



Second Puberty in Marriage Islamic Family Law Perspective

Nurliana

Sekolah Tinggi Agama Islam Diniyah Pekanbaru, Indonesia
nurliana@diniyah.ac.id

Miftah Ulya

Sekolah Tinggi Agama Islam Diniyah Pekanbaru, Indonesia
miftah@diniyah.ac.id

Siti Salmah

Internasional Islamic University Malaysia, Malaysia
esalmah04iium@gmail.com

Nurhasanah

Sekolah Tinggi Agama Islam Diniyah Pekanbaru, Indonesia
nurhasanah@diniyah.ac.id

Received: 10-01-2023 Reviewed: 12-01-2023 Accepted: 27-01-2023

Abstract

Marriage is part of Islamic orders to create a harmonious, prosperous, happy family. Marriage sometimes has a lot of ups and downs, especially at the age of 40, physical changes, self-confidence begin to change, and demands are different. When husband and wife do not understand the changes that occur can be fatal to the marriage. The second puberty is oriented towards fulfilling psychological needs, affection, and attention from the partner. This research aims to find out the second puberty in marriage from the perspective of Islamic law. The method used is library research with a constant analysis approach. Research findings, the second puberty can occur when entering the age range of 40 years. There is a behavior change. Control of the second puberty: Straighten the intention that marriage is part of the perfection of worship to Allah SWT. Growing affectionate love, love in the intimacy of husband and wife is always guarded with gentle and pleasant words. Realization of religious values in the family, protecting the family from everything that is prohibited by Islam. Learning to play a new role in line with physical and psychological changes that must be in tune.

Keywords: second puberty, marriage, Islamic law, family, happy family

Introduction

Life in society is formed from a collection of families, a family is made up of several individuals, just as a building is built on a solid foundation, so the family is built based on intention and a solid foundation to support the life of a society that is ready to accept every wave and storm that might come. instantly. (Afriadi & Yuni, 2018)

Prophet peace be upon him. Describing the life of Muslim society as a building that is solid and mutually reinforcing. Islam organizes family life based on a strong foundation based on the Qur'an and the hadith of the Prophet. Saw. Starting from the presence of love and attraction between men and women through marriage.

Islam organizes human life through marriage bonds whose provisions are formulated in an Islamic order. The family is part of the community members who are expected to maintain the marriage order by avoiding useless things that are prohibited in Islam while carrying out Allah's commands. To obtain the grace and love of Allah swt. so that there is peace in every soul of mankind. Marriage is the best means for children to become noble, multiply offspring, preserve human life, and protect lineage and descent as human nature which aims to obtain good offspring is part of maintaining the integrity of the species of human life as caliphs on earth. (Ulya, 2021)

Islamic marriage is a ware of preserving offspring and obeying religious orders to create a happy and harmonious family while carrying out rights and obligations between husband, wife, and children. Calm and family happiness and affection are easily realized through the implementation of Islamic religious values that have been regulated several centuries ago.

The journey of marriage is not like flowing water, sometimes there are a lot of ups and downs, especially at the age of 40 and over as physical changes and self-confidence begin to change, as demands change, needs also change, when the husband or wife do not understand the changes that are occurring can be fatal to the marriage relationship and even the lives of children can be threatened. This is an offer of discussion with the title of second puberty in marriage from the perspective of Islamic family law. A discussion study that is urgent to study given the importance of family unity throughout the life of mankind. (Ahmad Zacky El-Syafa, 2015)

The dream of living happily through marriage for everyone, creating a harmonious family and making it a place and opportunity for worship, many are unhappy and it is difficult to realize marriage with various life problems so that marriage does not have a good effect on family life and safety and is not even worth worship for those who do not understand the purpose of marriage, and weaknesses in understanding roles and functions in the family after marriage. Even marriage is a burden of thought and material burden only when it is not sincere in going through the twists and turns of family life, even causing conflict in the family. This is one of the descriptions of the pattern of family life for those who do not understand the purpose of marriage. (Mulyana, 2017)

