the name of a particular sura can also be a theme, such as Al-Baqarah. In this case the relationship between letters is needed. Thus the use of the science of *munasabah* Al-Qur'an is also very necessary.

Now, in accordance with the development of society and the development of science and technology, society needs a more practical interpretation of the Qur'an. An interpretation that is arranged systematically based on actual themes in society, so that it is hoped that it can provide answers to various problems of the people is highly expected. As an operationalization of the thematic method in relation to the theme of intimate relations between husband and wife, verses that discuss *gasala* are first collected, and studied by mapping each meaning. Then the study continues on verses that specifically talk about husband and wife relationships described from the words as in Surah Al-Baqarah verse 223. Besides using the thematic method, the author also uses inductive and deductive thinking methods. This method is used by the author when classifying verses and hadiths related to intimate relations between husband and wife.

DISCUSSION

Before the writer conducts an in-depth study of the term husband and wife relationship on Friday night, the writer first reads several related articles with the theme of husband and wife relationship on Friday night. Among them, firstly, Rusman H Siregar's writing entitled *sunah Rasul on Friday night*, one of which is *jima'*, is it true? *Jima'* on Friday night is recommended because of the miracles that occur on Friday night as the most important night in a week. Therefore, may Allah SWT give happiness to people who take obligatory baths or cause other people (wives) to take obligatory baths. This article looks more at *afd}aliyah* than Friday bathing (Siregar, 2022).

Another article that also has the same goal, namely the problem of intimate relationships on Friday nights, is Ahmad Karomi's article entitled *Understanding the Annihilation of Jima' on Fridays*. In his writings, Ahmad Karomi explained by quoting Imam Nawawi saying that when viewed from the aspect of language by looking at the vowels *gasala* with *takhfif* on the letters *sin* and *gassala* with *tasydid* on the letters *sin* have different meanings. According to Ibnul Qoyyim in *zadul ma'ad* that the word *gassala* with *tasydid* in the letter *sin* has the meaning of having sex with his wife, while the word *gasala* with *sin* is read *takhfif* which means bathing. This paper looks more closely at the intimate relationship with the language approach (Karomi, 2022).

Andra Nur Oktaviani wrote an article entitled is it true that husband and wife relations on Friday night are sunnah? Andra Nur Oktaviani began his writing by telling a story that the prophets got married on Friday. Intercourse before performing Friday prayers is sunnah. But not at night. Because having jima' before Friday prayers closes your eyes more and encourages Friday prayers in a solemn way and gives more happiness. This paper uses a historical approach (Oktaviani, 2022).

Raehanul Bahraen also wrote an article that is not far from the meaning of the authors above. In his writings, Raehanul Bahraen gave him the title, is it really sunnah to have sex on Friday nights? Having sex on Friday night is a husband's ritual rewarding wife. This paper also seems to use an afd}aliyah approach (Bahraen, 2022).

Muhammad Abduh Tuasikal wrote an article entitled Advice for intimate relationships on Friday nights. In his writings, he stated that the common people considered that intimate relations on Friday nights were prophesied. This article is based on a hadith which means "Whoever wants to come on Friday, it is customary for him to bathe, but for those who do not come on Friday, it is not customary for him to bathe." This paper uses a normative approach (Tuazikal, 2022). Besides that, the author also reads books or books that discuss husband and wife relationships, such as the book Qurrah Al-'Uyun by Muhammad At-Tihami Ibnu Al-Madani Kanun, in the chapter on the right time for intercourse. Ibn Yamun's syarah for intercourse on Friday and Monday nights is really circumscribed because the virtues of that night are unquestionable (Kanun, tt).

