

COMPASS IN THE HOUSEHOLD: OBSERVING THE LEVEL OF UNDERSTANDING OF ISLAMIC FAMILY LAW IN THE LIFE OF GRESIK URBAN MUSLIMS

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Abstract

In an increasingly dynamic and modern urban context, understanding Islamic family law has become essential for Muslim individuals. This article aims to evaluate the level of understanding of the Gresik urban community about Islamic family law and how this law can be applied in everyday life. This study used a quantitative approach by distributing questionnaires to 56 respondents selected purposively from the Muslim community population in RT RW Gresik City, East Java. The research results show that in Gresik, the majority of respondents (76-100%) have a good understanding of Islamic family law, which is indicated by positive responses to the statements in the questionnaire, even though there are several obstacles faced by the head of the family such as inability to apply it practically due to diverse environmental conditions in society. This research contributes to understanding the perspective of urban Muslim communities towards Islamic family law and formulating policies and strategies appropriate to this era.

Keywords: Family Law Application; Gresik; Urban Muslim Life.

A. Introduction

In the midst of rapid urban development and modernization, Muslims in urban areas are often faced with challenges in implementing the principles of Islamic family law. The principles of Islamic family law (*al-ahwal al-shakhsyah*) regulate various aspects of family life for Muslims, including marriage which aims to achieve a life of peace, love and affection, based on the consent of both parties and the provision of a dowry by the husband. The rights and obligations of husband and wife include maintenance, protection, household management and children's education. Divorce is

permitted if there is no other way to resolve the conflict, with the husband's obligation to provide *iddah* maintenance. Child care is generally given to the mother, unless the mother is ineligible, and both parents are responsible for the child's education and care. The distribution of inheritance is regulated according to the provisions of the Koran and Hadith, with each heir having a certain share. Polygamy is permitted on condition that the husband acts fairly, and family conflicts are best resolved through mediation or consultation (Mahmudah & Arifin, 2023). These principles aim to maintain harmony, justice and prosperity in Muslim families and ensure that rights and obligations are carried out according to Islamic teachings. As the basis of increasingly dynamic social, cultural and economic life, urban life creates a unique context in which religious practices often clash with the demands of modernity (Fernando et al., 2024).

In this context, an in-depth understanding of Islamic family law becomes very important for Muslim individuals in urban areas. Various aspects of daily life such as marriage, divorce, women's rights, inheritance and other family obligations, require good understanding and application in accordance with Islamic values. A deep understanding of Islamic family law is essential for individual Muslims in urban areas because it helps manage the complex challenges of urban life, such as high social interaction, multiple cultures, and economic pressures. Islamic family law provides clear guidance on the rights and obligations of husbands, wives, and children, ensuring justice and harmony in the family. This understanding also makes it easier to resolve family conflicts peacefully, shows commitment to religious teachings, protects against negative influences, and improves the quality of life by encouraging harmony, love and affection in the family (Fathoni, 2021).

However, amidst technological advances, upheavals in cultural values, and rapid social change, understanding of Islamic family law is often marginalized or even distorted. The amount of information available on social media, pressure from the surrounding environment, and changes in modern family structures, increasingly challenge Muslim individuals to remain consistent and relevant to Islamic teachings in living their domestic lives (Muamar et al., 2024).

Therefore, in-depth exploration and wise application of Islamic family law in the midst of urban life is essential. This article aims to explore the Gresik urban community's deeper understanding of how Islamic family law can be applied relevantly and meaningfully in the context of daily life amidst the complexity of modern urban areas.

There is relevant previous research, namely the writings of Ahmad Zaini Stain Kudus, namely that the existence and existence of Islam until now has been greatly influenced by the practice of *da'wah* which has been carried out since the time of the Prophet Muhammad. to date. Many verses of the Koran, such as those found in Ali Imran verses 104, 110, an-Nahl verse 125, discuss the importance of *da'wah* in Islamic teachings. The Prophet's preaching at that time aimed to raise awareness and change the behavior of ignorance that existed among the Quraysh. In Mecca, his preaching was focused on the concept of monotheism as the main foundation, amidst the challenges and obstacles faced. However, while in Medina, the focus of his preaching shifted towards establishing a Muslim society amidst diverse communities, including Jews and Christians. The verses of the Koran that were revealed in Medina emphasized the issues of *muamalah*, statehood, inter-religious tolerance, and so on. The Prophet's preaching is an example for Muslims today and in the future in developing *da'wah* in a diverse and pluralistic society. This shows how the lives of diverse Islamic communities can be used as examples in expanding *da'wah* in the midst of a plural and diverse society like today (Zaini, 2016).

