

Marital Rape Reviewed from the Perspective of Islamic Law and Indonesian Positive Law

Dedi Nurmansah¹⁾ & Anis Mashadurohatun²⁾

¹⁾Faculty of Law, Universitas Islam Sultan Agung (UNISSULA), Semarang, Indonesia, E-mail: dedinurmansah.std@unissula.ac.id

²⁾Faculty of Law, Universitas Islam Sultan Agung (UNISSULA), Semarang, Indonesia, E-mail: anismashadurohatun@unissula.ac.id

Abstract. *Marital rape cases often do not receive enough attention in society, especially because of the assumption that sexual relations in marriage are the absolute right of the husband. From the perspective of Islamic law and positive Indonesian law, there are different views regarding the fulfillment of the rights and obligations of married couples. This study aims to examine how Islamic law and positive Indonesian law regulate and view acts of marital rape, as well as their implications for the protection of human rights, especially women. This study uses a normative legal method with a comparative approach. Data were obtained through a literature study of primary and secondary legal sources, including the Qur'an, Hadith, Laws, and related legal documents. The analysis was carried out by comparing the principles of Islamic law and the provisions of positive Indonesian law, including the Criminal Code and the Law on the Elimination of Domestic Violence (UU PKDRT). The results of the study show that Islamic law emphasizes the importance of relationships based on consent and respect for partners, while positive Indonesian law has recognized marital rape as a form of violence that can be punished through the PKDRT Law. However, the implementation of this law still faces challenges, especially in terms of culture and public awareness. Thus, synergistic efforts are needed between legal education, law enforcement, and women's empowerment to ensure better protection.*

Keywords: *Domestic; Islamic; Marital; Positive; Violence.*

1. Introduction

Marriage or marriage is something very sacred. A contract carried out by two people of different genders to build a household. In a marriage there is a sacred contract with a sacred purpose that makes marriage a form of worship that requires sincere intentions. The contract called *ijab* and *kabul* has a deep

meaning, *ijab* means handing over Allah's mandate to the prospective husband, and *kabul* means as a symbol of willingness to accept Allah's mandate.¹ Article 1 of Law No. 1 of 1974 concerning marriage also states that:

The basis of marriage is the physical and spiritual bond between a man and a woman as husband and wife with the aim of forming a happy and eternal family (household) based on the One Almighty God.²

The article shows that the purpose of marriage is to form a happy and eternal household or family. The household should be a safe place for family members, because the family is built by husband and wife on the basis of physical and spiritual bonds, mutual love and respect, loyalty and giving to each other between the two. Sociologically, marriage is a phenomenon of the unification of two large family groups that originally came from families that did not know each other. In other words, marriage can also be a means of uniting families into one whole and united family unit.³ Sex is an integral part, as is the need for sex with human life. More than that, Islamic teachings place sex as part of worship, if carried out according to Islamic law and institutionalized in a holy marriage. Therefore, marriage is highly prioritized in Islamic teachings, because sex outside of marriage has no place in Islamic teachings, because it has the potential to cause great damage to humans.⁴

The balance between the rights and obligations of husband and wife and living peacefully in the household is something that is certainly very much desired by every married couple. However, all those dreams will turn into painful realities if they are tainted by acts of domestic violence. Basically, violence is all forms of behavior, both verbal and non-verbal, carried out by a person or group of people, against another person or group of people, causing negative effects both physically, emotionally and psychologically to the person who is the target. Johan Galtung stated that violence is a treatment or situation that causes a person's actual reality to be below their potential reality.

According to Jhonson and Sacco, violence against women (sexual) committed by a husband or intimate partner (intimate partner violence) is known as violence against a wife (wife abuse). Cases of rape against women do not only occur outside of marriage, but also often occur within marriage. Especially rape committed by a husband against his wife. One form of domestic violence that is

¹Satria Effendi, *Problems of Contemporary Islamic Family Law*, (Jakarta: Kencana, 2010), 3rd ed., p. 3.

²Article 1 of Law No. 1 of 1974 The basis of marriage is a physical and spiritual bond between a man and a woman as husband and wife with the aim of forming a happy and eternal family (household) based on the One Almighty God.

