

Research Article

Sexual Relationship of Husband and Wife in Normative, Sociological, and Psychological Perspectives

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Sexual intercourse is a sexual activity that does not only include one person but also involves other parties as partners. Sexual relations have certain rules so as not to harm either the wife or the husband. Problem formulation of how is the sexual relationship between husband and wife in the perspective of normative, sociology, and psychology? The purpose of this research is to find out the sexual relations of husband and wife from a normative, sociological, and psychological perspective, and how the rights and obligations of sexual relations between men and women in marriage are equal. This research uses library research or qualitative methods. The approach used is a normative, sociological, and psychological approach. The results of this study are that Islam regulates sexual relations between husband and wife. In surah al-Baqarah (2): 223 it is stated that the wife is a rice field cultivated by her husband. The husband is given freedom regarding how and when to have sexual relations with his wife. Sexual relations are a form of human activity that is naturally ingrained from birth. By nature, everything is created in pairs. From a sociological perspective, husband and wife in sex life become biological partners in household life. Humans cannot deny reproductive activity as one of their biological needs. In this case, Allah swt. has bestowed pleasure so that humans (husband and wife) have fun doing it so that they can continue it and maintain generations of people on this earth. Meanwhile from a psychological perspective every couple, especially the husband, tries to make his partner happy in sexual intercourse, especially in achieving the wife's sexual satisfaction. One thing that can be done to achieve wife's sexual satisfaction is to establish open and deep communication between husband and wife. So, the harmonious relationship between husband and wife can affect the health of the couple's sexual behavior and conversely, the health of the husband and wife's sexual behavior can affect the harmony of their relationship. Sexual fulfillment, as a form of spiritual livelihood, rights for a husband and wife can create a feeling of happiness in order to realize the goals of marriage, namely *sakinah, mawaddah, warahmah*.

Keywords: sexual, husband and wife, normative, sosiologi, psikologi

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Knowledge E

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Selection and Peer-review under the responsibility of the RIICSHAW Conference Committee.

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1. Introduction

Lust for the opposite sex is God's gift in human life besides that, lust can also cause a decrease in the quality of a servant's faith in his God Islam presents marriage as a middle solution. Therefore, lust is seen as a gift as well as worship in its distribution with marriage. Although, the reality in Indonesia is still too far from the normative ideals of Islam. Sexual intercourse is a sexual activity that does not only involve one perpetrator but also involves another party as a partner. Sexual relations have certain rules so as not to harm either party. Most people think that sexual intercourse is always a condition with pleasure. As a couple, sexual relations are actually carried out out of mutual need and consensual so that neither party is harmed. It is undeniable that most sexual relations are carried out because of lust. Very few sexual relations are for the purpose of producing children. Only those who do not have children or have few children have sexual relations because they want to have children. Talking about sexuality and gender relations in Islam, there is an impression that 'religion' seems as if religion does not give rights to women as independent beings, or equal status with men. In discussing sexuality in husband and wife, many studies have been conducted. Among them is Zuhdi Rifa'i's research which discusses the ethics of having sex, a husband is free to do whatever he wants when having sex, but with limitations that prioritize benefit. Research on sexuality in Islam has also been carried out by Ainaul Mardhiyyah.[1] Next, a discussion of the sexual rights and obligations of husband and wife in the thoughts of Imam Al Nawawi and Musdah Mulia.

Although good and proper sexual intercourse is regulated, there are still many husbands and wives who have sex in deviant and inappropriate ways such as BDSM. BDSM itself is Bondage and Discipline, Sadism and Masochism. In its fullest sense, BDSM is an interest in intimate activities or intimate fantasies that confront and involve torture, spanking, binding with ropes and the use of intimate stimulation devices in sexual intercourse. This kind of sexual intercourse is a bit different from the usual partnered intercourse (intercourse) that most people engage in.[2] This happens because of poorly controlled biological urges, which are caused by a lack of understanding and implementation of correct religious teachings, and this deviant behaviour is contrary to the humanity given and created by God. while it should be underlined that BDSM is sex that is desired by each partner in the sense that if both partners have sex with consent then both can be satisfied.