Furthermore Mahmudin, this research examines how the concept of benefit is applied in marriage law in Indonesia and Jordan, as well as efforts to reform marriage law in these two countries (Mahmudin, n.d., p. 23). By using qualitative methods and a thematic approach, data analysis shows that the concept of benefit is directed at achieving legal benefits and avoiding damage. The family law reform process in both countries is not limited to one school of thought, but rather involves a variety of views to take into account the benefits from various points of view. The characteristics of marriage laws in both countries are influenced by social factors, culture and local customs, so reforms are needed that are in line with the needs of local communities. These reforms focus on aspects such as the minimum age limit for marriage, marriage registration and registration procedures, the role of marriage guardians, the talak and divorce process in court, and marriage vows.

Writings from Dahwal, namely that family law and Islamic inheritance law are important sub-systems in comprehensive Islamic law (Dahwal, 2019). Both directly regulate individual rights to create a stable, prosperous and peaceful society. Even though it is more than fourteen centuries old, Islamic family and inheritance law remains dynamic and relevant to modern Indonesian society which respects religious, moral and Pancasila values. The development of thought continues to be carried out through *ijtihad*, as long as it is in accordance with the Koran and the Sunnah of the Prophet. For example, Law no. 1 of 1974 recognizes the existence of joint property in marriage, which is not regulated in the Koran or the Sunnah of the Prophet. This shows that family law relationships and Islamic inheritance remain important in forming a harmonious family, while fulfilling the obligation to help family members who need it economically.

This article about the Level of Understanding of Islamic Family Law in the Midst of Urban Muslim Life has novelty because its focus is to see and disseminate the level of understanding of Islamic family law among urban Muslim communities, conveying new views on how Islamic family law is understood and applied in context. different social. By accommodating the social, cultural and economic dynamics of Muslim urban communities, this research provides a contemporary perspective on issues in domestic life, which is important for formulating policies and strategies that are appropriate to this era. Thus, this title offers a new and fresh perspective on a previously existing topic, adapting it to the evolving social and environmental context.

Changes in ideas and values often influence the dynamics of social relations, and conversely, changes in patterns of social relations can trigger changes in prevailing values and norms. Several sociologists have contributed to explaining the meaning of social change, including William F. Ogburn, Kingsley Davis, MacIver, Gilin and Gilin, Samuel Koenig, and Selo Soemardjan (Hutabarat et al., 2022).

William F. Ogburn sees social change as a change in cultural elements, both material and immaterial, with an emphasis on the great influence of material cultural elements on immaterial elements. Kingsley Davis saw it as a change in the structure and function of society, such as a change in the relationship between workers and employers as a result of labor organizing. MacIver defines it as a change in social relations or the balance of social relations. Gilin and Gilin view social change as variations in ways of life caused by factors such as geographic change, material culture, population composition, ideology, diffusion, or new discoveries. Samuel Koenig sees social change as a modification in human life patterns, whether caused by internal or external factors. Selo Soemardjan defines it as changes in social institutions that influence the social system and values and behavioral patterns in society (Alimuddin & Abdurrahman, 2023).

Social change can be differentiated based on several criteria. First, in terms of speed, there are slow changes that occur gradually and fast changes that involve sudden changes in important aspects of people's lives. Second, in terms of impact, there are small changes that are not directly significant for society and large changes that have a big impact on society. Third, in terms of nature, there are planned and desired changes as well as unplanned and unwanted changes, which often give rise to unexpected consequences (Oktora et al., 2021).

Sources of social change can come from within society itself, such as religion, or from outside society, such as the pressure of globalization. These factors play a role in triggering and shaping the dynamics of social change that occur in society. Theoretical studies in the field of Islamic family law provide an in-depth understanding of the legal principles and fiqh that are the basis for Muslim family life. Family law in Islam plays an important role in regulating various aspects of human life, especially in the context of family relationships. This concept is recognized as an integral part of comprehensive Islamic teachings, which not only provide guidance in matters of worship, but also in social, economic and family aspects. Islamic family law offers concrete solutions to resolve various problems that arise in family life (Alkautsar, n.d.).

