

# The Concept Of Kafa'ah in Fathul Mu'in: It's Application and Relevance To The Household Integrity Of The Mayangan Community In Jember

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## Abstract

The research aims to find out whether the concept of *kafa'ah* in the book of *Fathul Mu'in* is still relevant for the dynamic Mayangan community. This research focuses on the application of the concept of *kafa'ah* can maintain the integrity of the household of the Mayangan community in Jember. This research method uses a phenomenological approach to understand the experience of the Mayangan community in applying Zainuddin's concept of *kafa'ah*. The findings show that: first, the majority of the Mayangan community applies the concept of *kafa'ah* in the book *Fathul Mu'in*. Some interpret *kafa'ah* as equality in education, religion, and descent. Some understand compatibility in thinking. Second, there are two categories of people's understanding of the concept of *kafa'ah*: The first category consists of people who actively recite and study the book of *Fathul Mu'in*, and the second category is people who understand through informal oral delivery. The five criteria of *kafa'ah* in the book of *Fathul Mu'in* are very relevant for the people of Mayangan who have experienced a change in religious mindset to materialism. Therefore, it is morally necessary to place religious intelligence and morals as a priority for choosing a life partner for the integrity of the household and for building a healthy civilization.

**Keywords:** Relevance, Kafa'ah, Fathul Mu'in, Household Integrity

## Abstrak

Penelitian bertujuan untuk mengetahui konsep *kafa'ah* dalam kitab *Fathul Mu'in* masih relevan bagi masyarakat Mayangan yang dinamis, penelitian ini fokus pada penerapan konsep *kafa'ah* dapat menjaga keutuhan rumah tangga masyarakat Mayangan di Jember. Metode penelitian ini menggunakan pendekatan fenomenologi untuk memahami pengalaman masyarakat Mayangan dalam menerapkan konsep *kafa'ah* karya Zainuddin. Temuan menunjukkan bahwa: pertama, mayoritas masyarakat Mayangan menerapkan konsep *kafa'ah* dalam kitab *Fathul Mu'in*. Sebagian memaknai *kafa'ah* sebagai kesetaraan dalam pendidikan, agama, keturunan. Ada yang memahami kecocokan dalam berfikir. Kedua, Ada dua kategori pemahaman masyarakat Mayangan terhadap konsep *kafa'ah*: Kategori pertama terdiri dari masyarakat yang secara aktif mengaji dan mempelajari kitab *Fathul Mu'in* dan kategori kedua adalah masyarakat yang mengerti melalui penyampaian lisan yang informal. Lima kriteria *kafa'ah* dalam kitab *Fathul Mu'in* sangat relevan untuk masyarakat Mayangan yang mengalami perubahan mindset religius menjadi materialisme. Sebab itulah, secara moral perlu menempatkan kecerdasan beragama dan akhlak sebagai prioritas memilih pasangan hidup untuk keutuhan rumah tangga dan membangun peradaban yang sehat.

**Kata kunci:** Relevansi, Kafa'ah, Fathul Mu'in, Keutuhan Rumah Tangga.



## A. INTRODUCTION

Islam regulates compatibility in finding a mate in the concept of *kafa'ah* (Anas, Sutisna, and Hambari 2023). The goal is to create a *sakinah*, *mawaddah*, and *rahmah* family (Suud Sarim Karimullah and Arif Sugitanata 2022). To achieve a happy household, scholars suggest choosing a partner who is equal and comparable (*sekufu*) (Syafi'i 2020). In reality, Generation Z measures *sekufu* in terms of material and economic well-being (Zuhriyah and Muna 2023). Apart from the economy, what is prioritized by the current generation is a sense of love, so religious factors become the last consideration and are even ignored (Haryadi 2019).

The Prophet Muhammad SAW considered four requirements for finding a mate, namely religion, lineage, wealth, and beauty (Jannah, Enoh, and ASM 2021). This requirement was then developed in *Fathul Mu'in* to find a mate with good lineage, good occupation, religious intelligence, and no infectious diseases (Zainuddin Bin Abdul Aziz Al-Malibari Al-Fanani 2022). These requirements function so as not to be disappointed due to significant incompatibility (not *sekufu*) (Rafida Ramelan 2021). Zainuddin's concept of *sekufu* has been applied by the Mayangan community in Jember for a long time, because most of the Mayangan community has a *pesantren* culture.

