

Review of Islamic Law Addressing Sexual Problems of Married and Wife Couples in LDR (Virtual Sex Law)

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Abstract

Sexual needs are included in the primary needs of a human being. While marriage is the provision of a container as a place to channel sexual desires in a halal and justified manner. The union of two people of the opposite sex in a marriage bond aims to create perfection in fulfilling the primary needs of both. However, in the relationship of LDR couples, they will encounter several problems related to the maximization of meeting the needs of both. So in this study we show how the Islamic review addresses the needs of LDR couples, especially in terms of their sexuality needs. Because they are separated by a long distance, the easiest thing for both couples to do is to utilize the sophistication of technology by having virtual intimacy. VCS (vido call sex), sexting, phond sex, using sex toys are some options for LDR couples to vent their biological desires. This phenomenon will be analyzed through a literature study by looking for the main references that mention similar discussions and then analyzed comprehensively based on scientific logic. Islamic teachings have rules related to these virtual sex fulfillment activities. Seeing the partner's aurat is permissible and worthy of reward for the couple either directly or through the media. While a further problem is the next action, namely the last effort to release sperm (orgasm) is something that is underlined. If it is done independently or with the help of tools, this is forbidden in Islamic teachings. Islam only allows the release of sperm through the right way, namely with the body of his wife (or slave).

Keywords: Critical thinking, English language teaching, reading

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INTRODUCTION

Marriage is the union of two people of the opposite sex in a contractual relationship based on the provisions of their respective religious beliefs. With marriage, an individual hopes for a happy and harmonious life forever with their partner. Since executing the agreement through a contract, both parties have legally and halally engaged in husband and wife relations in order to realize the happiness of family life filled with a sense of peace and love in a way that is approved by Allah SWT. Marriage is also not merely an excuse for sexual relations between husband and wife. But how does a person assume his position in the family with the rights and obligations borne by each of them (Yusuf, 2010). Coming together to lead a harmonious married life is the dream of every human being, because marriage can make a person's life much happier by providing emotional

satisfaction, providing intimacy, friendship, affection, sexual satisfaction, companionship, prosperity through finances, commitment and a new source of identity and self-confidence for the two partners who live it.

Ideally, a husband and wife will live together in one house in order to implement their duties and obligations to the maximum. However, sometimes situations require them to be far apart and cannot live under the same roof. Work demands, educational needs and other needs are some of the reasons why they have to be far apart and live a long-distance married life or what is better known as a Long Distance Relationship (LDR) (Lestari, 2012). Long distance marriage (LDM) has become a very normal phenomenon in today's world. In the midst of a global economic era like this, local job opportunities (in your own area) are more difficult to find. Meanwhile, the ever-increasing demand for fulfilling the family's living needs forces one or even both husband and wife to leave the family to look for work to maintain their survival. This kind of thing is one of the strong reasons the two of them are in a long-distance marriage relationship or LDM. This long distance marriage can occur with the agreement of both with the aim of maintaining the marriage on the basis of a strong commitment but on the other hand also trying to maintain the careers or interests of each of them.

In its definition, Long Distance Relationship (LDR) is defined as a relationship carried out by a pair of individuals of the opposite sex but they are not in the same place or in a nearby area for a long period of time, making it difficult for them to meet each other intensely (Kurniati, 2015). The distance that separates the two of them is usually quite far, it can be across cities, across islands and even across countries. In a study conducted by Holt and Stone and quoted by Budiayatna in his book, it was stated that there are three classifications of a relationship that can be categorized as an LDR relationship. The first classification is measured by the length of time without meeting, namely around 3 months to 6 months and then more than 6 months and above. The second classification is measured by the level of intensity of the meeting, namely meeting once a week, once a month, once a year. Classification into three is based on the distance of separation, namely 0 - miles, 2 -294 miles and more than 250 miles (Budyatna, 2011). It can be seen from this data that LDR is not only measured based on distance but also because of the time and intensity of the meeting between the two. In fact, this data is not a definite reference, but a relationship that contains one of these characteristics can be said to be a form of LDR relationship.

In carrying out this LDR relationship, married couples will find themselves sharing problems in their household relationships. Basically, disputes in the household are a common thing that occurs in every relationship. Because marriage is the union of two people who have different temperaments and characteristics, both of whom are required to complement each other and understand the conditions between each other. When living under the same roof, married couples are sometimes faced with *mood swing* their partner which causes them to have conflicts, confusion, misunderstandings, arguments and so on. Moreover, the long distance in relationships is a big opportunity for husband and wife to experience quarrels. Barriers to communication, lack of touch, inadequate fulfillment of rights and obligations are some of the causes of problems for people in long distance relationships.

Meanwhile, humans are equipped with God *basyariyah lust* towards the opposite sex that must be distributed. Just like eating and drinking, sexual desire is something that cannot be avoided in human nature. As Eve was created for Adam, it is a place to channel desires and also a step for the continued regeneration of human descendants. Sexual desire is not only the property of men, but women also have strong desires regarding sexuality. So sexual desire needs to be channeled like other basic needs, and if this sexual desire cannot be channeled optimally, problems will definitely arise because of it. Susceptibility to experiencing stress, overflowing emotions, decreased immune system are some of the bad consequences of not channeling sexual desires to the maximum. Unhealthy sexual needs will trigger destruction in the household and result in divorce. For example, a husband's need for sex in a violent way will have a fatal impact on a wife's psychology, causing stress, so that divorce between the two is prone to occur. Sex will have a factor in perpetuating a relationship, but it will also result in divorce if sexual needs are unhealthy and do not meet the satisfaction expectations of both (Tahidina, 2022).