In this context, Islamic family law is seen as a solution instrument that provides guidance and guidance to Muslims in dealing with conflicts or differences of opinion that may arise in domestic relationships. However, a deep understanding of these laws and an understanding of the wisdom and philosophy behind them is also very important. This helps Muslims to carry out Islamic teachings better and more meaningfully in their daily lives (Al Kautsar & Mahmudah, 2021; Mahmudah, 2022).

The term "family law" itself has its origins in Dutch, which was then translated as "Familierecht", or from English "law of family". In general, family law is defined as a set of rules that regulate legal relationships related to family ties, whether blood relationships or relationships arising from marriage. Thus, family law has a broad scope in regulating various aspects of family life in society. Through this understanding, we can evaluate the extent to which the implementation of Islamic family law is in accordance with Islamic teachings in the urban context (Alkautsar & Mahmudah, 2020).

According to Professor Subekti, the definition of Islamic family law is "family law", which regulates all legal relationships that arise from family ties. Thus, family law regulates relationships between family members, especially in the context of a nuclear family consisting of father, mother and children, both when they live together in one household and after separation due to divorce or death (Saputera et al., 2020).

Various views from contemporary jurists provide various definitions of family law. Abdul Wahhab Kholaf, for example, considers family law to be *al-ahwal as-syakhsyah*, namely the law that regulates family life from the beginning of family formation, with the aim of regulating the relationships between husband, wife and other family members. Meanwhile, according to Wahbah az-Zuhaili, family law covers human relationships with their families, from marriage to the distribution of inheritance due to the death of a family member (Astutik & Muttaqin, 2020).

Another definition examines the principles and scope of family law. The principle is an assessment based on the family's religious observance, while the scope includes family regulations, household obligations, inheritance, dowry, guardianship, and so on. However, this definition may be too broad because it includes the division of inheritance, which in Western civil law is part of property law (Pulungan, 2021). Another opinion states that the focus of family law is only on marriage regulations, parental authority and guardianship which originate from written law, without paying

attention to unwritten marriage regulations. However, Indonesian people are still familiar with customary law, so this definition needs to be expanded.

In general, family law includes all legal rules (both written and unwritten) relating to family life. Written family law originates from laws, jurisprudence, etc., while unwritten family law develops from community customs, such as Marari in Sasak tribal culture (Sebyar, 2023). Shafi'iyah scholars study family law as an important part of Islamic religious knowledge, called *munakahat*. This section is separated from the four main parts, namely worship, mu'amalah, *munakahat*, and *'uqubah*. Several contemporary scholars have also grouped law into a more detailed framework. For example, Mustafa Ahmad al-Zarqa divided fiqh into two large groups, namely worship and mu'amalah, then broke it down in more detail into seven groups, one of which was family law or *al-ahwal al-syakhsiyah*.

This definition of family law has also developed in various views. Abdul Wahhab Khallaf, for example, divided the laws in the Koran into three parts: Aqidah, Akhlak, and Mu'amalah, then divided mu'amalah into two large groups, namely worship and mu'amalah, including family law. Meanwhile, Wahbah al-Zuhaili and Jawad Mughniyah emphasize a separate chapter in their book which discusses Islamic family law with the term *al-ahwal al-syakhsiyah*. In general, family law *al-ahwal al-syakhsiyah* in Islam covers various important aspects of family life. This includes procedures and ethics in the process of selecting a life partner, as well as requirements and steps that must be followed in carrying out a marriage, such as the marriage contract, the role of the marriage guardian, the presence of witnesses, and the consent of the bride and groom.

Apart from that, the issue of dowry, namely the payment made by the husband to the wife as part of the marriage process, is also an important part of family law. The concept of mahram, which regulates relationships between family members who are prohibited from marrying each other, is also a focus in family law. Assessment of the validity of marriage bonds, policies related to polygamy, the rights and obligations of husbands, wives and children, as well as support responsibilities for family members are also included in the scope of this law. The divorce process, including various forms of *talaq* and *khuluk*, along with the iddah period and possible reconciliation, is also regulated by Islamic family law. The relationship between children and parents, responsibility for the care and education of children, as well as inheritance issues, including identification of heirs, division of inherited assets, and the concepts of aul and rad, are also important parts of Islamic family law.