The second puberty which occurs in the age range of 40 years at first was just a common word in society, but after conducting a study according to psychologists it indeed occurs in both men and women, due to changes in physical condition and affecting psychological conditions, traits such as ego and sensitivity emerge. starting to be felt, needing more attention from partners, either husband or wife. Family problems often occur at the age of 40 years, that the age of marriage at the age of 40 years of the physical condition has begun to weaken, it also affects the attention of the partner to be normal, unlike the initial conditions of marriage, this often causes conflict in the family, that the husband or Wives often seek attention from outside the family, or attention from other people including colleagues, colleagues, co-workers so that a feeling of intimacy is created that is considered more pleasant and happier, feels comfortable and is considered to have special attention. Small problems start with getting older and then affect psychological conditions, extend to relationships, and often have fatal consequences for marriage relationships and family life and can threaten children's lives. At the age of 40 or middle age, the changes that occur often cause conflict in the family, due to a lack of understanding of the psychological changes that occur.

Second Puberty in Marriage Islamic Family Law Perspective – Nurliana, Miftah Ulya, Siti Salmah, Nurhasanah

So the author feels it is important to carry out an in-depth study that along with the times and technological sophistication that human relations are difficult to stem, is an urgent discussion offer to understand, that at the age of 40, there are often divorces between husband and wife, generally starting from not mutual understanding. understand the changes that occur as well as psychological demands and role changes, to educate families about family resilience and harmony with the title: Second puberty in marriage from the perspective of Islamic law. (Mapiare, 2018)

Literature review

Previous research was conducted by Alit Kurnia Sari with the title "Midlife Crisis and Its Handling" Research conducted in the form of a library research, obtained research findings namely; crisis occurs in middle age and old age, faced with various radical changes in physical, physiological, social and psychological that demand adjustment. How to cope with changing lifestyles to be healthier both physically and mentally, practice feelings with positive emotions, manage stress, and accept the changes that have occurred since entering middle age.

The research above is different from the research that the authors conducted, with the title "Second puberty in marriage from the perspective of Islamic law". negative effect on the marriage bond. Husband or wife must always cultivate love along with the physical changes experienced so that the relationship of family harmony goes well. On the other hand, when you are not aware of and are not ready to accept change, many marriages end in divorce.

Research method

The use of research methods using library research is presented in the form of triangulation, namely through data selection, data presentation, and making conclusions and analysis through content analysis (content analysis).

Result/Finding

In general, the second puberty occurs at the age of 40 years, because at the age of 40 years, physical and psychological changes begin to occur so that a person experiences a phase that demands that the psychological condition also changes towards emotional maturation and thinking maturity. However, with the changes that occur, unstable conditions often occur for humans who are not ready to accept reality, including being unable to balance the existing conditions between physical and psychological changes. This situation makes a person tend to do something that is not natural, including trying to seek attention from outsiders, including other people, to balance his physical and psychological condition. (Jalaluddin, 2015)

Thoughts in the study of adult psychology are following the stages of human development, that when the age of 40 years and over, there will be changes in the physique, both men and women. Changes in men are called Climacteric and in women are called menopause usually occurs when they are 40 years and over, it can be fast or slow depending on lifestyle and health. Meanwhile, women who are called menopause can occur at the age of

45 years or more, activity begins to decrease slowly, and slowly, experience no difficulty in terms of feeling secure about changes. If men have begun to realize this, they will begin to face adjustment problems. They tend to exhibit what is often called "flirty" or "second puberty" behavior. They like to wear nice clothes, to make them look masculine and charming. It often happens that these middle-aged adults tease dozens of girls who should be their children when viewed from an age perspective. Even worse, sometimes there are cases of domestic abuse at this age. All of these behaviors arise from doubts about the changes that have occurred, and the physical condition begins to weaken so that you feel less confident. Trying to appear as if you want to convince others that the condition you are experiencing has not decreased in its ability. Middle-aged men, do not accept the reality of the changes they are experiencing. Some middle-aged men can understand and accept change and can direct themselves to creative activities that are "family-oriented" or other productive activities..(M. Darwis Hude, 2006)