Along with time, the Mayangan community in Jember has shifted in understanding the concept of *kafa'ah*. The community does not fully refer to *Fathul Mu'in*, this is due to the influence of culture and custom. *Pesantren* graduates in the community apply the concept of *kafa'ah* contained in the book *Fathul Mu'in* not fully or only partially. For example, looking for a mate is more inclined to beauty or good looks without prioritizing religious intelligence, so the household experiences disharmony.

Some previous researchers discussed *kafa'ah*, focusing on religion, lineage, and good behavior (Maulana and Saepullah 2024). The results of research by Sulihkhodin, the people of North Lampung, interpret *kafa'ah* with material equality (Sulihkhodin and Asadurrohman 2021). Gustiawati concluded that the balance of the mate lies in the similarity of education (Gustiawati and Lestari 2018). Nova mentions that the standard of finding a mate lies in the equality of education and work (NOVA YUSTIKA 2024). Meanwhile, Alimah argues that *kafa'ah* is similar to the concept of *bibit*, *bebet*, and *bobot* (Alimah 2020). The distinction with previous research lies in the concept of *kafa'ah* in the

book of *Fathul Mu'in*, which is applied by the Mayangan community in Jember district can affect household integrity.

## **B. RESEARCH METHODOLOGY**

This research uses qualitative methods of field research with a phenomenological approach (Miles, Matthew B; huberman, A. Michael; and Saldana 2017). Field research is research that focuses on field studies in the current situation (Nasir et al. 2023). The research was conducted in January 2025, located in Mayangan Village, Jember Regency, through interviews and observations. Interviews were conducted with several informants, including people who understand *kafa'ah* in *Fathul Mu'in* and apply it, people who do not know *kafa'ah* in detail but have heard of the ideal of finding a partner, then people who have never heard and recited *Fathul Mu'in* and do not know the ideal criteria for finding a partner.

To validate the validity of the data, researchers used triangulation. Triangulation is done by interviewing individuals from different groups (Arianto 2024), for example, Mayangan people who are knowledgeable about *Fathul Mu'in* and people who are not knowledgeable. Its function is to compare perspectives and increase the validity of the findings. The goal achieved by the researcher is the relevance of the concept of *kafa'ah* as well as the main factors of household integrity in the Mayangan community of Jember district. The results of the research are presented in the form of narration and equipped with tables to make it easier for readers to understand the results of this research.

## **C. RESULT AND DISCUSSION**

### **1. *Kafa'ah* (Balance) According To The People Of Mayangan Jember District**

Allah has established marriage as the primary way for Muslims to develop and sustain their lives (Setiawan 2020). This can be realized if each individual is ready to carry out their rights and obligations properly to achieve the purpose of marriage (Ainiyah 2023). Choosing a partner, of course, must be done properly and correctly (Sugitanata and Karimullah 2023). A person cannot be careless in choosing it. He must ensure that the choice is appropriate and approved by Allah SWT. In Islam, this has been regulated firmly and clearly, known as *kafa'ah*.

Sheikh Zainuddin in *Fathul Muin* defines *kafa'ah* as balance (Zainuddin Bin Abdul Aziz Al-Malibari Al-Fanani 2022). The balance in question is detailed in the book *I'anatut tholibin*, the balance of prospective spouses in terms of traits that can save them from the disgrace of marriage (Zainuddin Bin Abdul Aziz Al-Malibari Al-Fanani 1933). Some of the criteria for *kafa'ah* detailed by Zainuddin Al-Malibari have similarities with the hadith narrated by Imam Bukhari as follows:

حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ قَالَ حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ تُنْكَحُ الْمَرْأَةُ لِأَرْبَعٍ لِمَالِهَا وَلِحَسَبِهَا وَجَمَالِهَا وَلِدِينِهَا فَاظْفَرْ بِذَاتِ الدِّينِ تَرِبَتْ يَدَاكَ

Meaning: Musaddad narrated to us Yahya narrated to us from Ubaidullah who said: Sa'id ibn Abu Sa'id narrated to me from his father Abu Hurayrah (may Allah be pleased with him) from the Prophet (peace and blessings of Allah be upon him) who said: "A woman is married for four things: for her wealth, for her offspring, for her beauty, and her religion. So choose her religion, and you will be fortunate" (Al-Bukhori n.d.). "