The need for sex will be one of the triggers for lasting harmonious relationships in the household. Healthy sex between husband and wife will lead both of them to the satisfaction of their desires so that they can increase the feeling of love, affection, sense of tranquility and peace in the hearts of both. As Allah SWT, states in a verse, it reads: *"And among the signs of his (Allah's) power is he who created a wife for you from your own kind, so that you tend to be at ease with him, and a feeling of affection has been created between you, then indeed in such a thing there is a sign of God's greatness for those who want to think."* (Q.S Ar Ruum, verse 21)

So sexual problems for a married couple are a very urgent matter in their domestic life. Most of the time, this may be the main motivating factor for someone to enter into marriage, because their nature is arranged in such a way, namely channeling the biological desire for affection towards the opposite sex. In the life of a husband and wife who live at home, sometimes fulfilling their sexual needs is often hampered due to several situations and conditions. Such as a lack of understanding between both of them so that they are reluctant to touch each other, feelings of fatigue and emotions that often approach, decreased sexual desire towards their partner are one of several obstacles to a couple's sex not being able to flow intensely and optimally. In practice, LDR husband and wife relationships may experience quite serious sexual problems if they are not handled properly. The long distance between the two of them for a long time will become a real barrier for their bodies to touch each other to make love when a biological desire arises. Because it cannot be denied that viewing houses and displays in the real world or the virtual world today is a big test for human desires to be controlled. The exposure of the private parts of the opposite sex is a daily display that is often easily seen flashing before the eyes, becoming a heavy temptation for the faith of those who look at it. In responding to this matter, Islam has actually taught through the words of its noble Prophet, which reads:

إِذَا أَحَدُكُمْ أَعْجَبْتَهُ الْمَرْأَةُ، فَوَقَعَتْ فِي قَلْبِهِ، فَلْيَعْمِدْ إِلَى امْرَأَتِهِ فَلْيُؤَاقِعْهَا، فَإِنَّ ذَلِكَ يَرُدُّ مَا فِي نَفْسِهِ

"If any of you in the middle of the road sees a woman and your heart is attracted to her, then immediately go home and come to your wife, because truly your wife also has everything that woman has." (HR Muslim)

So what about LDR husband and wife couples he will be faced with Parmesan fulfilling their sexual needs. Both of them will experience difficulties in carrying out affectionate interactions because of the distance that separates them. So in the discussion of this scientific work the author will show how Islamic teachings participate in viewing and also coming up with solutions to these problems based on guidance from the Al-Quran, Hadith and also the fatwas of competent ulama'. Also commenting on several sexual behaviors carried out by LDR couples in channeling their biological desires, reviewed from the perspective of Islamic law.

RESEARCH METHOD

The method in this research is to use a descriptive analysis method, namely a research method that aims to provide a systematic, factual and accurate picture of the facts and the relationships between the phenomena being investigated for later analysis. A descriptive study is intended to provide as much detailed research data as possible about humanitarian problems, phenomena or other symptoms. Next, an analysis of the research results was carried out using relevant theories through literature study. The data source for this research uses the library research method with overall research data obtained and extracted from library materials such as fiqh books, law books, Islamic journals and other literature materials. Research that emphasizes analysis on inductive processes and in the analysis there are dynamics of relationships between observed phenomena using scientific logic (Azwar, 2007). Then the analysis is compared with the opinions of experts to produce a narrative that provides clarity. The function of this research is to find explanations and answers to problems and provide alternative solutions for possibilities that can be used to solve problems (Anwar, 2001).

RESEARCH RESULTS AND DISCUSSION

Definition of Sex According to Experts

Sex is a basic human need which is naturally equipped with the desire to be attracted to the opposite sex. In the English dictionary the word "sex" means sex or sex (Echols & Shadily, 2000), while in the Indonesian dictionary it is defined as the meaning of sex or things related to the genitals such as intercourse, bodily relations between the opposite sex (Ministry of National Education, 2002). According to the experts, Chaplin stated that sex is a unique difference between men and women, especially in matters of the body's organism which concerns the reproductive organs of egg cells in women and sperm cells in men (Chaplin, 1993). James Delver stated that sex is a fundamental difference between men and women in terms of their type, namely male or female, based on their reproductive output, namely sperm cells for males and egg cells for females (Drever, 1986). Meanwhile, Al Bukhori briefly defines sex as the genitals (Bukhori, 1994). Hassan Hathout in his book explains that sex is an expression of the highest sense of love, where two individuals meet each other physically in an expression of emotional nuance without any barriers between the two (Hathout, 1994).

To clarify the definition above, sex is defined as a complex of emotions, feelings, personality attitudes and social characteristics related to sexual behavior and orientation. For further analysis, the definition of sexuality is

described into the following two concepts, namely sex acts and sexual behavior. *Sex acts* is a sexual conception related to the understanding of sex as sexual activity, both in terms of understanding *sex as* procreational (aiming to have children); *sex as recreational* (aimed at seeking pleasure); And *sex as relational* (aimed at expressing affection and love).

