



Spirituality and Matcmaking; An Analysis of Tawassul Practices at the Tomb of Nyai Hamdanah Asnawi

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ABSTRACT :

The aim of this research is to understand the relationship between spirituality and destiny in the practice of Tawasul at the Tomb of Nyai Hamdanah Asnawi. The type of research is field research, which is conducted by studying phenomena that exist in a natural environment or occur in everyday life. The results of this study show that the practice of Taawasul at the Tomb of Nyai Hamdanah Asnawi involves spiritual concepts that pertain to the search for meaning and purpose in life, as well as relationships with God, oneself, or others. The importance of the spiritual aspect in efforts to build harmony of values and beliefs between partners. Soulmate is defined as a partner chosen by God, with an emphasis on character before religion in choosing, a soulmate is not just about physical and material aspects, and an emphasis on the harmony of life. As an effort to draw closer to Allah, the intermediary of prayer and good deeds is the way to attract a spouse. Practices such as Tawasul, Doa Plgahan, Sholawat, and visiting the grave of Nyai Hamdanah are efforts to strengthen the hope of finding a good partner. In general, the practice of tawasul at the tomb of Nyai Hamdanah Asnawi illustrates the integration of spirituality and the search for a partner within the context of the Muslim community, where the belief in the power of prayer and righteous deeds serves as a support in the effort to realize the hope of finding a good match.

Key words: *Spiritualitas, Jodoh, Tawassul, Nyai Hamdanah*

INTRODUCTION

According to Kurniawati (2018), humans have a higher status and deserve respect because the word "homo" comes from the Latin word "manu," which means a thinking and intelligent being, and "manu" means a being with reason who can control its environment. People are beings with self-awareness and consciousness. They are always aware of their existence and learn that they are different from everything outside of themselves. Becoming a complete human being and discovering the reason for their creation is the essence of humanity.

Basic human needs; love, affection, and a sense of belonging, Abraham Maslow (1984). Humans tend to need a sense of belonging and acceptance, whether from social groups or small

social connections. Humans need to be loved and to love; when these needs are not fulfilled, they tend to become depressed.

Love and romance are human phenomena that do not transcend the boundaries of various human situations evident in real life, such as feelings of wonder, admiration when gazing at the beauty of a creature, or the heart's dependence on the beloved, or the feeling of need when separated from or parting with a lover, and so on. The word love (Al Hubb) is found in more than eighty verses of the Quran, one of which is mentioned repeatedly in a single verse. According to Al Munajjid (2006: 520), the words "ahaba", "yuhibu", and "mahabatan" derive from words that literally mean "deep love". Someone who loves will strive to possess and unite with what they love.

Love is a remedy, so it can heal anyone who is sick. When love resides in someone's heart, they will surely reach God and help others. Love in Sufism is the place where glory stands. Love is the chain that binds a servant to their beloved (Allah), drawing them out of their heart, and allowing the beloved's attributes to dominate their being. According to Damanhari (2010: 91), its essence is then held with the grip of Qudrah. (Allah). Essentially, humans have the desire to engage in the longest form of worship, marriage becomes the hope of all humans, even though we often encounter many modern women who say, "I don't want to get married." But her instincts cannot be deceived.

تُنكحُ المرأةُ لأربعٍ لِمَالِهَا وَلِحَسَبِهَا وَجَمَالِهَا وَلِدِينِهَا فَاظْفَرُ بِذَاتِ الدِّينِ تَرَبُّثُ يَدَاكَ

"Woman is married for four reasons: for her wealth, for her status, for her beauty, and for her religion. Choose a woman with good religion, and you will be fortunate." (HR. Bukhari, no. 5090 dan Muslim, no. 1466).

Marriage is inseparable from the concept of destiny. He makes partners for you from your own type. (QS. An Nur:28). One, two, three, or several similarities. Starting from feeling compatible, liking, to being comfortable or at peace. In this context, when looking for a partner and making a choice, choose someone who is in sync or on the same wavelength as you, who shares the same vision and mission as you. So that your happiness becomes his happiness, so that he pays attention to your commands, your tears are not heard as a burden, your worries are considered normal, your lifestyle is not seen as a burden, your achievements are not seen as overshadowing his, and he becomes someone who is always ready to stand up for you. As stated by Mustafa al-Khin and Musthafa al-Bugha in Al-Fiqh al-Manhaji 'ala Madzhab al-Imam al-Syâfi'i (Surabaya: Al-Fithrah, 2000), vol. IV, p. 43:

الكفاءة: ويقصد بالكفاءة: مساواة حال الرجل لحال المرأة

“Al-kafa`ah. What is meant by al-kafa`ah is the equality of the husband's condition to the wife's condition. In Islamic law, kafa`ah is applied as something that is 'considered' in marriage, but

it is not related to its validity." This is as explained by Imam Zakaria al-Anshari in Fathul Wahab bi Syarhi Minhaj al-Thalab (Beirut: Dar al-Fikr), vol. II, p. 47:

فَصْلٌ: فِي الْكَفَاءَةِ الْمُعْتَبَرَةِ فِي النِّكَاحِ لَا لِصِحَّتِهِ بَلْ لِأَنَّهَا حَقٌّ لِلْمَرْأَةِ وَالْوَلِيِّ فَلَهُمَا إِسْقَاطُهَا

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To find a compatible partner, the urgency is to make efforts or practice from an early age. We often encounter on TikTok's For You page the surge of young people desiring partners with specific qualities. The figure that is associated with the eternal life partner when starting a family. That figure is described as graceful, beautiful, dressed in religious attire or wearing a Muslim dress or abaya, which are the fashion trends for women in the current era. The figure of *yalil yalil* is scattered in locations that are her targets, such as pilgrimage sites, mosques, study events like those of Ustadzah Halimah Alaydrus, Ustadz Hanan Attaki, Sabilu Taubah study sessions, Gus Kautsar's study sessions, and activities in the realm of Islamic boarding schools or the commemoration of scholars, both in Central Java and East Java. The pilgrimage sites that initially served as places for prayer, intercession, and mediation have now transformed into religious tourism spots that attract the attention of *yalil yalil*.

The pilgrimage site that began as a place for prayer, *tawassul*, and *wasilah* has now become a religious tourism destination that attracts many visitors. Among them are Sunan Demak, Kudus, Muria, Ampel, and for your information, on social media, it is Sunan Kudus. Recalling one of Kiai Maimoen Zubair's teachings regarding the blessings of Kudus City from the marriage of Raden Asnawi and Nyai Hamdanah, "If you want to have a pious wife, then visit the tomb of Nyai Hamdanah," this has made Sunan Kudus very viral and filled with people who intend to find a partner, with many successful testimonials. That phenomenon prompted the author to delve deeper into the topic of Spirituality and Matchmaking: An Analysis of *Tawasul* Practices at Nyai Hamdanah's Tomb.

Methods

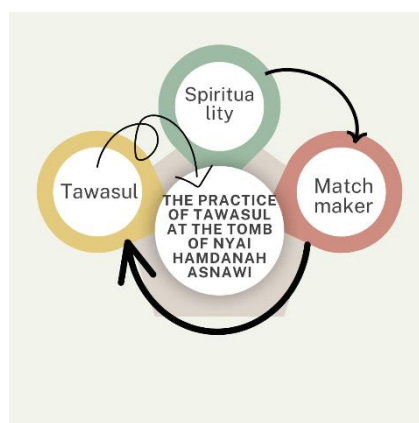
This researcher used quantitative methods in this study. Sugiyono argues that quantitative research uses numbers and statistics. Research, according to Zen Amaruddin, is conducted by collecting data and then producing quantitative data using a structured questionnaire or survey based on the measurement of the variables being studied. Field research, which studies phenomena in natural environments, is used, according to Dedy Mulyana. (2008: 160).

The researcher used a case study approach. This research was conducted at the tomb of Nyai Hamdanah Asnawi, located at RT 01 RW 10, Pajetan, Kauman, Jekulo, Kudus, Central Java. The duration of this research is approximately three months, starting from August to October. Here is the research activity schedule.