³Khoiruddin Nasution, *Marriage Law*, (Yogyakarta: ACAdemia, 2004), p.19

⁴Abdurahman Thalib al-Jazairi, *Making Love Like the Prophet*. (Kalasan Sleman: Cahaya Hati, 2009), p. 84

most prone to occur is sexual violence against a wife or better known as Marital Rape. In the Domestic Violence Law, Article 1 paragraph 1, it is stated that domestic violence is any act against a person, especially women, which results in physical, sexual, psychological misery or suffering, and/or unlawful deprivation of liberty within the scope of the household.⁵In principle, in sexual relations, husband and wife have the same rights (balance between the rights and obligations of husband and wife). Ideally, intercourse can be enjoyed by both parties with the satisfaction of lust -as humans- that is fair and equal. Not intercourse that is forced by one of the partners, in this case a husband, while the wife is tired, sick, has no appetite, or even when she is menstruating. So far, sexual violence committed by husbands against wives (marital rape) has rarely received attention in society. Husbands who force sexual activity are rarely brought to the surface by their wives. The weak position of the wife in the family and society is one of the causes. Moreover, the role of the public, which assumes that men have autonomous rights in the family. The reason is that it makes men feel entitled to do anything to women. Worse, most men consider marriage to be the official legitimacy of their power over women.

In Law Number 23 of 2004, the rules are clearly explained. Rape is the most severe form of violence experienced by women. The consequences not only have an impact on physical damage but also psychological. Forced sexual intercourse in the household has clearly violated the wife's rights, because sex is also her right. Sexual activity based on coercion (rape) causes only the husband to enjoy it, while the wife does not at all, and is even hurt. Without good will and communication between husband and wife, it is impossible to achieve harmony in access to satisfaction. Sexual intercourse carried out under pressure or coercion is the same as oppression.⁶Forced sexual intercourse in the household has clearly violated the wife's rights, because sex is also her right. Sexual activity based on coercion (rape) causes only the husband to enjoy it, while the wife does not at all, even gets hurt. Without the will and good communication between husband and wife, it is impossible to achieve harmony in access to satisfaction. Sexual intercourse carried out under pressure or coercion is the same as the oppression of women who are repeatedly and continuously victims of rape by their husbands who will be infected with several characters, including: first, inferior (feeling inferior) and not confident, second, often and always feeling guilty because she makes her husband "go crazy" and third, suffering from reproductive disorders due to feelings of pressure or stress, such as infertility (less able to produce offspring) and disrupted menstrual cycles. Such things, will the public (society) (still) look down on cases of Marital Rape (sexual violence against wives). While women will continue to be harmed and injured, physically

⁵Elli Nurhayati, a guide for companions of victims of violence, (Yogyakarta: Rifka Anisa, 2000), p.28

⁶Law No. 23 of 2004 concerning P-KDRT, Article 1 paragraph 1

and psychologically. It is from these social problems that forms of sexual violence often occur, carried out by a husband against his wife, which should fall within the scope of criminal acts, but are always protected by religious and customary concepts.

Thus, marital rape is an act of violence or coercion carried out by a husband against his wife to engage in sexual activity without considering the wife's condition. Religion and humanity are two concepts that cannot be separated by using anything, because religion was revealed by Allah to regulate the circulation of human life.

Violence is basically all forms of verbal and nonverbal behavior, carried out by a person or group of people against another person or group of people, which causes negative physical, emotional, and psychological effects on the target party (victim). Regarding domestic violence, especially violence committed by a husband against his wife (wife abuse), Okrizal Eka Putra, as quoted by Andy Dermawan, mentions the types of violence by a husband against his wife, namely: (a) physical violence, hurting physically, (b) psychological violence, hurting psychologically, hurting the wife's feelings, for example, (c) economic violence, not providing economic needs, (d) sexual violence, harassing or forcing sexual activity, and (e) social violence, isolating a partner from social activities.⁷

This study aims to analyze the views of Islamic law and positive law on rape in marriage as a reason for divorce, and to identify forms of sexual coercion by husbands against wives in marriage. This study is expected to provide information to readers about forms of sexual coercion in marriage.