In this case, sexual does not just refer to the meeting between male and female genitals, but also includes other things that are related to or replace sexual relations themselves. In practice, sexual intercourse usually begins with making out in order to increase the partner's arousal and produce penile erection and natural vaginal lubrication. After sexual intercourse reaches the point of climax, the male partner will insert his penis into the woman's vagina and one of the two will move his thighs to make the penis move back and forth in the vagina, producing friction, but without fully removing the penis. Therefore, they stimulate themselves and their partners until they reach orgasm and ejaculate. Penile penetration is also called "intromission". "Intromission" or "penile immissio" are other terms for penetration with the penis. The term "penetration" refers to a situation in which a man's genitals are inserted into the vagina. To achieve pleasure and enjoyment in having sex, this is not always a mandatory ritual. Adolescents usually engage in sexual activity without penetration by masturbating to release sperm (Wikipedia, 2024).

Meanwhile, in Islamic studies, intimate sex is better known as *jima'*. *Jima'* literally means gathering or gathering, while in terms it is the activity of inserting a man's will (penis) into a woman's genitals (vagina), which in Indonesian is called intercourse or sexual intercourse. *Jima'* also has a general meaning, namely every sexual intercourse and/or situation that resembles sexual intercourse (for example, someone is in a sexual position but has not penetrated), then for most people this is considered as sexual intercourse (Djubaedah, 2010).

Meanwhile, the second concept of sex, namely *sexual behavior* are things related to human psychology, biology, social and culture that lead to sexuality, such as things related to a person's interest in eroticism, sensuality, pornography and attraction to the opposite sex (Sudirman, 1999). From a biological perspective, sexuality is related to the reproductive organs and genitals, including maintaining health and optimal functioning of the reproductive organs, as well as sexual drive. From a psychological perspective, sexuality is related to how to carry out functions as a sexual creature, role or gender identity, as well as the dynamics of psychological elements (cognition, emotions, motivation and behavior) regarding sexuality itself. From a social perspective, sexuality looks at how sexuality emerges in relationships between humans, how the environment influences the formation of views about sexuality which ultimately shapes sexual behavior. The cultural dimension shows that sexual behavior is part of the culture in society.

Therefore, humans will continue to be sexual creatures. In relation to human nature itself, this statement is not an exaggeration (Pohan, 1990). Therefore, Hassan Hathout states that sex is the deepest physical expression of human sexuality. humans (Hathout, 2006). Sex is an important component of human behavior. Every human being has three personalities: religious, intellectual, and physical. Moreover, they have the encouragement of God's grace to fulfill all three.

According to Islam, these three must be carried out according to Allah's commands in a holy and healthy way, without too much, without pressure, and without causing suffering (Maqsood, 1997). In a free society, a person can channel his sexual needs according to his sexual preferences and orientation. In addition, the assumption that sexual interest in parents has disappeared is a myth or misconception. In fact, married couples can have sexual relations for years. If someone is sick or unable to imagine or adjust to their partner, they may even engage in these activities. This can be an indication that the couple's intimacy and maturity are completely normal. As long as the couple is still able to do so, interest in intimate relationships can recur and form deep physical and emotional bonds.

Sexual Behavior of LDR Couples in Review of Islamic Law

Each person may have a different biological sexual desire cycle, as well as their control over the emergence of these desires will also be different. Husband and wife who live close to each other will find it easier to channel this desire because the two of them can meet intensely. Meanwhile, LDR couples with a long period of time and quite a long distance will encounter difficulties when this desire arises and they will try to overcome it in various ways. There are some people who divert it with positive things such as keeping themselves busy with sports, focusing on work and activities or other positive things. However, it cannot be denied that there are some people who have difficulty holding back their biological desires because of daily spectacles that shake their faith and thus influence the passions in their hearts. Maybe this can be diverted for a moment with positive and productive activities, but sexual desire is a primary human need like eating and drinking that must be fulfilled, so people tend to try to fulfill this need in various ways. In various articles such as hellodoc.com and hello healthy.com, it is explained that there are several options that individuals in LDR couples can take in an effort to fulfill their biological desires. It was explained that to maintain a harmonious relationship, LDR couples are advised to maintain intense virtual communication, especially in the intensity of intimacy, including by sexting, phonsex, VCS or other methods. More than that, sexual problems in LDR relationships can sometimes encourage the perpetrators to break the rules to be able to channel their desires when they have peaked and are no longer under control, for example adultery and infidelity. The following are several sexual behaviors that can be carried out and occur in LDR couples in an effort to fulfill their sexual needs as well as an overview from the perspective of Islamic law:

1. Video Call Sex (Seks Virtual)

Basically, virtual sex activities can be carried out in three variations of categories, differentiated based on the type of technology used, namely VCS (video call sex), PS (phone sex), and CS (chat sex). VCS online sex is carried out via the video call feature, PS online sex is carried out via voice telephone chat, and CS online sex is carried out using messenger messages via chat applications on social media.

In more detail, Video Call Sex (VCS) is a long-distance sexual activity via online, where a pair of lovers or husband and wife deliberately and voluntarily show each other their private parts and also play with their vital organs and surrounding areas in order to provoke sexual pleasure and orgasm in each partner through the video call media feature. Moreover, this kind of sexual

activity will usually be continued until each other climaxes and reaches the peak of orgasm by masturbating or masturbating.

