

KAFA'AH IN MARRIAGE AMONG THE AHLU AL-BAIT EMPANG, BOGOR AND ITS IMPACT ON FAMILY STABILITY

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Abstract

This study aims to analyze the concept of kafa'ah (compatibility) in marriage among the Ahlul Bait of the Arab community in Empang, Bogor, and its impact on household stability. The focus of this research is to understand the perspectives of Ahlul Bait regarding kafa'ah, the aspects considered important, and its relevance in modern marital life. The research method used in this study is a qualitative method with a descriptive-analytical approach. Data were collected through interviews with Ahlul Bait figures in Empang, Bogor, and literature reviews from various sources related to the study, including books, journals, articles, and other references. The results of the study indicate that the concept of kafa'ah among the Ahlul Bait in Empang, Bogor, emphasizes that kafa'ah in marriage is considered a condition for the validity of the marriage. However, they exclude the case of marriage between a sayyid (a descendant of the Prophet) and a syarifah (a female descendant of the Prophet), where kafa'ah in this case becomes a requirement for the validity of the marriage contract.

Keywords: *Kafa'ah, Marriage, Ahlul Bait, Stability.*

Abstrak

Penelitian ini bertujuan untuk menganalisis konsep kafa'ah dalam pernikahan di kalangan Ahlul Bait Komunitas Arab Empang Bogor serta dampaknya terhadap stabilitas rumah tangga. Fokus penelitian ini adalah memahami pandangan Ahlul Bait terkait kafa'ah, aspek-aspek yang dianggap penting, serta relevansinya dalam kehidupan pernikahan di era modern. Metode penelitian yang digunakan dalam penelitian ini adalah metode kualitatif dengan pendekatan deskriptif analisis. Data dikumpulkan melalui wawancara dengan tokoh-tokoh Ahlul Bait di Empang Bogor, serta studi literatur dari berbagai sumber yang berhubungan dengan penelitian, meliputi buku, jurnal, artikel dan referensi lainnya. Hasil penelitian menunjukkan bahwa konsep kafa'ah di kalangan Ahlul Bait Empang Bogor menekankan bahwa kafa'ah dalam pernikahan dianggap sebagai syarat keabsahan dalam pernikahan. Namun, mereka mengecualikan kasus pernikahan antara sayyid (keturunan Nabi) dengan syarifah (keturunan perempuan Nabi), di mana kafa'ah dalam kasus ini menjadi syarat sahnya akad nikah.

Kata Kunci: *Kafa'ah, Pernikahan, Ahlul Bait, Stabilitas.*

INTRODUCTION

The Islamic law exists to promote the common good and prevent harm in human life. The fundamental principles of Islamic law are to uphold justice, compassion, and balance, in all aspects of life, including marriage. Islam religion views marriage as a sacred institution aimed at *sakinah* (fostering tranquility), *mawaddah* (affection), *rahmah* (and compassion) between a husband and wife. A successful marriage not only brings happiness to the couple but also strengthens the fabric of society through harmonious and sustainable families. In Islam, marriage is strictly regulated by legal provisions aimed at ensuring the continuity and stability of family life. One of the key principles discussed in marriage law is *kafa'ah* (equality or compatibility) between spouses. *Kafa'ah* is considered a determining factor in building a harmonious and stable marriage, where equality in terms of religion, lineage, social status, profession, and economic standing are primary considerations in choosing a life partner.

The scholars differ in their opinions regarding *kafa'ah* as a requirement for marriage: the majority scholars from the Hanafi, Maliki, Syafi'i, and Hanbali schools of thought state that *kafa'ah* is a customary requirement in marriage, but not a legal requirement¹. A marriage without a *kafa'ah* remains valid, but the bride's guardian has the right to annul the marriage if there is a significant incompatibility in terms of religion, lineage, or social status. This can be seen as how it exists in a hadith of the Prophet Muhammad PBUH, narrated by Abu Dawud, which states: "Do not marry off women except to those who are suitable for them, and do not marry them off except through their guardians."