Based on the hadith narrated by Abu Hurairah, Sheikh Al-Malibari elaborates on the balance of finding a mate, including: First, compatibility in terms of status. Second, balance in faith and religion. Third, equal in lineage. Fourth, balanced work and finally, balanced in terms of being safe from defects and disgrace (Zainuddin bin Abdul Aziz Al-Malibari Al-Fanani dan Munawwir Ridlwan 2017). Although it does not affect the validity of marriage, *kafa'ah* is something that must be considered in finding a mate (asrizal 2015). A balanced match can form harmony in the household, and husband and wife will understand the rights and obligations of each other (Asrori 2025).

Based on the results of interviews and observations about *kafa'ah* in the Mayangan community, some people understand and do not understand *kafa'ah*. People who understand the concept of *kafa'ah* are graduates of pesantren and people who study the book of *Fathul Muin* in Mushollah. Meanwhile, people who do not understand the concept of *kafa'ah* are those who do not study *kafa'ah* but know about the ideal criteria for finding a mate. *Kafa'ah* is understood by some people as equality in work, descent, and religion. Some say the same level of thinking or maturity. Some state that they are equal and

balanced in terms of education, wealth, and religion. This information is in line with *kafa'ah* in the translation of *Fathul Mu'in*, which states: *kafa'ah* includes 5 things, balance of status, faith and religion, lineage, work, and balance in terms of being free from defects and disgrace (Zainuddin bin Abdul Aziz Al-Malibari Al-Fanani dan Munawwir Ridlwan 2017).

The understanding of *sekufu* was emphasized by one of the Mayangan women leaders, Wahidatul Fitriah, who said:

"In my opinion, an equal is from a family with good lineage and good religion as well. And most importantly, a man whose degree or education is at least one level higher than the woman" (Fitriah 2025).

In addition, Gen Z adopts *kafa'ah* as a balance in being responsible for their duties in household affairs. Ustadz Lukman Hakim, the head of the Diniyah Madrasah in Mayangan village, said:

"Aqliyah, *Kafa'ah* that needs to be considered in the current era is a man who understands responsibility, and a woman who is obedient to her husband. If there are already 2 concepts, *inshaaAllah* the household can run well" (Hakim 2025).

From some information, it shows that the Mayangan community has a good understanding of the concept of *kafa'ah* in the book of *Fathul Mu'in*. However, not the whole concept is used; only a few points are applied based on the need to complement the culture of the local community. People who do not understand the concept of *kafa'ah* in the book of *Fathul Mu'in*, look for a partner based on the general trend, namely looking for a partner who fits their category and material. If observed, the majority of the views of the Mayangan community have harmony with the concept of *kafa'ah* in *Fathul Mu'in* in terms of nasab balance and religious fluency (Zainuddin Bin Abdul Aziz Al-Malibari Al-Fanani 2022).

In my opinion, some people already understand the definition of *kafa'ah*, as indicated by the statement of Wahidatul Fitriah on the concept of *kafa'ah* in *Fathul Mu'in* of faith and intelligence. The concept of equality by Ustadz Lukman Hakim is following the *kafa'ah* of *Fathul Mu'in* religion, as well as the first informant who is in accordance with the *kafa'ah* of lineage, religion, and work. This is in line with the opinion of Imam Shafi'I, that *kafa'ah* includes four things: descent, religion, independence, and work or profession (Nuzul Iskandar 2015). Wahbah Zuhaily agrees with Zainuddin Al-Malibari

that *kafa'ah* is a mustahabbity, to prevent women from feeling embarrassed from not choosing a partner, not an obligatory thing (Az-Zuhaili 2010).

Equality in choosing a mate will affect the way couples think about sharing roles in the household (Sutiapermana 2022), minimize family conflict (Fattah 2013), and prevent infidelity between one partner (Rasyidi, Tul, and Andaryuni 2024). Therefore, measuring compatibility and compatibility in finding a partner is very important so that marriage runs harmoniously (Rasidin, Natardi, and Witro 2020). The basis for finding a mate can refer to religion or culture, depending on the shifting mindset of individuals in the dynamic Mayangan community.