In the Islamic review, sexual practices like this are detailed in several elements. **The first element** is seeing each other's private parts. Looking at each other's private parts is permissible in Sharia law, because the marriage contract is an intimate bond for both of them. Even though viewing the private parts is permitted, there are a few exceptions, namely viewing one's partner's vital organs (genitals), the permissibility of which is still debated by the ulama, some judge it as makruh and others allow it absolutely. Scholars who believe that the law of looking at a partner's vital organ (wife/husband) is makruh rely on a hadith narrated by Aisyah which reads:

"I have never seen the private parts of the Messenger of Allah and he has never seen my private parts," (farji),"

It is also mentioned in the book Madzhab Syafii, there is found a quote that reads:

(وَ الضَّرْبُ (التَّائِبِي نَظْرُهُ) أَي الرَّجُلِ (إِلَى) بَدَنِ (زَوْجَتِهِ وَ) إِلَى بَدَنِ (أَمْتِهِ) الَّتِي يَجِلُّ لَهُ الْإِسْتِمْتَاعُ بِهَا (فَيَجُوزُ) جِبْنِيذٍ (أَنْ يَنْظُرَ إِلَى) كُلِّ بَدَنِيهِمَا خَالَ حَيَاتِهِمَا؛ لِأَنَّهُ مَحَلُّ اسْتِمْتَاعِهِ (مَا عَدَا الْفَرْجَ) الْمُبَاحَ مِنْهُمَا، فَلَا يَجُوزُ جَوَازًا مُسْتَوِي الطَّرْفَيْنِ فَيُكْرَهُ النَّظْرُ إِلَيْهِ بِلا حَاجَةٍ، وَإِلَى بَاطِنِهِ أَشَدُّ كَرَاهَةً، قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ تَعَالَى عَنْهَا مَا رَأَيْتُ مِنْهُ وَلَا رَأَى مِنِّي { أَي الْفَرْجَ.

It means, *"The second part is that a husband looks at the body of his wife and the body of his female slave, which is lawful for him to have fun with. The law is that he is allowed to look at the bodies of these two people while they are still alive, because that is the place to have fun, apart from the farji (vagina) which is permitted for them. If you look at the vagina, the law cannot be a 50-50 percentage. It is makruh to look at a vagina if it is not necessary. Meanwhile, looking inside the vagina is highly discouraged (As-Syarbini).*

The evil of seeing one's wife's genitals is also based on a hadith which says:

النَّظْرُ إِلَى الْفَرْجِ يُورِثُ الطَّمْسَ أَي الْعَمَى

It means *"Seeing a woman's genitals can cause blindness."*

However, the above hadith is debated regarding its quality, Ibn Hibban and other imams consider that the quality of the hadith is *weak*. Even Ibnul Jauzi included this hadith in his book Al-Maudlu'at which means this hadith is a hadith *maudlu'*. Likewise Ibn Adiy, the hadith as narrated by Ibnul Qatthan is a hadith *evil*. But by Ibnus Salah the above hadith is stated as a hadith *hasan* because I have several *shawahid* in the sanad that supports it.

The meaning of blindness in this hadith is also interpreted by many scholars, namely that those who are said to be blind there are not blind in the mind, but blind in the eyes of the heart, which means that the heart will become hard and difficult to accept guidance.

However, the makruh opinion of seeing the partner's vital organs is opposed by some scholars who allow it. In addition to the argument of the hadith of malice in seeing a partner's genitals, the quality of its evidence is still debated, there is also a hadith in the history of Tirmizī that hints at the ability to see the partner's genitals. Ibn Qudama' argues in his book al mughni, that:

"It is permissible for each husband and wife to see and touch all parts of their partner's body, including their genitals."

This opinion is based on a hadīṣ narrated by Bahaz bin Ḥakīm who said that his grandfather once asked the Messenger of Allah, "*O Messenger of Allah, among our private parts, which part can we open and which part should we cover?*" Then the Messenger of God replied, "*Keep (cover) your aurat except for your wife and slave.*"

Apart from this hadīṣ, the ability to see one's partner's genitals is also based on the understanding that the genitals are a place for husband and wife to have fun, so it is permissible for the partner to see and touch the genitals, as is permissible to touch other parts of the body."

Then **the second element** Virtual sex is when a partner tries to deliberately play with his own genitals in order to provoke himself or his partner to reach orgasm. So Islam views this as something that is not permissible, because it will lead people to the act of masturbation which is forbidden. Playing with vital organs is also considered a separate part apart from the act of masturbation or masturbation, and will also have its own laws regarding this matter. It was explained that playing with one's genitals to increase one's lust, even if there is no intention to masturbate, is prohibited by law. In *Fatawa Syabakah Islamiyah* it is stated that:

وأما العبث بالذكر حتى الإنزال دون قصد.. فإن كان مراد السائل فعل ذلك على سبيل التشهي ولكن دون قصد الإنزال فهذا أيضا لا يجوز

"Playing with your genitals until semen comes out without the intention of masturbating..., if you intend to do it to arouse lust, even if there is no intention to masturbate, this kind of thing is also not permissible to do." (*Fatawa Syabakah Islamiyah*, no. 110164)

This is understood by the fragrance of masturbation which has been absolutely confirmed. Playing with one's own genitals is a path to masturbation and masturbation. So in this case the rule applies:

وما أدى إلى الحرام فهو حرام

Anything that can lead to a haram act is also haram (*Izzuddin bin Abdussalam, Qawaid Al Ahkam fi Mashalihil Anam, vol. 2, p. 184*).