2. Research Methods

This study uses an empirical legal approach, namely by examining the applicable legal provisions and the realities that occur in society. The research specifications are descriptive analytical, which aim to describe the facts in order to obtain a general picture of the problems studied, as well as to examine and review the legal aspects related to rape in marriage according to Islam and criminal law. The data used in this study consist of primary data and secondary data. Primary data is obtained from primary legal materials, which include relevant laws and regulations, such as Law Number 16 of 2019 concerning Amendments to Law Number 1 of 1974 concerning Marriage, the Criminal Code, and Law Number 23 of 2004 concerning the Elimination of Domestic Violence. This study also compares it with Islamic law (fiqh) which is sourced from the Qur'an and al-Hadith which are then interpreted by scholars so that several views and opinions emerge according to Islamic law and the laws in force in Indonesia. Meanwhile, secondary data were obtained from literature, legal journals, articles, scientific

⁷Milda Marlia, Marital Rape: Sexual Violence Against Wives, (tt: PT.Lkis Pelangi Aksara 2007), p.11

papers, and other relevant sources. In addition, this study also uses tertiary legal materials, such as legal dictionaries and encyclopedias, which support the understanding of primary and secondary legal materials. Data collection was carried out through literature studies and field studies. Literature studies were conducted by collecting and analyzing various literature, laws and regulations, and other scientific references relevant to this study. Field studies were conducted through observation and interviews with sources who have the capacity and competence in this field of research, such as the Religious Court and the Indonesian Ulema Council (MUI). The data obtained were analyzed quantitatively by systematically compiling data, examining the relationship between the concept of Islamic law and criminal law related to marital rape, and drawing conclusions from the problems studied.

3. Results and Discussion

3.1. Islamic Law and Positive Law's Views on Rape in Marriage as Grounds for Divorce

Marital rape is an act of forced sexual intercourse by a husband against his wife without consent. In modern law, including positive law in many countries, this act is beginning to be recognized as a serious form of sexual violence. However, in the context of Islamic law and certain cultures, debate still occurs regarding how this act is viewed. The Combined Theory in law integrates a normative approach (ideal justice) with a sociological approach (social context). In the context of marital rape, this theory is relevant to assess the harmony between normative religious rules and contemporary social dynamics.

Islamic law emphasizes relationships based on love and compassion. Sexual intercourse is considered a mutual right, but must be done with consent. Coercion is contrary to this principle, although it is not explicitly mentioned in classical legal texts. Several verses such as QS. Al-Baqarah (2:187) state that a husband and wife are each other's garments. The Hadith also teaches the need for gentleness in marital relations. Rape, which causes suffering, is contrary to this principle of love. Dlarar (harm or loss) is a legitimate reason to end a marriage. Rape in marriage can be categorized as a form of dlarar, because it violates the wife's basic rights to her body. In the Maliki School, for example, dlarar is the main reason for divorce. In many modern legal systems, including Indonesia through Law Number 23 of 2004 concerning the Elimination of Domestic Violence (PKDRT),⁸ Marital rape is considered a form of sexual violence. Article 8 of the Domestic Violence Law states that sexual violence, including forced sexual intercourse, is a violation of the law.

⁸ M Abd Basith and A Mashdurohaturun, "Effectiveness Of Act Number 23 Of 2004 Regarding Elimination Of Violence In Household (PKDRT) Against Psychological Violence In Semarang," *Journal of Daulat Hukum* 2, no. 3 (2019): p. 413–420, <https://core.ac.uk/download/pdf/236376973.pdf>.

According to Article 39 of Law Number 1 of 1974 concerning Marriage, divorce can occur if there is a continuous dispute that cannot be reconciled. Rape in marriage can be included in this category because it causes the destruction of household relationships. In practice, the recognition of marital rape as a reason for divorce still faces cultural obstacles and minimal legal awareness. However, religious courts in Indonesia are starting to accept physical and psychological complaints as grounds for divorce.

The Combined Theory supports a harmonizing approach between religious values (norms) and the dynamics of modern law (social facts). In this context, the Islamic view of *dlarar* can be combined with positive law to recognize marital rape as a violation of rights. The Combined Theory emphasizes the need for substantive justice, which goes beyond legal formalities. Marital rape as a form of violence violates the principle of justice for women, so positive law needs to reflect this value without ignoring religious norms.

In both Islamic and positive law, the main challenge is gender inequality that often justifies the dominance of the husband. A gender justice perspective is important to eliminate this bias. Progressive Islamic law can accommodate the development of positive law. Reinterpretation of the concept of *dlarar* allows the integration of rape in marriage as a reason for divorce. There needs to be education for the community about rights in marriage. Legal awareness will reduce ignorance that causes victims to be reluctant to report or sue.