From the perspective of Islamic law the second puberty in marriage, if it occurs, it is necessary to do several things so that it does not have a fatal effect on the marriage relationship; The first is to realize and intend that marriage in Islam is a partial completion of worship to Allah SWT. Second, build affection that is full of affection, namely perfecting love with passion, emotional connection or warmth, and a strong commitment to make the family happy. Third, realizing Islamic values in family life, with the hope of realizing calm and peace in family life while realizing Islamic values in life. Fourth, there is a change in roles in line with the physical and psychological changes that occur which require several conditions to change thinking and behaving according to age and to act more maturely while maturing in thinking. (Nurliana, 2019b)

Discussion

Puberty is understood as a transitional period from childhood to adolescence and moving into adulthood, middle age is identified with a transitional period, some physical and behavioral members show characteristics of early adulthood, and many changes in physical characteristics and other behaviors are visible. just changed to old people.

The second term puberty does not exist in the medical world. However, several conditions cause middle-aged people to often experience this period and one of them is perimenopause. Puberty or puberty is marked by the functioning of the reproductive organs, including increased testosterone for boys or estrogen for girls, the hormonal changes experienced have an impact on physical and psychological changes.(Sukiyat, Miftah Ulya, Nurliana, Abd. Ghofur, 2022)

Puberty usually lasts from 10 to 14 years for girls and 12 to 16 years for boys. The changes that occur are when men and women feel that period again when they are no longer young. This condition is known as second puberty. The changes that occur in middle age, both physically and emotionally, are still a natural part of the aging process.

Some of the characteristics of the second puberty are also called midlife crises. This period is experienced by 10–20 percent of middle-aged people, generally aged under 40 years or over 50 years. Many factors can trigger a midlife crisis or second puberty, from divorce to

Second Puberty in Marriage Islamic Family Law Perspective – Nurliana, Miftah Ulya, Siti Salmah, Nurhasanah

job loss to death. Apart from midlife crises, second puberty can also be caused by changes in body conditions such as perimenopause. (Deswita, 2013)

Puberty usually lasts from 10 to 14 years for girls and 12 to 16 years for boys. The changes that occur are when men and women feel that period again when they are no longer young. This condition is known as second puberty. The changes that occur in middle age, both physically and emotionally, are still a natural part of the aging process.

Some of the characteristics of the second puberty are also called midlife crises. This period is experienced by 10–20 percent of middle-aged people, generally aged under 40 years or over 50 years. Many factors can trigger a midlife crisis or second puberty, from divorce to job loss to death. Apart from midlife crises, second puberty can also be caused by changes in body conditions such as perimenopause. (Nurliana, 2022)

The second understanding of puberty as a period of change that occurs for men and women, especially for those who are married at the age of marriage, generally occurs at the age of 40 as a result of physical and psychological changes. Physical conditions are starting to change, energy is starting to decrease, skin is starting to sag, and physical conditions are sometimes starting to hurt and not as fit as before. This condition always changes the psychological condition that wants attention and affection, a sense of empathy, and needs good treatment from the closest people, especially couples such as husbands or wives. (Murdan, 2018)

When the coveted attention and affection are not obtained from the family or in the course of a marriage, especially in the age range entering 40 years, unwanted things often occur, feeling less cared for, less needed, as if not prioritized, then psychologically there is discomfort, feeling less complimentary, this often happens in middle age marriages which on the other hand seek more attention from other people, and often this problem triggers conflict in the family, as physical and psychological changes occur, men realize that they are not like when they were young who could run fast, can not lift heavy objects, little sleep, vision begins to blur, the hearing begins to decline, memory begins to fade, even susceptible to disease. (Beddu, 2021)

Dynamics of Family Life

Family happiness is the dream of every person who has a family, but it is not easy to realize it. A person's personality determines his life through the life processes that were lived before, including the joy of childhood and emotional stability. When the process of the previous life was well lived with stability of mind and controlled emotions, then the next life will go well too.