From these rules it is understood that the Shari'a will close every loophole that allows haram acts to be carried out. If there is an act whose legal status is prohibited then the surroundings related to it will become haram. When the Shari'a prohibits adultery, the Shari'a also prohibits all factors that can encourage adultery. When the Shari'a prohibits khamr, the Shari'a also prohibits all actions that can contribute to the violation of drinking khamr. In the study of ushul fiqh, this type of rule is called *saddud dzara'i*, that is, the principle with the meaning of closing all possibilities that could lead to prohibited actions.

From this it can be seen that the VCS law which contains the two elements above is detailed, if it is limited to showing each other's private parts and touching them lightly with no intention of reaching climax then it is still permissible even though there are makruh opinions about it. Meanwhile, the third element of VCS is that the lovers or husband and wife will masturbate or masturbate independently in order to fulfill their sexual desires. then the law on this matter will be detailed in the following separate section.

2. Masturbation And Masturbation

Masturbation and masturbation are the easiest and cheapest activities for LDR couples to fulfill their sexual desires. In the study of Islamic jurisprudence, masturbation is known as *istimna'*, namely releasing sperm without sexual intercourse, either by hand or with another, either with one's own hand or another hand, whether done by men or women, with the aim of fulfilling sexual urges (Ministry of Endowments and Islamic Affairs, 1404 H). It's just that in everyday language we are differentiated, in men it is known as masturbation, while in women it is known as masturbation, although both are more likely to be done by themselves.

The law of *istimna'* itself is explained by the ulama' in various opinions. The majority of fiqh scholars allow *istimna'*, either by hand or with another, to be carried out with a legal partner, as long as there is nothing preventing the husband or wife from doing so, such as menstruation, childbirth, fasting, *i'tikaf*, or the pilgrimage. Because, the couple is a place to have fun and channel sexual needs that are justified by the Shari'a (Ministry of Endowments and Islamic Affairs, 1404 H).

Ulama are still debating the *istimna'* law that is carried out by themselves, both men and women. There are those that are absolutely forbidden, and there are those that allow it in certain situations. However, there are also those who simply make a difference.

The scholars who forbid it are Maliki and Shafi'i scholars. The Shafi'i cleric argued that Allah ordered to protect one's private parts except in front of one's wife or female slaves obtained from the proceeds of war, as in the verse: *"And those who guard their private parts, except for their wives or the slaves they own; then indeed they are in this matter without regret."* (QS al-Mukminun verses 5-6). Those who deviate from the provisions of the verse above are considered to be overstepping the bounds, violating God's provisions, and out of nature, as in the continuation of the verse above: *"Those who seek what is behind it, then they are the ones who go beyond the limit"*. (QS al-Mukminun verse 7). In addition, God also orders those who are not able to marry to patiently restrain their lust and sexual desire until He gives them the ability and facility to marry with His grace. *"And those who are unable to marry should maintain their (self) purity, so that Allah will enable them with His grace."* (QS al-Nur verse 33). Thus, according to Shafi'i scholars, *istimna'* (masturbation or masturbation) is a bad habit that is forbidden by the Al-Qur'an and Sunnah (Al Haitami). It's just that the sin of masturbation or masturbation is a lighter sin than adultery because the dangers are not as great as those caused by adultery, such as disrupting the bloodline, and so on.

Meanwhile Maliki ulama argue about the haram of *istimna'* with the words of the Prophet Muhammad: *O young men, whoever among you is capable of ba'at (marriage), then marry! Because, being married is better able to protect your eyes and maintain your genitals. However, whoever is unable to do so should fast. Because fasting suppresses lust for him.* (HR Muslim).

They stated, if *istimna'* or masturbation was permitted by the Shari'a, Rasulullah SAW would have recommended it because masturbation is easier than fasting. His silence is a proof that masturbation is haram (al-Jaziri,

2003). The reasons for the opinion of the Shafi'i scholars and Maliki scholars above are certainly stronger if you pay attention to the following two hadiths:

سَبْعَةٌ لَا يَنْظُرُ اللَّهُ عَزَّ وَجَلَّ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ، وَلَا يُزَكِّيهِمْ، وَلَا يَجْمَعُهُمْ مَعَ الْعَالَمِينَ، يُدْخِلُهُمُ النَّارَ
أُولَ الدَّاخِلِينَ إِلَّا أَنْ يَتُوبُوا، إِلَّا أَنْ يَتُوبُوا، إِلَّا أَنْ يَتُوبُوا، فَمَنْ تَابَ تَابَ اللَّهُ عَلَيْهِ النَّاكِحُ يَدَهُ

It means: *There are seven groups that will not be seen (observed) by Allah on the Day of Resurrection, will not be cleansed, nor will they be gathered with the creatures-creature otherwise, they will even be put first into hell, unless they repent, unless they repent, unless they repent. Whoever repents, Allah will accept his repentance. One of the seven groups is people who marry with their hands (masturbation)*(Al Bayhaqi, 1423 H).

يَجِيءُ النَّاكِحُ يَدَهُ يَوْمَ الْقِيَامَةِ وَيَدُهُ حُتْلَى

It means: *People who marry with their hands will come on the Day of Judgment with their hands tied.* (HR al-Baihaqi) (Al Bayhaqi, 1423 H).