The hadith indicates that *kafa'ah* is one of the recommended factors in selecting a spouse to ensure harmony and balance in marriage life. According to the scholars of the mazhab Hanafi and Syafi'i, *kafa'ah* in marriage encompasses religious, lineage, professional, and economic aspects. *Kafa'ah* in the religious aspect emphasizes the importance of shared beliefs and the practice of Islamic teachings, while *kafa'ah* in lineage emphasizes equality in ancestry and society. This view is also based on the words of Allah SWT in surah Al-Hujurat, verse 13 that says: "Indeed, the most honorable among you in the sight of Allah is the one who is most righteous. Indeed, Allah is all-knowing, all-aware." This verse affirms that all Muslims, both men and women have equal standing in front of Allah, and there is no superiority of any kind among them except in terms of piety. Therefore, *kafa'ah* in terms of lineage or social status should not be a primary obstacle to marriage, as long as the couple shares the same level of piety in the religion.

In the context of Ahlul Bait, *kafa'ah* has a more complex meaning, particularly in terms of lineage and descent. The descendants of the Prophet Muhammad PBUH,

¹ Wahbah Al-Zuhaili, *Fiqh Islam wa Adillatuhu*, Jilid 9: *Pernikahan, Talak, Khulu, Meng-iila' Istri, Li'an, Zihar, Masa Iddah*, (Gema Insani Press, 2011), 239.

the *sayyid* and the *syarifah* hold a special status in muslim society. Therefore, in the *Ahlu Al-Bait* tradition, women from the *syarifah* status are required to marry men from the *sayyid* as well in order to reserve the purity of the Prophet Muhammad PBUH lineage. Marriages between *sayyidah* women and non-*sayyid* men are often considered invalid according to the views of the *Ahlu Al-Bait* community, even though such marriages remain legally valid under *syari'a* law. In this tradition, *kafa'ah* in lineage is not merely a social factor but is also regarded as a religious principle that must be upheld. Consequently, the *Ahlu Al-Bait* community tends to reject marriages that do not meet the standards of *kafa'ah* in lineage. This tradition aims to reserve family honor and safeguard the lineage of the Prophet Muhammad.

Empang is known as an area with strong religious traditions. The Empang subdistrict in the city of Bogor was selected as the research location because this area has a large population of *Ahlu Al-Bait* descendants who still firmly uphold the principle of *kafa'ah* in marriage. Empang is known as an area with strong religious traditions, where marriages within *Ahlu Al-Bait* community still take into account the principle of *kafa'ah*, particularly regarding lineage and religion. The marriages between *sayyidah* women and non-*sayyid* men are rare in this community due to the social pressure and strong traditions that still exist within. The concept of *kafa'ah* in marriage has been the subject of extensive study in Islamic literature. Some previous studies relevant to this topic include: Imran Muhammad Ismail and Dr. Jato Hamid Amin, in their article "*Kafa'ah* in lineage from the perspective of the Hadist" state that *kafa'ah* in lineage is recognized by the majority of *mazhab* (schools of thought), with the exception of Maliki's *mazhab*. They argue that *kafa'ah* in lineage aims to reserve family honor and strengthen household stability. Nur Kumala Sari, in her thesis titled "*Kafa'ah* in marriage from the perspective of Sunnah" emphasizes that *kafa'ah* is more preference for creating domestic harmony rather than a requirement for the validity of marriage. In her research on the *sayyid* community in Jenepono, Rusdiani found that *kafa'ah* in lineage is a primary requirement for marriage within the community.²

The novelty of this article lies in its focus on examining the practice of *kafa'ah* within the *Ahlu Al-Bait* community in Empang, Bogor. This study aims to understand how the concept of *kafa'ah* is practiced in a social context and how it affects household stability within. Furthermore, this study employs a descriptive qualitative approach using the case study method. The data collection was conducted through field research and literature review. The data sources used consist of primary and secondary data. Primary data were obtained through direct interviews

² H. Sadiqin, et al., "Concept of Kafa'ah in Marriage and Its Implementation among the Alawiyin Community in The Medan City," *Jurnal Ilmiah Mizani: Wacana Hukum, Ekonomi dan Keagamaan*, Vol. 11, No. 1, 2024, 18-32.

with members of the *Ahlu Al-Bait* community in Empang, Bogor, while secondary data were obtained from fiqh texts, scholarly articles, and previous research findings. The data collection techniques used included in-depth interviews to gather detailed information, as well as direct observation to understand the social context and the actual practices in the field. This study expected to contribute to the development of the discourse on marriage fiqh in Indonesia and provide practical recommendations for couples facing dilemmas in applying *kafa'ah*.