The issue of sexual satisfaction cannot be ignored. A good physical relationship can bring benefits, but if it doesn't go well, it can lead to a disharmonious relationship.

Distress and dissatisfaction in the sexual relationship of a married couple can worsen the relationship. Therefore, both husband and wife need to understand the ethics and morality of sexual intercourse. In relation to the above, it is interesting to do a serious study in Bad sexual relationships can be a serious problem for couples who may be angry or even looking for a way out. Whereas a pleasurable sexual relationship can have a positive impact on marriage. So that the impact of sexual relations is closely related to psychological factors and social factors in society. The focus of the problem How is the Sexual Relationship between Husband and Wife in a Normative, Psychological and Sociological Perspective?. The purpose of this study is to reveal a sense of justice in sexual relations between husband and wife so that there is no negative impact on the family.

2. Methods

The research method used is library research or qualitative method is by reading, studying books related to the problem being discussed. The approach used is a normative approach, namely data analysis is approached from legal norms, namely analyzing the arguments and methods of determining the law used by the Qur'an, hadith, psychological and sociological used with a qualitative research approach, namely as a procedure that produces descriptive data in the form of written words

3. Results and Discussion

Sexual intercourse is a sexual activity that does not only include one person but also involves other parties as partners. Sexual intercourse has certain rules so as not to harm either the wife or the husband. Because actually sexual intercourse is carried out on mutual needs and mutual consent so that no one party is harmed. Sex is not only understood as sexual intercourse. Sex is an expression of intimacy or a high expression of love because it brings together the physical and emotional in total.[3] in everyday life, the definition of sex often refers only to biological activities related to the genitals or genitalia. Actually, the meaning of sex as gender alone encompasses the whole complexity of a person's emotions, feelings, personality and attitudes related to their sexual behavior and orientation.

Meanwhile, sexuality denotatively has more meaning because it includes all aspects related to sex, such as values, attitudes, orientation, and behavior. Dimensionally,

sexuality can be further disaggregated into biological, psychological, social, behavioral, clinical, and cultural dimensions.

Many accept that sex is a man's responsibility. Men should always take the initiative in sexual intercourse. In sexual intercourse, it is always responded that the man is the king, while the woman is a passive servant. As a result, it creates the impression that there are no rights for women, and therefore there is no courage to express sexual desires to their own husbands. The above description shows that culture has shaped women (wives) to only accept and serve the will and desire of their husbands in carrying out sexual relations. Even worse is the inherent belief that Islam teaches that women are obliged to serve their husband's sexual needs anytime and anywhere without having to think about their own health and comfort. This is one example of an unjust understanding of religious texts and also leads to injustice that contradicts the basic principles of religious teaching itself. In a very short phrase, the Qur'an emphasizes that married couples must protect each other, maintain honor, provide comfort, beauty, and pleasure to each other, including sexual relations.

This is one example of an unjust understanding of religious texts and also leads to injustice that contradicts the basic principles of religious teaching itself. In a very short phrase, the Qur'an emphasizes that married couples must protect each other, maintain honor, provide comfort, beauty, and pleasure to each other, including sexual relations.. The impact that often arises due to the absence of the right for wives to refuse is the emergence of domestic violence, especially sexual violence and other forms of violence, many of which are carried out by using religion as a source of legitimacy. Violence against women (wives) includes physical, psychological, sexual, economic, and socio-cultural violence.