Views on the scope of this family law can vary among Islamic jurists. However, in general, Islamic family law does not only cover aspects such as marriage and inheritance, but also covers all aspects of the family, including laws related to women and children (such as guardianship and *hadhanah*). In Indonesia, laws such as Law No. 1 of 1974 on Marriage and Compilation of Islamic Law (KHI) books I-II and III, covering various aspects of family law.

In connection with the theory above, the focus of this article is on looking at the level of understanding of Islamic family law among Muslim families living in urban areas. In an urban context that is often characterized by modern lifestyles and busy schedules, many Muslim families face challenges in consistently applying the principles of Islamic family law. This research aims to identify the extent to which Muslim families in urban areas understand and apply Islamic family law in everyday life. Key questions to be answered include: to what extent Muslim families in urban areas have knowledge about Islamic family law, how do they apply Islamic family law in amidst a fast-paced and dynamic life.

B. Methods

This research has the main aim of increasing the level of understanding of the Islamic religion, especially regarding Islamic family law, among urban Muslim communities. The type of research carried out was a survey, which used data collection techniques in the form of a list of questions submitted to respondents in sample form. Samples were taken from the community population in RT RW Gresik City, East Java Province. The sample selection method was carried out purposively, including 56 respondents who were heads of families who were selected based on the majority of the population identifying themselves as followers of the Islamic religion. This research was carried out in October 2023. To collect data, data collection techniques were used in the form of questionnaires filled out by respondents. The instrument used was a questionnaire with a Likert scale, which consisted of four answer choices, namely Strongly Agree, Agree, Disagree and Strongly Disagree. After the data was collected, the analysis technique applied was quantitative descriptive analysis. With this approach, the research aims to provide a comprehensive picture of urban society's understanding of Islamic family law, as well as to identify their thought patterns and attitudes towards relevant religious aspects. The results of this research are taught to be able to make a significant contribution in efforts to increase understanding of the Islamic religion among the community, especially in relation to family law practices (Yazid & Sugitanata, 2024).

Questionnaire data analysis was carried out quantitatively by applying a percentage formula to convey the level of agreement or rejection of the questions asked. In addition, a Likert Scale was used to interpret the analysis results and categorize them into four main categories: Strongly Disagree, Disagree, Agree, and Strongly Agree, taking into account certain relevant percentages. This method allows researchers to gain a deeper understanding of respondents' views on the issue under study. Thus, analysis of questionnaire results can provide valuable insights to understand their perspectives and preferences in the context in question. The Likert scale interpretation process allows researchers to understand the level of agreement or rejection of respondents to the statements or questions asked. This allows for more precise categorization and provides richer information about their attitudes or views towards the topics discussed in the questionnaire.

Data collection used a non-test in the form of filling out a questionnaire with a Likert scale using 4 answer choices, namely strongly agree, agree, disagree and strongly disagree. The data analysis technique uses quantitative analysis with the formula $P = \frac{n}{N} \times 100\%$. With the P value, namely the percentage of questionnaire analysis results, n is the total assessment score and N is the maximum score obtained. For the Likert scale used:

Table 1. Likert Scale

Percentage %	Category
0%-25%	Strongly Disagree
26%-50%	Disagree
50%-75%	Agree
76%-100%	Strongly Agree

C. Findings and Discussion

1. Findings

The level of understanding of Islamic family law in Gresik urban society

Before further research continued, testing was carried out on the instruments used in this research, namely testing the validity and reliability of the instruments.

These two tests aim to determine whether the questionnaire that has been prepared meets accuracy standards or not. In practice, these two tests were carried out using SPSS software. The validity test used in this research is content validity testing. Content validity assesses whether the material being tested can be applied appropriately to the capacity, information, illustration, experience, or basis of the individual being tested. If the material tested is outside the scope of consideration, then the test is considered to have no content validity.

Table 2. Validity test decision making criteria

Category	Decisions
Valid	if r_{count} is greater than r_{table}
Invalid	if r_{count} is greater than r_{table}

There were 56 respondents and 25 questionnaires, which obtained a person table coefficient value of 0.259 at a significance level of 5% with the results of the validity test for each statement item in the table below.