Those who forbid it under certain conditions and allow it under other conditions are the Hanafi scholars. Istimna' is prohibited if it is simply to arouse and indulge in sexual urges. However, when the urge to lust is strong, and there is no legitimate partner to channel it to, so istimna' is merely to calm the urge, then this is not a problem. Because, if you don't do it, you are afraid you will fall into adultery, with the aim as stated in the rule:

تحصيلاً للمصلحة العامة، ودفعاً للضرر الأكبر بارتكاب أخف الضررين

It means: *Gaining the common good and rejecting the greater harm by taking something (between two things) that is less dangerous.*

In fact, Ibn 'Abdiddin from the Hanafi ulama stated that istimna is obligatory if it is certain that you are able to free yourself from adultery. In short, the opinion of Hanafi scholars has two sides: first, it is permissible because it is an emergency, and it is haram because there is still the best solution, namely fasting. Meanwhile, the opinion of Hanbali scholars is in line with the opinion of Hanafi scholars. According to Hanbali scholars, istimna' is haram except because of fear that he will fall into adultery, or because he is afraid for his health, whether physical or mental, while the wife is not around and is not yet able to marry. So there is no special problem for him. In fact, according to some Basrah scholars, even those who are married are allowed to istimna' when they are traveling, not at their place of residence. Because in this condition, he is believed to be more able to control his views and actions of adultery.

The last is an impactful opinion. The opinion that considers masturbation to be limited to makruh is the opinion of Ibn Hazam, some Hanafis, Shafi'is and Hanbalis. This is based on the argument that Istimna' is included in things whose haram status is not explained explicitly by Allah in the Koran. Because that is just an act that is not noble and includes a person's low morality. main (Sabiq, 1997).

From the description above, the majority of ulama view istimna', whether by men (masturbation) or by women (masturbation) as an act that is disgraceful, goes beyond limits, and violates human nature. It is not surprising that Maliki and Shafi'i scholars prohibit it, especially if it reaches a level that can distance a person from marriage and childbearing. Although there are opinions that allow it, it is only an emergency exit or taking the lighter of the two existing

dangers, so as not to fall into the valley of adultery. So in the case of LDR couples, *istimna'* is the last option that can be achieved in an emergency situation, namely the fear of falling into the pit of adultery. Meanwhile, when it is not in a very urgent situation, *istimna'* is a disgraceful act that is still forbidden.

3. Use of Sex Toys

In this increasingly sophisticated era, there are more and more creative ideas for humans to make everything easier, including fulfilling sexual needs or simply getting pleasure in terms of sexuality. Sex toys are referred to as objects or devices used for sexual stimulation or to increase sexual pleasure. The creation of various sexual gratification tools, such as vibrators, dildos and sex dolls, either partial or resembling human forms complete with body parts, is proof of this creativity. Then how does Islamic law view the emergence and use of these tools as a means of satisfying someone's sexual pleasure? Dejlaskan that the use of sex aids, including robots or sex dolls, falls into the category of *istimna'* using (any object) other than the wife's hands. The reason is, in reality, these sex aids can be of various types, ranging from dildos and vibrators to sex dolls.

These objects are designed to provide sexual stimulation and help a person achieve satisfaction without having to have sexual relations with a person of the opposite sex. It is important to understand that the use of sex aids is part of the practice of *istimna'*, which refers to the act of masturbating or stimulating oneself using objects (Kharish, t.t). In this context, sexual aids become a means to achieve the necessary sexual satisfaction without the involvement of a partner. Although *istimna'* is often associated with one's own hands, the use of sexual aids also falls into this category. Meanwhile, it has been explained that masturbation/masturbation (*istimna'*) with one's own hands or with the help of objects other than one's halal partner (wife) is haram according to Islamic law (ad-Dimyathi, 1997).

4. Adultery and Infidelity

This is very likely to happen to LDR couples, because the long distance between the two of them causes disruption to smooth, intense communication between them which results in a loss of control in each partner. It is not uncommon to find cases of sea workers who have worked for months away from their wives, venting their sexual desires on self-employed workers who provide commercial sex worker services. Likewise, there are many cases of wives who are unable to restrain themselves because their husbands have left them for a long time, who commit infidelity and adultery. A married couple, if one or both of them have a relationship like a legal couple with a third person in secret or what is known as an illicit relationship without a valid contract, can be said to be infidelity (Hendra, 2020). Meanwhile, if it comes to bed matters, there will be adultery.

In Islamic teachings, adultery is an abomination that is highly condemned. Where someone flirts and expresses sexual desires towards the opposite sex outside of a legal marriage contract (Huda, 2015). In Islamic literature, punishment is for people who commit adultery while never being married (*Zina Ghairu Muhson*) was flogged a hundred times and exiled for one year from the territory where he lived. Meanwhile, for people who are married

or have ever been married (*they have muhsan*) (Muslich, 2006) then the punishment is stoning, that is, burying the whole body and only the head being burned, then the executioner throws stones (not small and not large) at a specified distance until he dies.