To find out the application of the Mayangan community regarding *kafa'ah*, the author relies on the hadith narrated by Imam Bukhari, which is quoted in the book *Fathul Mu'in* as follows:

**Table 1. Criteria for *kafa'ah* according to the *Mayangan* community**

No	Criteria for <i>Kafa'ah Fathul Mu'in</i> by the hadith	Data obtained in the community
1.	<i>li mālihā</i> (work/ treasure)	Parents who have daughters still prioritize wealth or work when looking for a son-in-law.
2.	<i>li nashabihā</i> (descent)	The Mayangan community still views prospective in-laws in terms of their lineage. Because of the same lineage, it can facilitate communication so that building a household that is sakinah, mawaddah, and warahmah is easier.
3.	<i>li jamālihā</i> (beauty)	The Mayangan community does not really consider this concept, the minority of people who consider beauty or good looks, they prioritize responsibility over good looks.
4.	<i>li dīnihaa</i> (religion)	This concept is still relevant in the perspective of the Mayangan community because religion is a life guide for the

		majority Muslim community, especially the majority there are santri.
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## 2. The Relevance Of *Kafa'ah* In The Mayangan Coomunity Of Jember District With The Book Of *Fathul Mu'in* To The Integrity Of The Household

The right to choose a partner belongs to both men and women, as long as it does not contradict Sharia. Before the advent of Islam, the daughter had no rights, she was completely owned by her father (Dr. Agus Hermanto 2021). *Kafa'ah* is not a condition for the validity of marriage, but as a weapon so that women are not humiliated if they marry someone who is not suited. The right to *kafa'ah* belongs to the woman and her guardian (Barkah et al. 2022), if the woman and her guardian are willing then the marriage can take place (Zainuddin bin Abdul Aziz Al-Malibari Al-Fanani dan Munawwir Ridlwan 2017).

*Fathul Mu'in* mentions 5 equal concepts in choosing a spouse (Zainuddin Bin Abdul Aziz Al-Malibari Al-Fanani 2022). First is the status of her freedom. A woman who has never been touched by the status of slavery does not deserve to be with a man who has been a slave. This concept is not used by the community, especially the Mayangan community because it is no longer relevant to today's era where slavery no longer exists.

Secondly, the balance between faith and religion. Women who are awake from disgraceful deeds are not balanced with men who do not bear these traits, good women are only compatible with good men as well. By the Word of Allah in Surah *An-Nur* verse 26 in the interpretation of *Al-Misbah*, explaining that women who are vile and have bad manners will get men like that (Quraish Shihab 2002).

Faithfulness and religious fluency are still used as a reference by the majority of the Mayangan community and have even become mandatory. They even choose a man who is pious and intelligent so that he can guide and build a household, and so that he gives birth to *sholih sholihah* offspring, especially someone who does not study the Koran and goes to boarding school. But in this modern era, the language of religious faith and eloquence has changed in the eyes of society to be equal in education. This is reinforced by a housewife, Nur Azizah, said:

"Education is very important for both male and female partners. Because higher a person's education, the more knowledge and experience he has, so he understands more about how to educate, protect, advise, and be able to bring and guide his partner to the path that is pleased by Allah, while I as a wife need all of that because I understand that I am not a person who understands religion" (Azizah 2025).

Religiously compatible is a man whose family is not Muslim or only he is Muslim is not compatible with a woman whose parents and the majority of her family are Muslim. Shari'a emphasizes that choosing a partner must prioritize the religious aspect (Qurrotul Ainiyah, S.Pd. 2022). So marrying someone who is Muslim is still a reference in the Mayangan village community (Khoirun 2025) because religion is something that must be emphasized in choosing a life partner (Dr. Agus Hermanto 2021).

Third, equal in lineage. Women of the Arab tribes, Quraysh, Hashim, and Mutholib are not equal to men who do not have these lineages. When there is a woman who has an Arab father, it is not equal to a man whose father is not of Arab descent. The reality in society is that lineage is not tribe, but rather from a good family or vice versa. This is a balanced reference in choosing a partner, as evidenced by some research results in the nasab community, as one of the main factors in choosing a life partner (Arifah 2025).