The dynamics of family life vary and are greatly influenced by the figure or character of the husband or wife, in general, at the beginning of a special marriage in Indonesia, happiness and a sense of mutual love are thus sticking to the surface, mutual awareness of the rights and obligations of husband and wife, at that time the process of family life runs smoothly. good and harmonization. (Nurliana, 2019a)

Likewise in building a family, when the process of family life goes well, there is a balance of thoughts and emotions, rights and obligations are fulfilled, there is a feeling of affection and mutual love, and there is a mutual need for one another between husband and wife.

The dynamics of family life when there are problems in the family such as when the roles and functions of the husband or wife do not work out as the age of marriage increases, sometimes attention and affection are not paid much attention to, even family harmony begins to decrease, this often changes the lives of married couples looking for attention and affection from others. Men or women feeling attracted to the opposite sex can just happen without any clear background and reasons, even though a beautiful and beautiful appearance is the main attraction. Strengthened for those aged 40 years and over who do not get love and attention from their partners, other examples such as often receiving unkind words or harsh words from the wife or husband, in general, the man or wife is more choosing to seek attention and affection from others while indeed the changes that occur require special attention from those closest to them, the expected sense of empathy is sometimes not by expectations, harmonization that has been thrown away, psychological conditions that crave affection. This reality is generally experienced at the age of 40 and above, especially for those who are married or have a family. When the above is not obtained, the tendency for men or women to prefer and seek comfort from the outside, and unstable conditions like this often trigger conflicts in the family. This often makes the family conditions fall apart, even ending in divorce. Unfortunately, children's education is not paid attention to, so it becomes a fatal problem for the life and development of future Muslim generations. (Nurliana, 2019c)

During the second puberty or middle age, the seeds of infidelity begin to grow when the husband begins to experience new challenges in pursuing the opposite sex, while the wife needs more attention, which her partner does not get. Men like challenges in any form, including approaching the opposite sex. On the other hand, a woman who begins to pay less attention to her partner starts looking for other attention and finds a man who pays more attention to her. In the dictionary of adultery, there is a "bylaw" to buy livestock or raise livestock. This means that someone is just having fun for a few moments, or maintains the relationship, even to the point of being found out, the more it is maintained the deeper the feeling grows even though it is forbidden, the ending of the love story can continue by divorcing the previous partner, or it can turn to hate each other. Like a virus, second puberty is a natural phenomenon that is experienced by every human being throughout life as long as they are still interacting with the opposite sex either in the office, in daily life, in the community, or the surrounding environment. The second puberty can occur even in an almost flawless harmonious family, at the same time the seeds of family rift have begun to appear. (Arifiani, 2021)

Second Puberty Perspective of Islamic Law

The second puberty which occurs around the age of 40 often known as middle age, is oriented towards fulfilling psychological needs such as affection and attention from a partner, as we get older physical changes begin to weaken. Based on the provisions of Islamic law, it has been explained that the purpose of marriage is to create a *sakinah*, *mawaddah*, and *rahmah* family, with the meaning that every married couple seeks to create peace, love and love one another while implementing the provisions of sharia in family life. The perspective of the Islamic law that fostering a harmonious family under the Islamic order, namely *sakinah*, *mawaddah*, and *rahmah* families, is that with age, affection increases, especially when seeing

Second Puberty in Marriage Islamic Family Law Perspective – Nurliana, Miftah Ulya, Siti Salmah, Nurhasanah

children and grandchildren living happily, as well as attention from husband or wife, mutually reinforcing psychologically and motivating in all aspect. (Perpres, 2015)

The perspective of Islamic law in fostering a family must be by the concept of Islam, first realizing and intending that marriage in Islam is part of perfecting the worship of Allah SWT. ordered to find a partner according to the desired criteria, especially choosing because of their religion and in line with the good character that someone has with the hope of realizing calm and peace in family life while realizing Islamic values in life. Based on Alqur'an Surah Alfath. paragraph 4.

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ ۗ وَلِلَّهِ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

It is He who sends down serenity in the hearts of the believers in order to add faith to their (existing) faith. And to Allah belongs the armies in the heavens and on earth, and Allah is All-Knowing, All-Wise;

Word of Allah swt. Q.S. Ar-Ruum: 21.