5. Polygamy and Betel Marriage

Remarriage may be an option for men in LDR relationships to overcome their need to have a woman by their side in a halal way. Despite this, regulations in Indonesia do not allow a man to carry out polygamy easily, there are requirements for the permission of the first wife, having the ability to provide for a living and being ensured to act fairly are conditions that must be met in order to be able to remarry the second and subsequent wives (Surjanti, 2014). The reason is that in Indonesian marriage law it is stated that the principle of marriage is based on monogamy, as well as in Islamic teachings, even though the door to polygamy is wide open up to a limit of four wives, the recommendation to have only one wife if you are not able to be fair is the best choice in a marriage (Ardhian, 2015).

According to Islamic jurisprudence, it is not required for a man to remarry with the permission of his first wife. They may marry up to four people without the legal wife's prior consent and knowledge. So most men will carry out sirri marriages, namely secret marriages which are only legal according to religion but are not registered in state institutions. Meanwhile, the problem with unregistered marriages is that the wife does not have strong legality regarding her marital status within the scope of state life. So that if her rights are not fulfilled she cannot file a lawsuit in a religious court and is also vulnerable to being abandoned and abandoned by her man.

Islamic Views Regarding LDR Couples

Basically, long-distance marriage relationships are not recommended in Islam, because more or less it will result in the neglect of the rights and obligations of each husband and wife. In a history it is mentioned

From Fatima bint Qais, may God be pleased with her, she said:

أتيت النبي صلى الله عليه وسلم، فقلت: إن أبا الجهم ومعاوية خطباني؟ فقال رسول الله صلى الله عليه وسلم: أما معاوية، فصعلوك لا مال له، وأما أبو الجهم، فلا يضع العصا عن عاتقه.

"I went to the Prophet, may God bless him and grant him peace, and then said to him, "Actually, Abul Jahm and Muawiyah have proposed to me." Then the Messenger of Allah said, "The problem with Muawiyah is that he is a poor person who has no wealth, while the problem with Abul Jahm is that he is the one who never put the toe lift from his shoulder.(An-Nasayburi, t.t)"

In interpreting the hadith above, Al Imam An Nawawi interprets the sentence Abul Jahm never put the staff from his shoulder into two meanings namely Abu Jahm often travels so that he rarely returns home and in the second meaning that Abu Jahm is a person who is light-handed to hit people.

So from this it is understandable that Rosululah does not recommend marrying someone who often travels or rarely goes home and in the current contest this can be equated with someone who works far from home and therefore often leaves his wife's children at home.

However, in reality, long distance marriage or LDR cannot be denied at this time. In fact, this kind of practice happened a lot during Rosulluah's time with many trade caravans carried out by husbands on trade routes between countries who left their children and wives at home for months. Or with the practice of warfare which requires soldiers to fight on the battlefield for months leaving their children and wives at home.

In a condition like this, it is true that it is a matter of emotional dilemma, leaving children and wives (family) is a heavy thing while religious and economic demands necessitate it. So here a strong and big commitment is required from both of them to maintain mutual trust and trust that they hold in their position as family members. In a hadith it is mentioned that the position of women during LDR is, From Abu Hurairah ra. said, Messenger of God Said: *"The best woman is that if you look at her she pleases you, if she is commanded then she obeys you, if you leave her she takes care of your property and honor just as she takes care of her chastity and honor (Al-Sijistani, t.t)."*

So it is understood from this hadith that when a wife is far away or in a long distance relationship with her husband, she should look after her husband's house and property, educate her children properly and also maintain the honor of herself and her husband. A wife is prohibited from allowing other male guests into her house without her husband's permission, or even a wife is not fit to leave the house except for normal things that are understood, such as shopping for basic daily necessities at the market. Meanwhile, for husbands, the obligation that must be paid attention to is providing for their family, in the Koran it says: Allah SWT. said, and upon the children to whom he had children, he provided for them and clothed ...

وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا...

"The duty of a man (husband) as the head of the household is to feed and clothe his family members appropriately, and husbands are not burdened with anything except according to their ability." (QS Al-Baqarah: 233)

The Messenger of God, may God bless him and grant him peace, said

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «كَفَى بِالْمَرْءِ إِثْمًا أَنْ يُضَيِّعَ مَنْ يَفُوتُ

"It is enough for a person to be considered a sin if he abandons the person he is responsible for." (HR Abu Dawud) (Al-Sijistani, t.t)

Based on the verse and hadith above, it is a great sin for a husband who is in an LDR to neglect his children and his wife without clarity and not provide for them properly.

Married couples who live separately must strengthen their relationship to maintain the integrity of their family. The advancement of internet technology today makes it easy for people who are far away to communicate intensely virtually. With good communication, apart from improving relationships between family members, it can also facilitate and accelerate the achievement of goals (Enjang & Dulwahab, 2018). Apart from that, you should also remain firm in terms of mutual trust and maintain commitment between partners, always drawing closer to Allah and praying for the good of your partner. Good communication is open communication. Openness between partners is a very important factor in maintaining a long distance relationship with their partner. The more often married couples are in a LDR relationship, the more they are expected to continue to support each other in order to grow trust between both of them, so that this can foster a

sense of happiness for the couple in a long-distance relationship (Muhardini, 2018). Apart from providing attention through communication, the presence of a child in the family can also bind LDR couples to continue to pay attention to family harmony. The presence of a child in the family makes the couple feel more satisfied with their marriage, so this will further increase family harmony.