Table 3. Validity test results for each statement item

No	R_{space}	r_{table}	Category
1	0.974	0,259	valid
2	0.973	0,259	Valid
3	0.974	0,259	valid
4	0.973	0,259	Valid
5	0.974	0,259	Valid
6	0.974	0,259	Valid
7	0.973	0,259	Valid
8	0.973	0,259	Valid
9	0.974	0,259	Valid
10	0.974	0,259	Valid
11	0.974	0,259	Valid
12	0.974	0,259	valid
13	0.973	0,259	Valid
14	0.974	0,259	valid
15	0.973	0,259	Valid
16	0.974	0,259	Valid
17	0.974	0,259	Valid
18	0.973	0,259	Valid
19	0.973	0,259	Valid
20	0.974	0,259	Valid
21	0.974	0,259	Valid
22	0.974	0,259	Valid
23	0.973	0,259	Valid
24	0.973	0,259	Valid
25	0.974	0,259	Valid
26	0.974	0,259	Valid

Based on SPSS data, the results of the reliability test on the items were obtained. To make decisions in the validity test, the criteria listed in the table were used as a guide. In this research, there were 56 respondents and 25 statements in the questionnaire, resulting in a Pearson coefficient table (r_{table}) value of 0.259 with a significance level of 5%. Based on the results of the validity test, it was found that all statement items contained in the questionnaire sheet for understanding Islamic family law in the Gresik Dalam urban community were considered valid. This is concluded

because each item has a calculated r-value that is greater than the previously determined r-Table value.

Table 4. Decision making criteria Reliability test

Category	Decisions
Reliable	if the Cronbach*s alpha value is > 0.60
Not reliable	if the Cronbach*s alpha value is > 0.60

For reliability test results, the decision-making criteria can be seen in the table below:

Table 5. Decision making criteria Reliability test

Decisions	Category
Reliable	if the Cronbach*s alpha value is > 0.60
Not reliable	if the Cronbach*s alpha value is < 0.60

Based on data analysis using SPSS software, the reliability test results were obtained and are listed in Table 6 below:

Table 6. Reliability test results

Cronbach's Alpha	N of Items
0.975	25

From these results, it can be concluded that the Cronbach's Alpha value obtained was 0.975, and the number of items tested was 25 items. With a Cronbach's Alpha value greater than 0.60, it can be concluded that the instrument used in this research can be considered reliable. By considering the decision-making criteria, where the Cronbach's Alpha value exceeds 0.60, it can be concluded that the instrument used in the research is included in the reliable category. To assess the level of understanding of Islamic family law in the urban community of Gresik, the percentage of results from the questionnaire that had been distributed was calculated. The results are listed in Table 7 below:

Table 7. Results the level of understanding of Islamic family law

Respondent	Total Score (n)	Maximum Score (N)	Percentage (P=x100)	Category
56 People	5580	5600	99.6%	Strongly Agree

From these results, it can be concluded that 99.6% of respondents from the Gresik urban community showed a very high level of agreement with statements regarding indicators of religious understanding, especially Islamic family law, in the questionnaire.

2. Discussion

The level of understanding and application of Islamic family law in urban communities in Gresik

Understanding religion is very important for individuals because it allows them to follow religious teachings with sincerity towards Allah. Anas Sudjiono explains that understanding is a person's ability to understand something after knowing and remembering it, which means having knowledge and the ability to see from various points of view. Kilpatrick, et al, in Adriana, stated indicators of concept understanding, such as the ability to name, group, apply, represent and relate concepts.

In order to evaluate the Gresik urban community's understanding of Islamic family law, this research used a quantitative approach by distributing a questionnaire containing positive statements about Islamic religious knowledge. The results of data analysis show that all respondents showed a high level of

agreement, even the majority of them strongly agreed, with certain statements. For example, the majority of respondents showed strong agreement with the importance of carrying out the five daily prayers in congregation with the family regularly and regularly, early in the day, and solemnly. Apart from that, in Islamic family law, the majority of respondents agree that husband and wife have a series of obligations and responsibilities that must be fulfilled in accordance with religious teachings, namely supporting each other in maintaining faith and devotion to Allah, as well as providing encouragement to each other to improve their spiritual quality. Apart from that, the majority of respondents agreed that husbands and wives also have a responsibility to provide religious and moral education to their children. They must work together in guiding children to grow into faithful and responsible individuals.