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

And among His signs (greatness) is that He created partners for you from your own kind, so that you are inclined and feel at ease towards him, and He created feelings of love and affection between you. Indeed, in that is truly a proof (of Allah's greatness) for people who think. .(Kemenag RI, 2013)

It is understood from the verse above that love and tranquility in the human soul always reside when his heart is adorned with faith in Allah swt. including in building a family, it is necessary for family members to always draw closer to Allah SWT. through the implementation of worship to Allah SWT. by realizing the prescribed acts of worship and avoiding oneself and family members from everything that is prohibited in Islam. Religion has values and influences the process of human life through learning systems, socialization, and implementation of values in family, friends, educational institutions, and the wider community. Religion has an important role in changing behavior through a system of values and motivation so that it becomes a way of life.(Hamka, 2015)

Second, build affectionate love. Affectionate love is popular with "The Triangular Theory Of Love" (Triangular Love Theory). Understood by the meaning of love which is formed through three main things; 1) Passion of love, namely love based more on physical and sexual attraction to partners in the form of intimacy. 2) Love that is based on warmth, care, and caring through emotional feelings, namely closeness and sharing in relationships. 3) Love Commitment, it is understood that love is based on a cognitive assessment of the relationship and the intention to maintain the relationship even when facing any problems. If in a relationship there is only passion without emotional warmth and commitment, then what happens is lust. This pattern may occur and lead to an affair. Second, if the relationship has only warmth and commitment but little or no passion, then there is affection or mutual love. This pattern occurs in happy couples who have fostered a household relationship for many years. The third form is love where there is only passion and commitment without warmth, this relationship is called "fatuous love" or silly love. Therefore the strongest type of love is called

"consummate love" (perfect love) and will only be formed if it is based on the three components of love, namely; passion, warmth (intimacy) and commitment. (Al-Ghurab, 2015)

Based on the development of age entering middle age or what is referred to as second puberty, and the occurrence of psychological changes requires love in a triangular form, but when middle age is more dominated by love in the form of warmth (intimacy and commitment with little or no passion, being able to maintain a home the household becomes a lasting and happy life. Indeed, the attention of married couples should not fade with age, the love and attention of partners should continue to increase, including intimacy, and gentle and pleasant words. (Mulyana, 2017)

The verse above illustrates that tranquility (sakinah) must be sought by every married couple. so that the sense of rahmah (the affection that a married couple wants) is truly felt. Physical and psychological needs are met in line with the age of marriage. Of course, this is not as easy as saying, the reality of life has so many ups and downs, through Islamic religious values it should always be realized in family life. With the hope that physical changes are in line with psychological and personal maturation, everyone will become strong and even become role models for children and families and even the community.

Third, the realization of Islamic religious values in the family no matter how precarious the family conditions are when viewed from economic and other aspects, as long as they adhere to the path of Allah SWT. and realize what is ordered is included in family activities so that the age of 40 years which is categorized as the second puberty is not an obstacle to being a good and noble person in the sight of Allah swt. by itself the physical condition will be in line with the psychological condition so that it is more mature and mature in undergoing the process of life and ready to face all forms of challenges. (Nasution, 2016)

Middle age according to WGg. Muedler in the article entitled "middle age": ists problems and challenges" wrote that men experience suffering due to physical changes in virility or "vertility" and middle-aged women experience several changes in terms of fertility or "fertility".

Fourth, there is a change in role (behavior), as the physical and psychological changes that occur require several conditions to change for each individual, especially middle age with a new role. Middle-aged people (age 40 years) are expected to think and behave at the age when they were under 40 years old and were teenagers in the past. Middle age has a meaningful relationship with emotional difficulties or difficulties experienced by both men and women. This shows that declining physical condition can be confusing, worrying and troublesome.