Meanwhile, regarding the issue of sexual needs, the ulama also explain the sexual relations between husband and wife. Scholars differ in their opinions about how many times a husband is obliged to sleep with his wife (have sexual relations). The first opinion says that husbands are obliged to sleep with their wives at least once every four days. This is based on the permissibility in Islam of four wives of polygamy for men, where when a man has four wives it is obligatory for him to spend the night with each wife so that a wife will get a night's share from her husband once every four days (Al-Māwardi, 1994). The second opinion says that the husband is obliged to sleep with his wife at least once during the wife's pure period (not menstruating and postpartum). This opinion is based on the words of Allah in surah al Baqarah:

فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

"When they are pure, mix them with (the provisions that God commanded you." (QS. Al Baqarah: 222).

From this verse it can be understood that the obligation to have sexual intercourse with one's wife is once during each period of purity (al-Jaziri, 2015). The third opinion says that husbands are obliged to sleep with their wives at least once every four months (Abdullah, t.t). This opinion is based on the *īla'* regulations in Islam, where the husband swears not to have sexual intercourse with his wife for more than 4 months (al-Jaziri, 2015).

The fourth opinion says that the husband is obliged to provide his wife with sexual needs at least once every 6 months. This opinion is based on the *ijtihād* of Umar bin Khatab. It was narrated that one night, Caliph Umar bin Khaththab ra. was traveling around Medina. When passing a locked house, Umar bin Khaththab suddenly heard the distress of an Arab woman, who said: "The night is getting deeper and deeper in darkness. It's been a long time since my lover made love. By Allah, if it were not for remembering You, this bed would shake violently. However, O Rabbi... Shame has hindered me. And my husband is... Honorable and noble. Don't let people touch your vehicle." After that, the woman took a deep breath and said, "How lonely, how long my husband left me..." Umar was stunned to hear the woman's story, then he muttered, "May Allah have mercy on you."

The next day Umar tried to find out information about the woman, apparently she was a wife who had been left behind by her beloved husband who had committed crimes with Muslim troops on the battlefield for quite a long time. Umar also brought some clothes and some basic necessities and food for the woman. After talking for a long time, Umar took the initiative to send a letter to the woman's husband to immediately return home from the battlefield.

Facing this problem, Umar tried to ask his daughter (Hafsoh) who also knew more or less about a woman's feelings. Umar asked how long a wife would be able to survive being left without her husband by her side. Hafsoh blushed when he heard his father's question, Umar added, "If it wasn't to settle the affairs of the

Muslim community, I wouldn't ask you that question," Hafsoh answered, "a woman will endure for a month to four months without her husband's touch, but after four months she will experience great mental suffering." Meanwhile, in another history, Hafsoh answered six months. Hearing this, Umar made ijthihad for the good of the Islamic ummah by stating that the length of time a mujahid goes to war leaving his output members at home is no more than six months, if it is more than that then he should immediately go home to visit his wife and children (Salim, 1994). Apart from that, Mufti Ibrahim Desai added, "A person who is married and lives away from his wife for any period of sufficient length on the basis of mutual agreement. "So the husband should return home once every six months to fulfill his wife's biological needs and the touch of his family so that harmonious relations continue to overshadow his domestic relations (al-Jauzy, t.t)."

From Umar's story above, husband and wife should not have a long distance relationship for more than 4 months because it causes excessive suffering for both of them due to the lack of affection between them. Meanwhile, the danger of Satan's temptation always lurks around us in order to plunge us into things that are not permitted by the Shari'a. The way out of the Shari'a is for husband and wife to have a special agreement to meet at agreed times to provide for each other's needs. This can be achieved if both of them have a strong determination to meet each other and give the best to their partner by trying to free up time from the busy schedule of both of them. Moreover, if the LDR situation is so difficult that it requires the two of them to be separated for quite a long time, then the most halal solution for the husband is to remarry as long as there are no more than four, and not to indulge in other unlawful things, such as *istimna'* and adultery. Meanwhile, for wives, there is *khulu'*, namely suing for divorce from their husband if they feel that the husband is unable to fulfill their material and biological needs to the maximum within acceptable reasonable limits. However, according to the laws and regulations in Indonesia, a new wife can sue her husband for divorce if he leaves her for two years without clarity.

CONCLUSION

LDR is defined as a relationship between two lovers whose intimate interaction is limited because of the long distance between them over a long period of time for certain purposes. So in this case they will be faced with various problems, especially issues of trust, commitment, communication and quality. There are many things that LDR couples do to channel their biological sexual desires when they emerge and take control of them, namely by means of VCS with their partner, masturbation/masturbation, using sex toys, adultery, infidelity, divorce, polygamy and unregistered marriages. Meanwhile, in Islam, of these options, only VCS is permitted without masturbation/masturbation for both of them, likewise, *sirri* marriage and polygamy are the most real solutions for husbands when the situation is so urgent, but the provisions also apply in this matter. Meanwhile, for wives there are options if they are unable to deal with the problems of LDR life. When carrying out an LDR relationship, husband and wife should be required to continue communicating with each other well and intensely so that their relationship remains in a harmonious condition. By taking advantage of technological advances in the form of the internet, this can be resolved well.

However, according to Islamic studies, the recommended period for LDR couples is no more than 4-6 months between each other's residence or being far apart. If it is more than that, it is feared that there will be greater harm for both of them because the greater the suffering they will suffer from losing their roles and positions as each other's partners.

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