Number	Description	August				September				October			
		I	II	III	IV	I	II	III	IV	I	II	III	IV
1	Research Planning	■	■										
2	Planning			■	■								
3	Observasi I					■	■						
4	Observasi II							■	■				
5	Data Processing									■	■		
6	Report Preparation											■	■

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Therefore, it is shown that certain concepts will be used as references by researchers when they apply this study. The framework of thought in this research is the Tomb of Nyai Hamdanah Asnawi, which serves as the main framework used to review the practice of tawasul to achieve the desired goals. From this perspective, a problem formulation was developed by the researcher, namely Spirituality and Marriage: An Analysis of Tawasul Practices at the Tomb of Nyai Hamdanah Asnawi. The results of this analysis are needed in the belief and conviction regarding the seemingly impossible task of finding a good or righteous spouse through tawasul at the Tomb of Nyai Hamdanah Asnawi. Therefore, the urgency of analyzing tawasul practices at the Tomb of Nyai Hamdanah in the context of spirituality in finding a spouse is considered to require immediate attention for study.



Result

Spiritualitas

Spirituality, derived from the Latin word *spiritus*, which means breath of life, is a way of understanding something that comes through awareness of the transcendental dimension and is marked by certain values that can be identified towards oneself, others, nature, life, and anything considered as the Divine. (Aditama, 2017). Spirituality can be defined as a person's quest for purity, meaning, and purpose in life through close communication with oneself, others, and the environment. This includes things like the characteristics of hope, strength, trust, meaning, and purpose, forgiveness, trust in oneself, others, and the power of God, popular values, ethics, creativity, and the expression of beliefs. (Jalili et al:2020).

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Aspects of Spirituality

- a. Belief Indicates the extent to which a person accepts dogmatic elements in their religion, such as belief in God, fate, heaven, and hell.
- b. Aspects of Religious Practice includes the extent to which a person performs ritual obligations in religion, such as worship, prayer, fasting, and prayer.
- c. Experiential Aspects Feelings and experiences that a person has had or felt regarding their religion and their closeness to god.
- d. Aspects of Religious Knowledge Implying a person's understanding of religious teachings in sacred texts. Meanwhile, the dimension of practice or consequentiality shows the extent to which a person's behavior is motivated by religious teachings in life. (Gloj dan Stark: 2004).

Factors affiliated with Spirituality

- a. Self

Self-affiliation is the inner strength within us that includes self-knowledge, namely who we are, what we do, and attitudes that encompass self-confidence in the future, peace of mind, and self-balance with ourselves. Strength arises from within us to help

achieve meaning and purpose in life among those who view life experiences as positive experiences, life decisions, optimism about the future, and increasingly clear life goals.

b. Fellow beings

The relationship between a person and their fellow beings is as important as the relationship with themselves. One form of this is being part of the community and being recognized as part of that community.

c. God

The relationship between humans and God is traditionally understood within the framework of religious life. Instead, it has been developed more broadly and without limits. God can be understood as the unifying force, the principle of life, or the essence of life.

d. Environment

A harmonious relationship with nature is a depiction of a person's relationship with nature that includes knowledge about plants, trees, wildlife, climate, as well as communicating with nature and protecting it. (Athurrita: 2016).

Match

Imam Ghazali, in the book *Akhlaq al Awlaad*, says that a soulmate is defined as a partner determined by Allah for someone. A soulmate plays an important role in social and spiritual life, where the husband and wife relationship is expected to bring goodness, complement each other, and enhance each other's morals. Imam Ghazali emphasized the importance of choosing a partner based on character and religion, as both will influence the happiness and well-being of the family. A soulmate is not just a matter of physical attraction or material wealth, but also related to the harmony of the soul and a higher purpose in life. Soulmate is someone chosen as a life partner, because a soulmate is very important as a way to forge a close bond between two human beings to remain in love, loyalty, sincerity, cooperation, and mutual respect for one another. Marriage, in human life, becomes the starting point that leads to millions of successes or millions of failures, because choosing a soulmate is the beginning of the journey towards marriage.

In choosing a partner, standardization or criteria that meet the requirements and bring great goodness are needed. Because, finding a partner in marriage is a step towards family life, the word "az-waj-un" and the phrase "na-ka-ha" are used. The word "az-waj-un" is mentioned 52 times in the Qur'an, including in Surah Ash-Shura verse 11, Az-Zariyat 49, An-Najm 45, and An-Nisa' verse 1. Then the phrase "na-ka-ha" with its root words and meanings is mentioned 23 times in the Qur'an. Marriage is a medium and tool to achieve ideal hopes in the function of the family.

The concept of a *sakinah* family in the Qur'an is a family built on religion through the process of marriage as a sacred bond, firmly established on the basis of love (*mawaddah warahmah*) and trust by members who are capable of being responsible for achieving tranquility (*saknah*) based on good conduct (*ma'ruf*) with the division of tasks according to position, status, and function, so that the family becomes a refuge for them and the foundation of societal strength to attain a peaceful life.