At the age of second puberty or middle age, one must make some adjustments to the changes that occur as physical and psychological conditions change, which are more sensitive. Including changes in behavior patterns, emotional changes, maturity, changes in ways of thinking and perspectives on things according to the dynamics of a person who is mature and old enough to carry out the process of life. However, sometimes at the age of 40, with all the dynamics that are experienced during the process of change that occurs, some are not ready to accept reality, with changes in physical condition that are not in line with the behavior displayed or are ready to accept reality but must be supported by external facts such as

Second Puberty in Marriage Islamic Family Law Perspective – Nurliana, Miftah Ulya, Siti Salmah, Nurhasanah

reinforcement and care from others. especially from loved ones such as the attention of the wife towards her husband or the attention of the husband towards his wife. However, the process of changing behavior is not in harmony with the "reasonableness" of general behavior as adults should. Some adults should have reformed since the beginning of middle age, although there is no force in changing and reforming behavior because they already have a pattern of behavior that should go along with adulthood.

In general, adults aged 40 years should start doing self-introspection and behavior, including contemplating something that is happening to them. In general, at the age of 40, they think of "doing" something good for themselves or others about the benefits of their life. Including preparing yourself mentally if at any time to face problems that might occur. In this condition, men and women think more about physical health. (Nurliana & Ulya, 2021)

At the age of 40, the Prophet Muhammad saw. Appointed as an Apostle, as proof that the age of 40 is mature and ready to accept changes to all challenges that might occur, then when the people of the Prophet Muhammad are 40 years old, they are expected to also be mature in the psychological aspect of living the life ark, of course, mature in thinking and acting. not as unstable as adolescence and early adulthood, but can adjust and are wiser in their actions. So when entering middle age sooner or later a person must make adjustments to the physical changes he is experiencing and have stepped forward leaving all the beauty of youth in preparation for entering middle age. If changes are made in line with physical and psychological changes accompanied by age, then the second puberty problem which is synonymous with infidelity, unstable tendencies and even seeking attention from the outside, craving the love of other people who are uncertain can be dammed and overcome through changes in roles and ways of thinking and practicing religious teachings Islam is even more purposeful in life and save according to decency. Changes in behavior need to be in tune with the arrival of certain physical changes. Thus, there is a need for readjustment either to physical changes or role changes. (Yunus Shamad & Tinggi Agama Islam Negeri Parepare, 2017)

Conclusion

The second puberty which occurs around the age of 40 often known as middle age, is oriented towards fulfilling psychological needs such as affection and attention from a partner, as we get older physical changes begin to weaken. In the course of marriage, unwanted things often occur, even requiring more attention from other people, and often these problems trigger conflicts in the family, as the physical and psychological changes that occur are a phase of psychological strengthening to become more mature.

The perspective of Islamic law is that the second puberty can be controlled through several stages; The first is to realize and intend that marriage in Islam is a partial completion of worship to Allah SWT. Second, build affection that is full of affection, namely perfecting love with passion, emotional connection or warmth, and a strong commitment to make the family happy. Third, realizing Islamic values in family life, with the hope of realizing calm and peace in family life while realizing Islamic values in life. Fourth, there is a change in role (behavior), along with physical and psychological changes that occur which require several

conditions to change for each individual, especially in middle age with a new role. Middle-aged people (age 40 years) are expected to think and behave according to age and act more maturely while maturing in thinking.