3.1. Sexual Relations between Husband and Wife from a Normative Perspective

Islam sees the issue of sex in married life as a reciprocal right and obligation between husband and wife. The Qur'an itself carries out this sex issue with a very interesting description, that the husband is the wife's clothes and the wife is the husband's clothes in QS. Al-Baqarah verse 187. This is a mubadalah description, as sex is considered like clothing that covers each other's needs and warms, therefore, each party between husband and wife is obliged to serve and is entitled to service from the other. This description is in accordance with the character of the marriage contract as a joint partnership (musyārahah) between husband and wife, and is in line with the five pillars

of marriage described earlier. Consequently, one party cannot be considered the most entitled in terms of sex, and the other party is obliged to always serve, whenever and wherever. Rather, both should think of complementing the other, and have the right to be fulfilled in a relationship of partnership and equality.[4]

Sexual urges should be channeled in a holy, healthy, humane and responsible manner. Although the sexual urge is something natural, Islam does not allow its fulfillment to take place without rules. The urge should be channeled in marriage, not by prostitution and having a mistress.

So that the human mission to prosper the earth in devotion to Allah does not break up, then equivalent to the wisdom of *ilâhiyyah* humans are equipped with *gharîzah fitriyyah* (instinct) where the opposite sex needs each other to foster a sense of affection as well as a realization of the distribution of biological needs. This is deliberately arranged and willed by the Almighty so that the continuation of life and the life of human generations does not break up or become extinct until the time when the creator of this universe has willed the end of all life.

There are several verses and Hadiths that are often used as arguments to legitimize the arbitrariness of men in demanding their sexual rights. Among them are as in Q.s. al-Baqarah [2]: 223. This verse is often used as a basis for legitimizing male sexual authority, while such a motive has strayed far from the context and *asbâb al-nuzûl* "Narrated by Imâm al-Bukhârî, Muslim, Abû Dâwûd, and al-Tirmidhî sourced from Jâbir, that the Jews thought that if they had sexual intercourse with their wives from behind to their *farjas*, their children would be born cross-eyed. Then the verse was revealed. In another version from Imâm Ahmad and al-Tirmidhi from Ibn 'Abbâs it is narrated that 'Umar came to the Messenger of Allah and said, "O Messenger of Allah, woe is me!". The Prophet asked, "What has caused you harm?". He replied, "I moved my *sukduf* last night (had intercourse with my wife from behind)." The Prophet was silent and QS.al-Baqarah (2) was revealed: 223. Then he said: "Do it from the front and from the back, but avoid the anus and the menstruating woman."

There are many Hadiths circulating in the community without being criticized for their validity and authenticity, both in terms of *sanad* and *matan*. For example, the Hadith of Abû Hurayrah narrated by al-Bukhârî and Muslim which means, "If a husband invites his wife to bed and she refuses, the angels curse her until dawn" as mentioned above. Thus, women are often forced to serve men's desires in the name of religion. In Islam, the Quran describes sexual intercourse as one of God's pleasures and enjoyments. Sexual pleasure and drive is not only the right of men but also the right of women, as Allah swt. says, "They are clothing for you and you are clothing for them".

Although sex is synonymous with sensation, delicacy, genitals, and lust, people should not have free sexual intercourse without rules as animals do. The Prophet said, “Let none of you mix with his wife like an animal, and let there be a connecting link between them”. It was said, “What is the link, O Messenger?”, “It is kissing and flirting.”[5]

The above expression shows that Islam pays very serious attention to how sexual relations should be carried out. The command to prioritize sexual intercourse with kissing and seduction is none other than to condition the readiness of both parties in sexual intercourse both physically and psychologically so that no one feels forced or disadvantaged.

In addition, the Prophet also taught that sexual intercourse is carried out by saying the phrase of Allah, Bismillahirrahmanirahim, because the pleasure and delicacy of sexual intercourse is a very extraordinary gift of Allah. The Prophet. said, “Fear Allah in women (wives), for they are like prisoners of war in your power. You took them with the mandate of Allah, and you legalized their genitals with the word of Allah.[6] The mention of the name “Allah” before sexual intercourse is evidence that halal and responsible sexual intercourse is a form of worship to Allah. If it is not done with a legitimate partner, then sexual intercourse is a major sin and the Quran calls it a bad path.