The correlation between spirituality and the search for a soulmate includes several points, among them:

- a. Alignment of Value and Beliefs Spiritual alignment between partners can create a strong foundation in a relationship (Dewa R: 2020).
- b. Personal Growth and independence the process of healthy spiritual and emotional growth within oneself can attract a partner with the same frequency (Brown: 201).
- c. Intuition and Meditation, meditation practice helps enhance intuition and self awareness, guiding decisions in choosing a partner (Zinn J: 1990).
- d. Energy and Vibration Harmonious energy and vibration between individuals can create a positive relationship (Deida: 2006).
- e. Shared Couples who share a common vision and mission tend to be more spiritually connected (Worthington: 1999)
- f. Awareness and Openness, The effectiveness of the alignment of awareness and openness to new experiences can help build good communication in relationships (Tolle: 1999).

The process of finding a soulmate is viewed as a profound spiritual journey, where individuals not only seek love but also undergo growth, development, and self-understanding. The integration of spiritual principles in the search for a soulmate can result in relationships that are more meaningful and mutually supportive.

Tawassul

Atabik Ali and Ahmad Zuhri Muhdhor in the Contemporary Arabic-Indonesian Dictionary, (1998) Linguistically, *tawasul* means a sincere request, intercession, mediation. In terms of terminology or religious law, *tawasul* is the practice of performing an act that brings one closer to Allah. Muhammad Nashiruddin Al Albani in *Shahih Tawasul* stated that there are two types of *tawasul*, namely the legislated *tawasul* and the non-legislated *tawasul*.

In terminology, tawasul is the act of creating an intermediary to convey a purpose that is impossible for someone to achieve except through an appropriate intermediary or means.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣٥﴾

"O you who have believed, fear Allah and seek the means of nearness to Him, and strive in His cause that you may succeed." (Q.S. Al Maidah: 35).

Basri bin Ibrahim Al Hasani Al Azhari (2013) stated that the means mentioned in the above verse refers to the path that can bring one closer to Allah SWT by fulfilling what is loved and approved by Him in the form of words, actions, deeds, or intentions. With righteous deeds aimed at drawing closer to Allah to attain a rank in His sight, to fulfill a need, to gain benefit, or to be freed from harm. There are three fundamental principles of wasilah:

- a. Mutawassal ilaihi Allah; Allah is Nafis or grace, Nikmat or what is being given.
- b. Wasil or Mutawassil, a weak servant, who needs help and assistance, prays to be close to Allah SWT, hoping for their needs to be fulfilled, to gain benefits or to be protected from danger.
- c. Mutawassal bihi, Good deeds in order to draw closer to Allah SWT. (Abu Bakar Jabir Al Jazairi :2014).

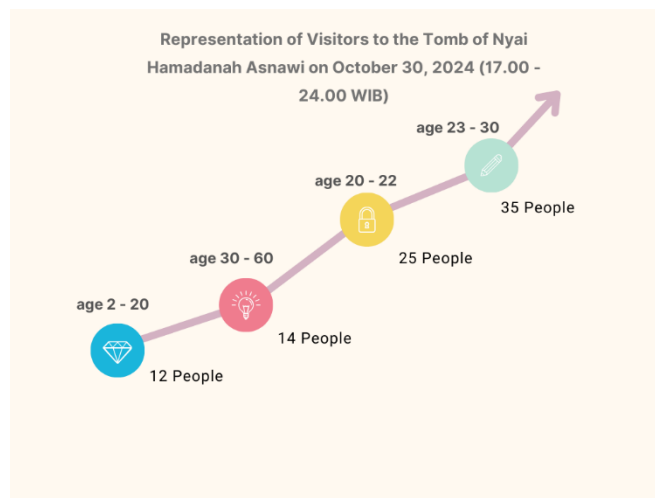
In the book at-Tawassul, Anwa'uh wa Ahkamuh (Tawassul, types and rulings) presented in 5 chapters, in Chapter 1, Albani attempts to explore and reveal the meaning of tawassul from various dictionaries, such as in the book "Nihayah" by Ibn Sir, "Mu'jam Mufradat li Alfaz al Quran" by Raghīb al-Asfahani, "al-Qamus" by Abu Al-Fariz, or Arab poetry. In the book on tawassul, it is stated that the means (wasilah) serve as intermediaries in drawing closer to Allah SWT through all forms of worship that are correct and in accordance with Shari'ah. (Abu Bakar Jabir Al Jazairi:2014).