My opinion Marital rape refers to the act of forced sexual intercourse by one partner without the consent of the other partner. This is a serious debate in the perspective of Islamic Law and Positive Law. Marital rape as a reason for divorce invites in-depth discussion regarding the rights of wives, justice in the household, and protection of victims. In Islam, marriage is a sacred relationship built on the basis of affection (*mawaddah wa rahmah*) and cooperation (QS. Ar-Rum: 21). Sexual intercourse in marriage should be done with the consent of both parties, so coercion is contrary to Islamic values. Islam prohibits actions that hurt partners, including in sexual relations. The Prophet Muhammad SAW said, "A husband should not beat his wife as he beats a slave, then have relations with her at the end of the day." (HR. Bukhari and Muslim). This emphasizes the importance of respecting wives, including in sexual relations. Although the term "marital rape" is not explicitly mentioned in *fiqh* books, coercive acts that result in physical or psychological harm to the wife can be considered a violation of the principles of *maslahah* and *mafsadah* in the sharia.

In Islam, a wife has the right to file for divorce (*khulu'*) if her husband commits an act that is detrimental or contrary to the purpose of marriage, including sexual violence. Scholars such as Imam Al-Ghazali emphasize the importance of harmony in the household, and any form of violence is considered a legitimate cause for divorce.

Positive law in Indonesia has not explicitly recognized marital rape as a criminal act until the 2022 Sexual Violence Crime Act (UU TPKS). In the TPKS Law, acts of sexual violence in the household can be used as a basis for a divorce suit. Law No. 23 of 2004 concerning the Elimination of Domestic Violence (UU PKDRT) includes protection for victims of sexual violence in the household. Article 5 paragraph (2) states that any sexual violence, including forced sexual intercourse, is a violation of the law. Rape in marriage can be used as a reason for divorce based on the Marriage Law (UU No. 1 of 1974). Article 39 states that ongoing violence in the household, including sexual violence, can be used as a reason for divorce.

Islamic law emphasizes moral and ethical values in the household, while Positive Law provides a more concrete legal basis. Both legal systems recognize that violence, including marital rape, is contrary to the principles of justice and harmony. Victims of marital rape often experience physical and psychological trauma. In many cases, victims feel trapped due to a lack of social support or fear of stigma. In Indonesia, the main challenge is the lack of public understanding of marital rape as a violation of the law. Law enforcement officers are often hesitant to process these cases because they are considered domestic matters. Increasing public awareness of marital rights is essential. Education about legal protection for victims of sexual violence must be a priority.

3.2. Forms of Sexual Coercion by Husbands against Wives in Marriage in Accordance with Combined Legal Theory (Verenigings Theorien)

Sexual coercion in marriage is a complex phenomenon involving legal, social, and moral aspects. In the legal context, such treatment can be categorized as a violation of human rights, considering that every individual, including a wife in a marriage, has the right to her own body. The Combined Legal Theory or Verenigings Theorien states that law functions to create a balance between moral values, utilitarian goals, and social justice. This theory is relevant to understanding the phenomenon of sexual coercion because it unites various legal perspectives in addressing this issue.

The husband uses physical violence to force the wife to have sex. Examples include hitting, restraining, or injuring the wife to gain sexual compliance, Coercion through emotional threats or intimidation, such as threats of divorce or humiliation if the wife refuses to have sex, Using financial dependence as a means to force the wife to comply with sexual desires. For example, withholding income if the wife refuses to have sex, The husband uses his position or power in the household to pressure the wife sexually, Ignoring the wife's consent, where the husband continues to force sexual relations even though the wife has clearly refused.

In the context of Indonesian law, Law No. 23 of 2004 on the Elimination of Domestic Violence (UU PKDRT) recognizes sexual coercion as a form of domestic violence. Article 8 of the PKDRT Law states that sexual violence includes any act that degrades or exploits a person's body.

The Combined Theory of Law (Verenigings Theorien) integrates three main approaches: legal positivism, natural law, and sociology of law. In the case of sexual coercion in marriage:

- 1) From a legal positivist perspective, regulations such as the Domestic Violence Act provide a legal basis for protecting victims.
- 2) From the perspective of natural law, every human being has the fundamental right to determine his or her bodily autonomy.
- 3) Through the sociology of law, the importance of social norms that support gender equality becomes a major concern.

Effects of sexual coercion on victims:

- a. Psychological trauma, such as depression, anxiety, or post-traumatic stress disorder (PTSD).
- b. Physical disorders, such as injury to the reproductive organs.
- c. Degradation of husband-wife relationships due to loss of trust and security.