References

- Afriadi, R., & Yuni, R. (2018). IMPLEMENTASI PENDIDIKAN KARAKTER PADA REMAJA USIA SEKOLAHDITINJAU DARI TEORI PENDIDIKAN SEKS. *JURNAL BIOLOKUS*, 1(1), 23. <https://doi.org/10.30821/biolokus.v1i1.307>
- Ahmad Zacky El-Syafa. (2015). *Tadabbur Cinta*. Genta Grub Production.
- Al-Ghurab, M. M. (2015). *Semesta Cinta Ibnu Arabi* (Taufiq Hakim (ed.); Pertama). Ides Publishing.
- Arifiani, F. (2021). Ketahanan Keluarga Perspektif Masalah Mursalah dan Hukum Perkawinan di Indonesia. *SALAM: Jurnal Sosial Dan Budaya Syar-I*, 8(2), 533–554. <https://doi.org/10.15408/SJSBS.V8I2.20213>
- Beddu, M. J. (2021). Urgency of Mediator (Mediation) in Resolving Divorce Cases in Religious Courts. *Turkish Journal of Computer and Mathematics Education (TURCOMAT)*, 12(4), 1455–1460. <https://doi.org/https://doi.org/10.17762/turcomat.v12i4.1383>
- Deswita. (2013). *Psikologi Perkembangan*. Remaja Rosda Karya.
- Hamka. (2015). *Tafsir Al-Azhar (IX)*. Gema Insani Press.
- Jalaluddin. (2015). Psikologi Agama. In *RajaGrafindo Persada*. Rajawali.
- Kemenag RI. (2013). *Alqur'an dan Terjemah*. APP Indah Kiat.
- M. Darwis Hude. (2006). *Emosi Penjelajahan Religio Psikologis Tentang Emosi Manusia di Dalam Alqur'an*. Erlangga.
- Mapiare, A. (2018). *Psikologi Orang Dewasa*. Usaha Nasional.
- Mulyana, Y. (2017). KONSEP MAHABBAH IMAM AL-TUSTARI (200-283 H.). *Syifa Al-Qulub*, 1(2), 1–10. <https://doi.org/10.15575/saq.v1i2.1427>
- Murdan, M. (2018). Membaca Perkawinan Masyarakat Islam Sasak Dari Perspektif Interlegalitas Hukum. *Al-Ahwal: Jurnal Hukum Keluarga Islam*, 10(2), 115. <https://doi.org/10.14421/ahwal.2017.10201>
- Nasution, K. (2016). MEMBANGUN KELUARGA BAHAGIA (SMART). *Al-Ahwal: Jurnal Hukum Keluarga Islam*, 1(1), 1–16.
- Nurliana. (2019a). Transformasi Masyarakat Islam Era Revolusi Industri 4.0. *Madania*, Volume 9(No 2), <https://news.ge/anakliis-porti-aris-qveynis-momava>. <https://doi.org/http://dx.doi.org/10.24014/jiik.v9i2.8389>
- Nurliana, N. (2019b). Konstruksi Pernikahan Samara Perspektif Buya Hamka Nurliana STAI Diniyah Pekanbaru. *Jurnal Al-Himayah*, 3(1), 53–66.
- Nurliana, N. (2019c). Formulasi Keluarga Era Revolusi Industri 4.0 Perspektif Hukum Islam. In *Jurnal Al Himayah* (Vol. 3, Issue 2).
- Nurliana, N. (2022). Pernikahan dalam Islam Antara Ibadah dan Kesehatan Menuju Keselamatan. *Al-Mutharahah: Jurnal Penelitian Dan Kajian Sosial Keagamaan*, 19(1), 39–49. <https://doi.org/10.46781/al-mutharahah.v19i1.397>
- Nurliana, N., & Ulya, M. (2021). Pendidikan Anak Perspektif Psikologi. *Al-Liqo: Jurnal*

Second Puberty in Marriage Islamic Family Law Perspective – Nurliana, Miftah Ulya, Siti Salmah, Nurhasanah

- Pendidikan Islam*, 6(1), 56–67. <https://doi.org/10.46963/ALLIQO.V6I1.313>
- Perpres. (2015). PP No 87 Tentang Keluarga Bahagia. *Presiden Republik Indonesia*, 2014. <https://doi.org/10.1037//0033-2909.I26.1.78>
- Sukiyat, Miftah Ulya, Nurliana, Abd. Ghofur, E. H. (2022). Analysis of the Maudhu’i Tafsir: Mahabbah’s Orientation in the Light of Al-Qur’an. *Ushuluddin*, 30(2), 89–178. <https://doi.org/10.24014/Jush.v30i2>.
- Ulya, M. N. (2021). PERNIKAHAN DALAM AL- QUR ’ AN (Telaah Kritis Pernikahan Endogami dan Poligami). *Journal IKLILA: Jurnal Studi Islam Dan Sosial*, 4(1), 91–110.
- Yunus Shamad, M., & Tinggi Agama Islam Negeri Parepare, S. (2017). Jurnal Hukum Pernikahan Dalam Islam. *Istiqra` : Jurnal Pendidikan Dan Pemikiran Islam*, 5(1).