Second, the book 'Uqud Al-Ujain by Nawawi bin Umar Al-Jawani chapter on the rights of a wife to her husband. In this chapter, it is explained how to have good intercourse with his wife, just at night, and provide a living (Nawawi, tt). Third, the book Fath Al-Izar by Abdullah Fauzi. This book explains the manners and ethics in intimate relationships that husbands must pay attention to, namely before, during and after (Hary, tt). Fourth, Al-Qur'an al-Baqarah verse 223 means "Your wives are (like) the land where you grow crops, so come to the land where you cultivate it however you want. and do (good deeds) for yourself, and fear Allah and know that one day you will meet Him, and give glad tidings to those who believe."

The author of the article with the title "afdal" impression of husband and wife relations on Friday night examines it with a thematic interpretation study which is of course different from the previous writers, but hopes to complete or enrich the body of knowledge about the position of husband and wife relations on Friday nights.

The discussion on the Jima' problem on Friday night cannot be separated from the relationship. Relationship is a continuous interaction between two or more people that facilitates the process of getting to know one another. Relationships occur in every process of human life. Relationships can be divided into relationships with peers, parents, and family. Husband and wife relationship here is meant by jima' or intercourse between husband and wife. Perspective is intended as a person's perspective on a particular object. Meanwhile, Islamic law is meant by the view of fiqh according to the Syafi'iyah understanding. So that it can be stated that the impression of "afdal" of husband and wife relations on Friday night from the perspective of Islamic law is according to the thoughts of someone who belongs to the Shafi'i school of thought.

Of the many problems regarding jima' in married couples, of course guarding the limbs must be serious, including guarding the genitals which is a means of having intercourse solely to get closer to Allah SWT. This is as stated in the Al-Qur'an surah Al-

Mu'minun verse 5 means "And those who guard their genitals", and surah Al-Ma'arij verse 29 means "And those who maintain their private parts."

Sexual problems or jima' have been widely discussed by various groups, of course it is of utmost concern, especially by Muslims who have the holy book of the Qur'an as a way of life to step towards goodness alone, including jima'. Jima' in essence is an activity that done by husband and wife to achieve what is desired. As for what you want to get is a pleasure both physically and spiritually. So that the goals achieved remain on the right track, namely seeing jima' will not only give pleasure only physically but also spiritually as a reinforcement in the bond of husband and wife.

The word sex is often discussed in various media with almost all bad connotations. Sex is often connoted with everything that smells of pornography. Sex is basically not only aimed at getting offspring, but also to make your partner happy. Of course what is meant is those who are already in a legal marriage bond. If sex is carried out without being preceded by a legal marriage, then the Qur'an states that this activity is fakhisah, or adultery (Sidon, 2022).

In the view of Islam, sexual intercourse between husband and wife is not a disgrace, but there are many virtues behind its implementation. Apart from being one of the rights and obligations between the two, it is also a recommended practice. Therefore, in practice it must be in accordance with what was exemplified by Rasulullah SAW, not just channeling the biological needs of husband and wife, but there is a virtue behind this implementation (Mardiyah, 2020).

Muhammad At-tihami Ibnu Al-Madani Kanun in the book Qurrah Al-'Uyun in the chapter on the right time to have intercourse states that intercourse on Friday night and Monday night is really prohibited because the virtue of that night is not in doubt. This is where the impression was born that husband and wife relations are final on Friday night. Afd}al in Indonesian is often interpreted as main. While primacy has meaning in the class of nouns or nouns. So that primacy can be expressed as a person, place, or all things and everything that is objected. Excellence is excess or afdaliyah (Kanun, tt).

In Islam sex (jima') has the value of worship if it is intended to obey the sunatullah and protect the genitals. Allah SWT likens women who are objects of intimate relationships as fields that can be plowed at any time, and in any way. That is as stated in the Al-Qur'an surah Al-Baqarah verse 223 which means "Your wives are like the land where you grow crops, so come to the land where you grow crops however you want" (Dapartemen Agama Republik Indonesia, tt). The offspring produced are also greatly influenced by the condition of the wife, husband's leadership, and the surrounding environment. Living in the world is also like farming whose results will be harvested in the afterlife.