Many cases of sexual coercion in marriage go unreported because:

- a. The assumption that sexual relations are the wife's obligation.
- b. Cultural norms that discourage women from speaking out about marital abuse.
- c. Lack of understanding of a wife's rights in marriage.

The law must be able to create a balance between enforcing justice and social change. This is in line with the theory of Verenigings Theorien which emphasizes the importance of law as a tool for social transformation. My opinion on Forms of Sexual Coercion by Husbands against Wives The first common sexual coercion is forcing a wife to have sexual intercourse without her consent. This includes any sexual act carried out by a husband without regard to the wife's wishes or emotional condition. This action violates the principles of a healthy relationship based on equality and mutual respect. This form occurs when a husband ignores his wife's physical condition, such as when she is sick, pregnant, or exhausted. This indifference reflects a lack of empathy for the biological and emotional needs of the partner.

The use of physical violence such as beating or restraining a wife from having sex is a serious violation of human rights. It can leave deep physical and psychological trauma. Sexual coercion can also be done through verbal threats, such as threatening to divorce the wife, cut off maintenance, or harm the children if the wife refuses to have sex. These threats cause severe psychological stress for the wife. Emotional manipulation includes making the wife feel guilty or sinful if she refuses to have sex. In this context, the wife often feels forced to fulfill her husband's wishes even though it is uncomfortable.

This form includes forcing a wife to engage in sexual activity that is not in line with her values, preferences, or comfort, such as asking her to engage in certain sexual practices that are contrary to her beliefs. Sexual coercion can also take the form of consistently ignoring a wife's objections. For example, a husband continues to impose his will even though his wife has repeatedly expressed her discomfort. Forcing a wife to have sex at inappropriate times or places, such as in public or when the family situation is not supportive, is a form of insensitivity to the wife's condition. Some husbands use religious or cultural reasons to justify sexual coercion, such as claiming that the wife is obligated to meet her husband's needs at all times. This narrow interpretation is often used to control wives.

In the context of polygamy, coercion can occur when a husband ignores the feelings of the first wife and forces sexual intercourse to fulfill his desires without considering the emotional impact on the wife. Using harsh words, degrading, or insulting the wife in a sexual context is a form of coercion that degrades the wife's dignity as a human being. A husband who forces his wife to have sexual intercourse by giving her drugs or alcohol to reduce her consciousness also falls into this category. When a husband threatens not to provide for his wife if she refuses sexual intercourse, this is a form of economic-based sexual exploitation.

Another form that is rarely discussed is forcing a wife to engage in sexual intercourse in the presence of a third party, which violates the wife's privacy and dignity. Forcing a wife to agree to sexual activity involving a third party without her consent or desire is a very serious form of abuse.

4. Conclusion

Marital rape, both from the perspective of Islamic law and positive law, is a form of violence that is contrary to the basic principles of marriage, such as affection, justice, and respect for one's spouse. This act not only damages the philosophy of the main purpose of marriage, but can also be used as a legitimate reason for divorce. Various forms of sexual coercion in marriage reflect serious human rights violations, so that it is necessary to optimize the law through a social norm approach that still normalizes domestic violence. Therefore, gender-based education must be strengthened to increase public awareness of the importance

of a healthy and violence-free marital relationship. Stricter legal reforms and the provision of services for victims, such as counseling, legal aid, and shelters, are also essential steps in handling cases of domestic sexual violence more comprehensively.

5. References

Journals:

Dewi, RN (nd). Domestic violence. Journal of PSIK, Faculty of Medicine, Sriwijaya University.

Basith, MA, & Mashdurohatun, A. (2019). Effectiveness Of Act Number 23 Of 2004 Regarding Elimination Of Violence In Household (PKDRT) Against Psychological Violence In Semarang. *Jurnal Daulat Hukum*, 2(3), p. 413–420. <https://core.ac.uk/download/pdf/236376973.pdf>

Books:

Al-Bigha, M.D. (1989). *Tadzhib fi Adillati matnil Ghayah wat-Tagrib*. Dar Ibn Kathir.

Amen, Q. (2003). *The new women* (S. Alam, Trans.). IRciSOD.

Andiko, T. (2014). *Contemporary Fiqh*. PT. IPB Press Publisher.

Ayyub, SH (2006). *Family jurisprudence* (MA Ghoffar, Trans., 5th ed.). Al-Kautsar Library.