The relationship between husband and wife must include *mu’āsyarah bi al-ma’rūf* (good association). *mu’asyarah* has the information “*musyarakah bainal itsnaini*” which means the togetherness of the two parties, while *ma’ruf* means goodness, so *mu’asyarah bil ma’ruf* has the meaning of togetherness between two parties that are lived on the basis of goodness. It is stated that the relationship between husband and wife is based on the principle of partnership, whose existence is complementary to each other, the principle of justice is always established wherever and under any circumstances the relationship between husband and wife is not only limited to sex but is an interaction that is ideally full of maturity, mature in attitude towards spouses, towards family and towards children, called mature when someone is able to bring himself to behave wherever the person is.

In the field of sexual and human relations, *mu’āsyarah bi al-ma’rūf* between husband and wife means that they should give and receive each other, love and care for each other, not hurt each other, not show hatred to each other, and not forget each other’s rights or obligations. The attitude of the husband or wife should be equally active in having sex and the woman should give the best for her husband so that neither party is harmed.

On the issue of sexual relations, the views of the Islamic fiqh madhhabs differ. The Maliki madhhab, for example, holds that the husband is obliged to have sex with his

wife, as long as there is no hindrance or excuse. This means that when a wife wants sex, the husband is obliged to fulfill it. different from the view of the

Shafi'i madzhab. This madzhab states that the husband's obligation to have sex with his wife is basically only once for as long as they are still husband and wife. This obligation is only to maintain the morals of his wife. This view is motivated by the principle that performing sex is the husband's right. The wife, according to this opinion, is likened to a house or residence that is rented. Another reason is that people can only have sexual intercourse if they are driven by lust. And, this cannot be forced. However, according to this opinion, the husband should not allow his wife's sexual desires, so that their relationship does not fall apart.[7]

The Hanbali school of thought states that the husband must have sexual intercourse with his wife at least once every four months, if there is no excuse. If this limit is violated by the husband, the two must be divorced. This mazhab bases its view on the legal provisions of *ila'* (an oath not to have sexual intercourse with the wife), then, sexual relations between husband and wife must be carried out naturally. That is, the husband has intercourse with his wife through the front way (pubic), and not the back way (anus or butt hole). Hadith of the Prophet SAW. Stating "Do not approach your wives at the anus, verily Allah is not ashamed to reveal the truth." (HR. Tirmidzi).

The scholars of fiqh agree on this. They say that if sex games are practiced and they understand this prohibition, they should be punished. This is an immoral game. In fact, Ahmad bin Hanbal said: "If the two people agree to do it, then they should be divorced, If the man forces his wife to have anal sex when she has been prevented from doing so, then they should be divorced".

The Hanafi school is of the opinion that the right to enjoy sex is the right of the man and not the right of the woman. Thus, a man may force his wife to serve his sexual desires if she refuses. Imâm al-Shâfi'î also said that the husband has the right to be obeyed by the wife and is allowed to do something that was originally forbidden before marriage. In surah al-Nisâ (4) verse 34 it is mentioned.. that good women should obey their husbands and husbands are leaders for women.. In addition, there are many other references that validate the husband's absolute right to sexual pleasure from his wife. The superiority of men (husbands) over women, not least in terms of sexual intercourse, has been institutionalized and has become a culture that is deeply rooted in the lives of mankind. This is especially so in societies where patriarchy is still strong. If sexual intercourse is the husband's right, it will automatically become an obligation for the wife.

Wives are obliged to serve their husbands when their husbands ask them to have sex. The wife's obligation to serve her husband's sexual needs is targeted at wives who

have no reason to refuse, no excuse, are not in a state of performing an obligation, and are not under threat from their husbands that could harm them.[8]

Imâm al-Tabrânî states that indeed a woman (wife) has not fulfilled the rights of Allah Swt. until she fulfills her husband's rights (the wife's obligations to her husband) completely. If the husband asks to be served by him on the vehicle then the wife should not refuse.