In the Sunnah it is not recommended to have sex on certain nights, such as Monday nights and Friday nights. However, there are some scholars who recommend intercourse on certain nights. As in the following statement that whoever touches his wife on Friday night, his child will keep the book of Allah. Whoever touches his wife on Saturday night, his child will go crazy. Whoever touches his wife on Sunday night, his child will become a taker of other people's wealth. Whoever touches his wife on Monday night, his child will be poor or willing, according to God's provision. Whoever touches his wife on Tuesday night, his child will be filial to his parents. Whoever touches his wife on Wednesday night, his child will be resourceful, grateful and pious. Whoever touches his wife on Thursday night, his child will be sincere. Whoever touches his wife while talking, his child will become mute. Whoever

touches his wife in the dark, his child will become a witch. Whoever touches his wife by the light of the lamp, his child will look good. Whoever touches his wife while looking at his wife's private parts, his child is blind. Whoever touches his wife by asking for provisions to travel, his child will be a liar. Whoever touches his wife under a tree that bears fruit, his children will be killed by iron, sunken, or crushed by a tree. Wahbah Az-Zuhayli in his book *Al-fiqh Wa Adillatuhu* stated that the sunnah of the Prophet Muhammad did not specifically recommend husband and wife relations on Friday nights. Even if there is, it comes from a handful of scholars who based on the hadith, it means "Whoever wants Friday, then take a bath, and whoever does not intend to attend Friday, it is not recommended to take a bath for him (HR. Ibnu Hibban and Ibnu Huzaimah). From here, the interpretation of the extinction of husband and wife relations on Friday night was born (Huda, 2020).

Az-Zuhayli does not deny that there is reward in the intimate relationship between husband and wife. It's just that there is no tradition of doing it specifically on Friday nights. This means that the relationship may be carried out at any time without specializing a certain day or time. Explanation of the specificity of this law is important so that there is no redaction in the Prophet's sunna which is so broad, because many other suggestions are carried out on Friday nights such as increasing the recitation of salawat on the Prophet SAW, reading surah Yasin, making forgiveness and praying for those who have die (Suryani, 2022).

Ibnu Kasir in his commentary on juz I page 364 states that basically intercourse between husband and wife can be done at any time, the most important thing is not to do it in the anal canal. This also answers the opinion of the Jews who think that having intercourse from behind causes a child to be disabled. The description above provides enlightenment that the intimate relationship between husband and wife is not limited by time, place or method. The thing that the Messenger of Allah ordered correctly was that the male penis should not enter the anal canal. This means that even if you go through the back there is still no problem and that's fine, the important thing is that the penis does not enter the anal canal (Kasir, tt).

According to Adi Hidayat, the hadith which states that it is sunnah to have intercourse on Friday nights tends to be weak, or in other words, the hadith is daif. From the matan side of the hadith which is used as the basis for some scholars for intimate relations on Friday night basically does not clearly indicate the existence of intimate relations between husband and wife as sunnah. This is because in this hadith it is only mentioned that someone who took a bath on Friday in the morning then came to the mosque to approach the preacher, so he was considered as worship for one year. It seems that this hadith is more motivating to do sunnah bathing before Friday prayers. The hadith does not clearly indicate whether you have sex at night or not.

In the Al-Qur'an there are verses that either directly or indirectly talk about sex. In surah Al-Baqarah verse 187 Allah speaks satirically in His Word which means "They (women) are clothes for you, and you are clothes for them". But there are also those who openly. This is as His Word in the same surah verse 223 means "Your wives are like the land where you grow crops, so come to the land where you plant crops however you want."

The contents of the hadith above also contradict the general rule of the Qur'an that the implementation of intimate relations between husband and wife is free to be carried out at any time, in any way in human ethics. This is in accordance with the Word of Allah SWT in surah Al-Baarah verse 223 which means "Your wives are like the land where you

grow crops, so come to the land where you cultivate it however you want and do (good deeds) for yourself, and be pious to Allah and know that one day you will meet Him and give good tidings to those who believe."