Fourthly, the work is balanced. Women who do not work in lowly occupations are not compatible with men who hold these jobs. For example, a shepherd, a sweeper, or a cupper is not compatible with the daughter of a tailor (Zainuddin bin Abdul Aziz Al-Malibari Al-Fanani dan Munawwir Ridlwan 2017). Nowadays, it is not the same because people prioritize choosing a partner who can be responsible, regardless of whether or not the work done by the young man (Hikmah 2025).

Based on the results of the interviews obtained by the author, it shows that work is not so much considered in this modern era; logically balanced person means a man who understands responsibility and is willing to fight under any circumstances (Afifa 2025).

The last balance is to be free from defects and disgrace. A disgrace or defect that does not affect the *khiyar* of marriage. *Khiyar nikah* is returning a spouse to her parents because she has diseases such as blindness, limb defects, and bad looks (Zainuddin bin Abdul Aziz Al-Malibari Al-Fanani dan Munawwir Ridlwan 2017). This concept is no



longer aligned in the current era because it prioritizes comfort and affection as the main foundation in choosing a partner (Novitasari 2025).

In this generation Z, people are starting to open their eyes to the advancements that have been developed. Even when it comes to choosing a partner, they don't have many criteria. The majority of people in this generation are not demanding, but some apply *kafa'ah*. This happens because of the various characters possessed by a person so that it gives rise to several groups in society. This classification is what gives rise to various points of view in the community of Mayangan, Jember Regency.

In terms of education, Mayangan Village consists of three groups of people. First, people who have lived in *pesantren* receive in-depth religious education and mingle in communities that uphold religious values. Second, individuals who have never attended a boarding school tend to be more tolerant of various cultures and modern ways of life because they interact more often with a multicultural environment. The last one is people who do not go to boarding school but are more inclined to attend knowledge assemblies so that they understand a little about religious knowledge.

First, the group of people who have gone to boarding school and studied *Fathul Mu'in* agree in applying the concept of *kafa'ah* that has been learned, because religious knowledge serves as a guide. Secondly, people who do not go to boarding school do not know the ideal of finding a mate, so they tend to choose a partner based on love and appearance without considering descent and religion.

Lastly, the group of people who have never gone to boarding school but have studied about the ideal criteria for a life companion. The majority of them apply the concept of *kafa'ah Fathul Mu'in*, although they do not understand in detail because they often hear from Ustadz Langgaran, who teaches how to build a household in accordance with Islamic law.

The existence of various individual characters in society causes a shift in the understanding of *kafa'ah*. Different ways of thinking lead society to everything. *Kafa'ah* aims to reduce the occurrence of feuds due to incompatibility in couples and facilitate married life because the *kafa'ah* process is carried out before marriage. However, the application of *kafa'ah* does not always succeed in avoiding conflict, some families are in conflict even through the *kafa'ah* process.

The majority of people who apply *kafa'ah* are parents who have daughters and hope that by going through the *kafa'ah* process their daughters can build a complete family and have minimal disputes that lead to divorce. The results showed that the complementary factors of household integrity do not always come from *kafa'ah*. Factors that support household integrity include: the level of maturity and maturity of thinking, as well as a sense of mutual respect so that if there are shortcomings in a partner, they do not put each other down (Sulikah 2025). With these factors, household integrity can be maintained and run stably.

The relevance of the application of *kafa'ah* in the Mayangan community of Jember district and its indicators are mapped in the following table:

**Table 2. *Kafa'ah* according to the Mayangan community and the community groups that apply it**

No	Criteria for <i>Kafa'ah Fathul Mu'in</i> by the hadith	Data obtained in the community	Community groups that apply
1.	<i>li mālihā</i> (work/treasure)	Parents with daughters still prioritize wealth or work when looking for a son-in-law.	A group of people who have attended a boarding school and understand the book of <i>Fathul Mu'in</i> , then implement it in choosing a life partner.
2.	<i>li nashabihā</i> (descent)	The Mayangan community still views prospective in-laws in terms of their lineage. Because of the same lineage, it can facilitate communication so that building a household that is <i>sakinah</i> , <i>mawaddah</i> , and <i>warahmah</i> is easier.	People who go to school, and people who don't go to school but go to <i>Ustadz Langgaran</i> .