Ibrahim Hosen in the book *Philosophy of Islamic Law* explains that the parable of women as fields / fields illustrates how great and noble the position of women is because it is likened to productive fields / fields as an element of prosperity for humans. Humans come from the ground and were created to be caliphs on earth with the task of prospering the world by utilizing everything found on earth, both on land and sea and even into space. The creation of human beings today is not the same as the creation of Adam As. Allah created humans through marriage and human reproduction through the woman's womb, which Allah likened to a field. Thus Q.s. al-Baqarah [2]: 223 essentially sees the importance of women's position in prospering the world in accordance with the purpose of its creation.

Ibrahim Hosen's opinion is more in line with the goal of Islamic law, which is the equality of men and women before God. The Quran observes the Arab culture before the advent of Islam that did not respect women and ignored their personal rights, especially in sexual relations between husband and wife. The inequality of sexual relations in the family will result in things that are very troublesome for women.

3.2. Sexual Relations between Husband and Wife from a Sociological Perspective

Sexuality is a socially constructed concept of values, orientations, and behaviors related to sex. However, to understand sex is to understand the whole person as well as to understand a society, a culture, and also to understand how power works in society. [9]

Community life in sexual relations has two functions, namely recreation and procreation. The recreational function consists of fulfilling sexual needs, enjoying sexual intercourse, time, and the way sexual intercourse is carried out. While the procreation function is the function of human regeneration from time to time. The cultural dimension is how sexual activity

becomes part of the culture that exists in society. The term sexual intercourse means sexual intercourse as a form of activity to channel sexual urges. Culture requires women to be more closed than men in sexual relations. This is because women do not pay

attention to their reproductive health rights and sexual relations are carried out as an obligation.

There is a sociological context of Islamic law that husband and wife in sex life become biological partners in married life. Humans cannot deny reproductive activities as a form of their biological needs. In this case, Allah swt. has bestowed pleasure so that humans (husband and wife) have fun doing it in order to continue and maintain human generations on this earth. For example, a wife biologically has a uterus to conceive, therefore the wife has a biological role is to carry the seed of her husband.

The threat of unlimited pregnancies and births with little or no adequate health care makes many Muslim women fear sex. The view of some or the majority of Muslim societies that women should always fulfill their husbands' requests as an obligation regardless of their own desires has made intercourse a mechanical act that causes neither men nor women to experience sexual satisfaction.[10]

The description above shows that culture has shaped women (wives) to only accept and serve the will and desire of their husbands in carrying out sexual relations. Even worse is the inherent belief that Islam leads women to serve their husband's sexual needs anytime and anywhere without considering their own health and comfort. Violence against women (wives) includes physical, psychological, sexual, economic, and socio-cultural violence. According to Nasaruddin Umar, so far religion has not only been used as an argument to perpetuate the concept of patriarchy, but also as a basis for legitimizing violence against women. Many religious traditions that develop in society are also still gender biased. For example, the existence and role of women are repeatedly defined as the second creation and the second sex, namely the substance of women's existence is the subordination of Adam's rib which was created to fulfill the desires of men.

Cultural burdens also add to the patriarchal hegemony over women. In Javanese anthropology, women are only back friends, mummies, the second sex or in other rather theological language, wives are likened to *suwargo nunut, neroko katut*, meaning that they only go to heaven and go to hell.

3.3. Sexual Relationship between Husband and Wife from a Psychological Perspective

Sexuality is strongly related to psychological factors, namely emotions, views and personality that collaborate with social factors. Musdah Mulia emphasizes that sexuality is related to many things because it encompasses the whole complexity of emotions,

feelings, personality, and social attitudes, and is closely intertwined with sexual behaviors and orientations that are shaped in the society of which one is a part. Human sexuality and the relationships between them not only include attraction, passion, desire, lust, mystery, and fantasy, but are also always viewed with suspicion, confusion, fear, and even disgust.[11]

Sex is the deepest way of communication between husband and wife. Through sex they can express their affection for each other. But often women underestimate the problem of sex. They think men only want sex. While women prefer intimacy. Men and women have sexual differences in which men can only love when their sexual needs are met. Unlike women, they expect their emotional needs to be fulfilled first and then they can feel the need for sex.