The verse above came down with the background of the notion that approaching a wife with only one model. Even though according to Islam, as stated in the verse, there are various variations, as long as you don't have intercourse or insert your testicles into the rectum, or into the vagina when you are menstruating (menstruation).

Ahmad Muhammad Syakir in Umdah At-Tafsir in interpreting the letter Al-Baqarah verse 223 by quoting Ibn Abbas states that what your woman means is like a field that means a place to keep children. Meanwhile, what is meant by coming to your field how you like is that you touch it at will, both face to face and from behind. This is as narrated by Bukhari from Jabir that the Jews said if you touch a woman from behind her, your child will be disabled. So the verse came down as a refutation of this mistaken Jewish assumption. In the hadith of Mu'awiyah bin Haydah Al-Qusyairy that he asked the Prophet about our women how do we approach him O Messenger of Allah? The Apostle replied "He is your farm, come as you please without hitting his face, don't swear and don't scold him except in the house." In the hadith narrated by At-Tirmizi it is stated that it is permissible to approach women from the front or from behind, but stay away from the rectum and during menstruation (Syakir, tt).

The people of the book approach women from the sidelines. They came to him at his rectum. They make out by facing each other, or from behind, or on their backs. When the Muhajirin came to Medina, a man was married to a woman from the Ansar. This way of touching was also practiced, but the Ansar women refused. The woman said that we were visited from the side. This information was conveyed to Rasulullah SAW, then the verse above was revealed which explained that women can be touched from various directions, either facing, from behind, or lying on their backs.

Imam At-Tirmizi and An-Nasa'i narrated from Ibn Abbas that the Prophet said "Allah does not look at a man who touches his woman in the rectum." According to At-Tirmizi, this hadith is hasan garib. This hadith was also confirmed by Ibn Hibban, he even confirmed it, so did Ibn Hazm.

Ibn Mas'ud, Abu Darda' Abu Hurairah, Ibn Abbas, Abdullah Ibn Amr forbid intercourse that is entered in the rectum. Do not carry it out except the disbelievers. Imam Ahmad narrated from Abu Hurairah that a person who touches his woman during her menstruation, or visits her rectum, or visits a shaman and then confirms it, has denied the book revealed to the Prophet Muhammad (Umdah, tt).

Ibnul Jauzi, as quoted by Sidqon stated that there is benefit from sexual relations, namely the maintenance of eyesight, self-purity and heart from what is forbidden. According to him, the intimate relationship between husband and wife has a noble purpose, namely first, to protect offspring, and to continue generations. Second, take out fluid which if continuously hoarded will be a problem in the body. Third, achieve the pleasure given by Allah SWT (Huda, 2022).

CONCLUSION

In the view of Islam, sexual intercourse between husband and wife is not a disgrace, in fact there are many virtues behind its implementation. Apart from being one of the rights and obligations between husband and wife, it is also a recommended practice. Therefore, in

practice it must be in accordance with what was exemplified by Rasulullah SAW, not just channeling the biological needs of husband and wife, but there is a virtue behind its implementation.

In the Sunnah it is not recommended to have sex on certain nights, such as Monday nights and Friday nights. However, there are some scholars who advocate sexual intercourse on Friday nights. Wahbah Az-Zuhayli in his book *Al-Fiqh Wa Adillatuhu* stated that the Sunnah of Rasulullah SAW did not specifically recommend husband and wife relations on Friday nights. Even if there is, it comes from a handful of scholars who are based on the hadith meaning "Whoever wants Friday, take a bath, and whoever doesn't want it is not recommended to bathe on Friday. Specializing in husband and wife relations on Friday nights is contrary to the Word of Allah SWT in surah Al-Baqarah verse 223 "Your wives are (like) the land where you grow crops, so come to the land where you cultivate whatever you want and do it (good deeds) for yourselves, and fear Allah and know that one day you will meet Him and give glad tidings to those who believe."

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