Bukhari, I. (1981). *Sahih al-Bukhari*, Juz VII. Daar al-Fikr.

Echols, JM, & Shadily, H. (1983). *English-Indonesian Dictionary*. Gramedia.

Effendi, S. (2010). *Problems of contemporary Islamic family law* (3rd ed.). Kencana.

Hanafi, A. (1967). *Principles of Islamic criminal law*. Star Moon.

Hatout, H. (2004). *Islamic sex guide*. Zahra Library.

Hayati, EN (2000). *Guide for female victims of violence: Gender-aware counseling*. Rifka Annisa & Pustaka Pelajar.

Hayati, EN (2004). *Sexual violence*. In IM Hidayana et al. (Eds.), *Sexuality: Theory and reality* (pp. xx-xx). Gender and Sexuality Program, FISIP UI & The Ford Foundation.

Idrus, IN (1999). *Marital rape: Sexual violence in marriage*. PPK UGM & Ford Foundation.

- Khairuddin. (2008). *Sociology of the family*. Liberty.
- Language Center of the Department of National Education. (2008). Indonesian Dictionary. Language Center.
- Maliki, A. (2002). *Sanction system in Islam (Nidzam al-Uqubat)* (S. Ramadhan, Trans.). Tariqul Uzzah Library.
- Marlia, M. (2007). *Marital rape: Sexual violence against wives*. PT. LKiS Pelangi Aksara.
- Marzuki, PM (2013). *Legal research* (8th ed.). Kencana.
- Mas'udi, FM (1997). *Islam and women's reproductive rights*. PT. Mizan Hazanah Islamic Sciences.
- Nasution, K. (2004). *Islam on husband and wife relations (Marriage Law I)*. Academia & Tazzafa.
- Salim, HS, & Rodliyah. (2017). *Special criminal law elements and criminal sanctions*. PT RajaGrafindo Persada.
- Stoller, R. J. (1984). *Sex and gender*. Carnac.
- Sudjana, D. (1990). *Muslim families in modern society*. In J. Rahmat (Ed.), Muslim families in modern society (pp. xx-xx). Rosda Karya Youth.
- Umar, N. (2001). *Arguments for gender equality from an Al-Qur'an perspective* (2nd ed.). Paramadina.
- Williams, L. (1980). *The shorter Oxford English dictionary*. Oxford University Press.
- Yulia, R. (2013). *Victimology: Legal protection for victims of crime*. Graha Ilmu.

Regulation:

Law of the Republic of Indonesia No. 23 of 2004 concerning the Elimination of Domestic Violence.

Mandiri Editorial Publisher Asa. (2008). Law No. 39 of 1999 concerning Human Rights, Law No. 23 of 2004 concerning the Elimination of Domestic Violence, Law No. 23 of 2002 concerning Child Protection. Asa Mandiri.

Internet:

Fajri, M. (2018, September 17). Rights of husband and wife in sexual intercourse. Academia.edu.

[https://www.academia.edu/17770312/Hak Suami dan Isteri dalam Hal Jima](https://www.academia.edu/17770312/Hak_Suami_dan_Isteri_dalam_Hal_Jima)

Hasrul. (2018, September 17). Contextualization study of Al-Baqarah verse 223. <http://www.rul-sq.info/2013/10/istri-sebagai-kebun-suami-adalah-petani.html>

Etc:

Akabir, K. (2007). Marital rape in the perspective of Maqashid Syariah (Application of the concept of Maslahat al-Syatibi) [Undergraduate thesis, Sunan Kalijaga State Islamic University].

Hasanah, N. (2009). Marital rape (Analytical study of the reasons for marital rape in domestic life) [Undergraduate thesis, Sunan Kalijaga State Islamic University].

Hidayah, RY (2011). Fulfillment of husband's biological needs in the perspective of the Book of Qurrat al-'Uyun [Undergraduate thesis, Maliki State Islamic University of Malang].

Malihah, F. (2008). Marital rape in legal-formal and ethical-moral Islamic law [Undergraduate thesis, Sunan Kalijaga State Islamic University].

Purwanto, S. (2007). Forced sexual intercourse in marriage (Islamic legal review of the Law on the Elimination of Domestic Violence) [Undergraduate thesis, Sunan Kalijaga State Islamic University].

Romdiyah, L. (2007). Domestic violence (A comparative study between Islamic law and positive law) [Undergraduate thesis, Sunan Kalijaga State Islamic University].