Domestic harmony is also an important focus, where husbands and wives are expected to try to maintain peace and avoid conflicts that could damage their relationship. Apart from that, they are also responsible for providing a living for the family and managing the household well (Karimullah, 2023).

Loyalty and respect for each other are also important aspects in the husband-and-wife relationship. Respondents agreed that it was necessary to maintain marital commitment and avoid behavior that could disrupt trust and loyalty in their relationship. Apart from that, husbands and wives must also work together to balance the demands of their religion, family and social life. They must support each other in achieving their life goals together. By fulfilling these obligations, husband and wife can build a relationship that is strong, harmonious and in accordance with the teachings of the Islamic religion. This is an important foundation for ensuring continuity and happiness in a household.

From these results, it can be analyzed that the majority of Gresik urban residents have a strong understanding of important aspects of Islamic family law, especially in the context of worship and communication between husband and wife in responsibility and religion. This shows a good level of awareness and involvement in religious practices, and shows the importance of religious education and understanding in these communities.

According to the theory of social change, a strong understanding of important aspects of Islamic family law among the majority of Gresik urban society indicates significant social change in that society. First, this reflects a modernization process in which society is increasingly open to religious knowledge and practices. People are becoming more aware of the importance of understanding religious teachings and applying them in everyday life, especially in the context of worship and husband and wife relationships.

Second, this strong understanding also shows a high level of awareness of religious values in guiding family relationships. This indicates that society understands the importance of maintaining a harmonious relationship between husband and wife based on religious teachings, and recognizes the importance of good communication in carrying out family and religious responsibilities.

Third, this strong understanding also reflects the community's active involvement in religious practices. People not only understand religious teachings theoretically, but also implement them in everyday life. This shows the importance of effective religious education in forming high religious awareness among society. Overall, a strong understanding of Islamic family law among the majority of Gresik urban residents indicates positive social change towards better and deeper religious understanding and practice. This has positive implications in strengthening family

and moral values in society as well as strengthening the foundations of a strong and sustainable religious life.

D. Conclusion

Islamic family law shows that 99.6% of respondents have a very high level of agreement with indicators of religious understanding, especially Islamic family law. Respondents showed strong agreement with the importance of carrying out the five daily prayers in congregation with the family regularly and regularly, early in the day, and solemnly. In addition, the majority of respondents agreed that husbands and wives have a series of obligations and responsibilities that must be fulfilled in accordance with religious teachings, namely supporting each other in maintaining faith and devotion to Allah, as well as encouraging each other to improve their spiritual qualities. The majority of respondents also agreed that husbands and wives have a responsibility to provide religious and moral education to their children, and work together in guiding children to grow into faithful and responsible individuals.

In implementing Islamic family law in daily life, several steps taken include carrying out the five daily prayers in congregation with the family to strengthen bonds and increase faith, as well as creating an environment that supports spiritual values. Husband and wife apply this by understanding each other and carrying out their roles and responsibilities according to Islamic teachings, including supporting each other in maintaining piety and improving spiritual quality. Religious and moral education for children is a shared responsibility that must be carried out by teaching Islamic values from an early age and providing good examples. Communication and consultation between husband and wife regarding family matters and the application of Islamic law is very important to maintain harmony and ensure decisions are taken in accordance with Islamic principles. Joining an active community or study group can help deepen your understanding of Islamic family law and gain support from fellow community members. With these steps, Islamic family law has been implemented effectively, helping families in Gresik live according to religious teachings and achieve spiritual and social prosperity.

In conclusion, this research underlines the importance of a deep understanding of Islamic family law among urban communities. Even though they are faced with the challenges of technological advances, upheaval in cultural values, and rapid social change, the majority of urban Muslim communities still have a strong understanding of the principles of Islamic family law and apply them in their daily lives.

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F. Author Contributions Statement

The Writing Team consists of four researchers who have their respective roles. The four authors live in different locations, namely Surabaya, Australia, and Gorontalo. Imdadur Rahman as the first author and Nurul Mahmudah initiated the research, conceived and designed the analysis, and proposed the research together with partners. Syakir Al Kautsar and Citra work together to develop research instruments and data collection, work on reference management, data contribution or

analysis tools. All authors collaborated in collecting data, analyzing data, and reading to agree on the final manuscript.

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