3.	<i>li jamālihā</i> (beauty)	The Mayangan community does not really consider this concept, the minority of people who consider beauty or good looks, they prioritize responsibility over good looks.	The group of people who do not go to boarding school and do not know the ideal criteria for finding a mate, so only a small part of the community chooses. On average, this concept is taken by young men and women who prioritize looks and love.
4.	<i>li dīnihaa</i> (religion)	This concept is still relevant in the perspective of the Mayangan community because religion is a life guide for the majority Muslim community, especially since the majority there are <i>santri</i> .	The group of people who graduated from Islamic boarding schools and understand that choosing a life companion must understand religion so can lead to a path that is blessed by Allah.

If we observe the data table of the relevance of the application of the concept of *kafa'ah* in the book of *Fathul Mu'in* in the Mayangan community in Jember Regency above, the reason why the Mayangan community chooses a life partner with consideration of *li mālīhā* (because of his wealth) is often related to the hope for stability and comfort of life in the future. In the context of today's culture and lifestyle trends, the reason for choosing a life partner because of *li mālīhā* is increasingly prominent, especially among Generation Z, who are influenced by modern lifestyles and social media. The growing culture of consumptiveness and hedonism also encourages the view that a partner with wealth is more capable of providing happiness and prestige (Zuhriyah and Muna 2023). While this reasoning does not reflect spiritual or emotional considerations, it remains an important factor in society's social reality.

Islam allows choosing a life partner because of *li mālīhā*. However, the Prophet emphasized that a Muslim should prioritize the partner's religion as the main foundation:

"So choose for his religion, and you will be fortunate" (Al-Bukhori n.d.). In the Islamic view, wealth is only a complement, not the main goal of building a household (Sabiq 2009). Households that are built based on piety and religious values are considered to be more solid, blessed, and able to face the tests of life, including in economic terms (Anwar and Ramadhita 2019). Therefore, although wealth can be a consideration, religion remains the top priority in choosing a partner according to Islamic teachings (Pratiwi 2020).

Some people in Mayangan choose a life partner based on *li nashabihā* because they believe that family background reflects the value, honor, and quality of the individual. Good heredity is often associated with education, morals, and high social status, so it is considered to bring harmony and honor to both parties. Good offspring usually reflect an environment that maintains religious values and supports the formation of a *sakinah, mawaddah, and rahmah* family (Asiva Noor Rachmayani 2015). In some cultures, considering offspring also aims to maintain the purity of the family line or hereditary traditions (Ainiyah 2025). Therefore, heredity becomes one of the important factors in determining long-term compatibility in a marriage relationship.

Choosing a mate based on their religion is an important step in building a harmonious and spiritually compatible household. Religion becomes the main foundation in determining the perspective of life, decision-making, and how to face various tests in marriage. By having a partner of the same faith, communication about the basic values of life becomes easier, as well as practicing worship and educating children (Fitria et al. 2024). Common beliefs also create a sense of security, mutual understanding, and aligned life goals. Therefore, making religion the main consideration in choosing a mate is not only a matter of common identity but also for the sake of tranquility and blessings in the household.

#### D. CONCLUSION

The Mayangan community in Jember understands *Kafa'ah* as equal, commensurate, and balanced in finding a mate. When reviewed in *Fathul Mu'in*, *kafa'ah* means the balance of the husband against his wife in matters that can cause *khiyar* marriage, which includes five things: balance of status, religious intelligence, lineage, occupation, balance in terms of safety from defects and disgrace. The majority of the Mayangan community applies the concept of *kafa'ah* in the book of *Fathul Mu'in*. Some interpret *kafa'ah* as equality in education, religion, and descent. Some understand equality in thought and maturity level.

There are two categories of community understanding of the concept of *kafa'ah*: The first category consists of people who actively recite and study the book of *Fathul Mu'in*, and the second category consists of people who understand through informal oral delivery. The quotation of the five categories in the hadith narrated by Abu Hurairah in the book of *Fathul Mu'in* is very relevant for the Mayangan community, which has experienced a change in religious mindset to materialism. The condition of society is experiencing a moral and spiritual crisis, as evidenced by the increase in divorce cases, the destruction of the family order that prioritizes wealth and appearance, and cases of domestic violence. Therefore, it is morally necessary to place religious intelligence and ahlak as a priority for choosing a life partner for the integrity of the household and for building a healthy civilization.

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