Men often don't understand a woman's need for intimacy and assume she is masking her desire for sex. This often leads to arguments in the family. When a man wants sex and a woman is not in the mood for it, he then misunderstands and feels rejected. A man who feels rejected will avoid his wife. On the other hand, the wife feels that she is no longer loved by her husband because he is no longer intimate with her.

Maslow's comprehensive theoretical structure is built on the foundation of another hierarchy of needs, Maslow divides the hierarchy of needs into five basic levels of needs, namely physiological needs, safety needs, belongingness and love needs, esteem needs, and self-actualization needs. After physical needs and a sense of security are met, humans will lead to seeking the love of others in order to be understood and understood by others. So, the need for love is not the same as the need for sex. Instead, Maslow emphasized, the need for sex is actually categorized as a physical need. This need for love reinforces that in life, humans cannot be far from others. The five hierarchies of needs are Maslow's key structure in defining humans.

Sexual intercourse is a rather complex issue in a marriage. Sexual intercourse can be a source of happiness or a source of calamity that can cause the marriage to falter to the point of divorce. Therefore, experienced couples usually not only know what to expect from sexual intercourse, but can also find what is best for themselves and for their partner.[12]

The role of communication in marriage is very convincing in the harmony of affectionate relationships between husband and wife, especially in this case sexual relations. Good communication is the main foundation that leads to mutual understanding between husband and wife as a result of which sexual satisfaction can be obtained. Difficulties or dissatisfaction in sexual relations are usually the cause of conflicts experienced by married couples as a result of the lack of communication between husband

and wife, so that dissatisfaction in sexual relations will further exacerbate the less harmonious relationship between husband and wife. Many sexual problems are at least partly attributed to the partner who is less able to solve the problems they face, in this case usually on the part of the wife.

They have difficulties in expressing their own rights, because they always suppress their feelings, desires, needs, and feel embarrassed to say their dissatisfaction to their husbands. Communication about sex is considered taboo to talk about, because some Indonesian people still uphold eastern customs and culture that considers that sex is something that does not need to be discussed especially by women, and also considers women only as sexual objects, as a result women do not have the right to enjoy real sex and can only serve their husbands to get satisfaction without paying attention to the satisfaction experienced by their wives, even often the question arises in their hearts, whether they have given satisfaction to their husbands from sexual intercourse or not without caring about themselves whether they have also felt satisfaction or not. Achieving the human recreation function, a person will be free from anxiety, anxiety, feelings of anger, grumpiness, release from fatigue, and can achieve a new spirit to live a better life and more importantly is the preservation of honor because it is far from adultery.

4. Conclusions

Sexual relations must also be based on mutual needs, in which context the husband is prohibited from discriminating, because sexual relations are a right between husband and wife. In a normative perspective, the Qur'an itself carries out this sexual issue with a very interesting description, that the husband is the wife's clothes and the wife is the husband's clothes in QS. Al-Baqarah verse 187.

From a sociological perspective, the culture wants women to be more private than men in sexual relations. So that women do not pay attention to their reproductive health rights and sexual relations are carried out as an obligation. While in the psychological perspective that sexuality is related to many things because it includes the whole complexity of emotions, feelings, personality, and social attitudes, and is closely intertwined with behavior and sexual orientation that is formed in the society in which a person is part of.

Sexual satisfaction in a marriage can be obtained if there is deep and open communication between the two about their sexual needs. What and how should be implemented

by married couples so that later their sexual needs can be met and can satisfy both parties.

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