The practice of tawasul in seeking a spouse takes the form of prayers, sholawat, good deeds, pilgrimages, and attending knowledge gatherings. In prayer, reciting specific or particular prayers such as asking for a partner, for example, "O Allah, grant me a good and blessed partner." Salawat as tawassul with the belief that the prayers offered will be more heard by reading salawat to the Prophet Muhammad (peace be upon him). Good deeds, by doing good such as charity, become one of the ways to draw closer and strengthen the hope of finding a partner. Pilgrimage, which means visiting places considered sacred such as the tombs of saints, as a form of tawassul where it is believed that through their intercession, the saints will expedite the fulfillment of prayers. Attending religious gatherings, which involve discussions on religious knowledge, will strengthen faith and belief in Allah's decree and destiny.

Nyai Hamdanah Asnawi

Nyai Hamdanah Asnawi; the wife of Raden Asnawi Kudus who was popular as a preacher throughout her life. She is the daughter of Kiai Sholeh Darat Al Samarani, a great scholar in Semarang, Central Java. She not only played a role in the domestic setting as a wife and mother, she also played a role in the public sphere, helping to preach to the students and the community around her. Kiai Maimoen Zubair revealed that one of the blessings of Kudus City was because of Raden Asnawi's marriage to Nyai Hamdanah. Maqolaaa Kiai Maimoen Zubair “If you want to have a sholihah wife, then make a pilgrimage to the grave of Nyai Hamdanah”.

Figure 1.1 Graph of the representation of visitors to the Tomb of Nyai Hamdanah Asnawi (October 30, 2024)



The t-test is conducted to determine whether there is a partial (individual) influence exerted by the independent variable (X) on the dependent variable (Y), where the calculated t-value is compared with the table t-value. The rule is that if the calculated t-value > table t-value, then variable X influences variable Y, and vice versa.

Coefficients ^a						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	9.775	1.335		7.322	.000
	Tomb	.078	.116	.083	.671	.505
	Tawwasul	.377	.091	.510	4.143	.000

a. Dependent Variable: Match

The representation of the data processing results obtained from the individual (partial) test of Makam (X1) on Jodoh (Y) shows a Sig. value of 0.505 > 0.05 and a t-count value of 0.671 <

1.672, thus it can be concluded that there is no influence or relationship between Makam (X1) and Jodoh. (Y).

The results of the individual (partial) test of Tawwasul (X2) on Jodoh (Y) were obtained with a Sig. value of $0.000 < 0.05$ and $t\text{-count } 4.143 > 1.671$, so it can be concluded that there is an influence or relationship between Tawwasul (X2) and Jodoh. (Y).

Conclusion

This research examines the relationship between spirituality and the search for a soulmate through the practice of tawasul at the tomb of Nyai Hamdanah Asnawi, one of the spiritual pilgrimage sites for those seeking a life partner. The concept of spirituality involves the search for meaning and purpose in life, as well as relationships with God, oneself, or others. The urgency of the spiritual aspect in building harmony of values and beliefs between partners. Soulmates are understood as partners chosen by God, with an emphasis on morals and religion in the selection process. A soulmate is not just about physical or material aspects but rather the continuity of harmony in the soul and a superior vision and mission in life.

Tawasul as an effort to draw closer to Allah through prayer and good deeds has become one of the ways to attract a spouse. This practice includes specific prayers, blessings, and pilgrimages to sacred places such as the tomb of Nyai Hamdanah to strengthen the hope of finding a good partner. The community, especially the younger generation, is increasingly interested in visiting the grave of Nyai Hamdanah, which is believed to bring blessings in finding a partner. Reflecting the need for a spiritual connection in the process of finding a life partner. Pilgrimage sites also serve as social and religious centers where individuals seek meaning and support in the process of finding a partner. Globally, the practice of tawasul at the grave of Nyai Hamdanah Asnawi illustrates the integration of spirituality and the search for a partner within the context of the Muslim community, based on the belief in the power of prayer and good deeds as the main components in realizing the hope of finding a good match.

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