The research addresss three questions: what constitutes the concept of *kafa'ah* in marriage according to Islamic jurisprudence, secondary is how the *kafa'ah* is practised within the *Ahlu Al-Bait* community in Empang, and lastly is what affects the application of *kafa'ah* has on the community. And the direction of this study is to examine the concept and practice of *kafa'ah* within the community and anylize how it is to negotiated between tradition and modernity, it is expected to strengthen the understanding of the concept of *kafa'ah* and serve as a reference for future researchers studying this case in muslim's societies, also to assist couples in the *Ahlu Al-Bait* community to apply the principle of *kafa'ah* flexibly and contextually.³

DISCUSSION

The Definition of *Kafa'ah* and its Application

The word *kafa'ah* itself means equality, similiarity, and balance between the groom and the bride. In Islam, the concept of *kafa'ah* (equality) in marriage is a principle of Islamic law aimed at creating harmony and stabikity in family life. *Kafa'ah* in marriage is defined as equality between the prospective husband and wife in certain aspects such as religion lineage social status profession and welath. Although this is not a requirement that must be completed before marriage, the principle of *kafa'ah* is applied to prevent incompatibilities that could potentially lead to conflict within a household. This can be seen in a hadist of the Prophet PBUH, which he reminded his followers to marry partners of similiar social status. As the Prophet Muhammad PBUH said:

تَزَوَّجِ الْأَحْسَابِ الْأَمْنِ مِنَ الْأَحْبَاسِ (رواه الدار قطني)

Meaning: "Indeed, I forbid the marriage of noblewomen except to noblemen as well" (Narrated by Daruquthni).

The scholars have agreed that happiness and the success in a marriage life can be achieved when there is harmony between the husband and wife. In fact, in the hadist mentioned earlier, the Prophet Muhammad urged women to marry partners who are equal to her. For if a woman marries a man who is not equal to her-for example, due to inequality in matters of religion will certainly have a

³ Fathullah, et al., "Kafa'ah in Contemporary Islamic Marriage: Insights from a Systematic and Meta-Analytical Review," *Jurnal Nusantara: Journal of Law Studies*, Vol. 4, No. 1, 2025, 60-73, doi: 10.5281/zenodo.17355035

significant impact on her marital life. This opinion implies as how Allah SWT states in Surah An-Nisa: 34: "Men (husband) are the protectors and maintainers of women (wives), because Allah has made some of them (men) superior to others (women)."

This verse affirms that a man (husband) serves as the protector and leader of the family. This role must be carried out with a sense of responsibility and compassion. Therefore, equality in matters of religion is certainly essential so that this role can be fulfilled without any intention to dominate the woman (wife), but rather as a form of respect grounded in religious values. Definition of the word *Kafa'ah* Linguistically, the word *kafa'ah* derives from a root word meaning equality or similarity in certain qualities⁴. In the context of marriage, *kafa'ah* refers to equality or similarity in matters considered important in married life, such as religion aspect, lineage, wealth, and social status.

In the fiqh terminology, scholars define *kafa'ah* as several different definitions. Hanafi's *mazhab* states that *kafa'ah* is the equality includes in six aspect: religion, wealth, profession, lineage, freedom, and descent⁵. While the Maliki's *mazhab* defines *kafa'ah* as an equality in two aspects: namely religious piety and the absence of physical or mental defects⁶. And Syafi'i's *mazhab* says limitates *kafa'ah*'s definition as an equality that prevents feelings of shame and disgrace due to striking social differences⁷. Also the Hanbali's *mazhab* states that *kafa'ah* is equality that includes five aspects: religion, profession, wealth, lineage, and freedom⁸. Based on the definition above, the *Fuqaha'* (scholars) have agreed on the establishment of one primary aspect in *kafa'ah*, namely the religious aspect⁹. Furthermore, it can also be concluded that the definition of *kafa'ah* refers to equality in social and religious aspects, aimed at maintaining harmony and stability in marriage life.

The primary wisdom behind the application of the concept of *kafa'ah* is to maintain balance in family life by ensuring that spouses share common religious values and social status. Equality in this regard is expected to foster harmony within the household and strengthen the emotional bond between husband and wife. Furthermore, the concept of *kafa'ah* was established to prevent conflict and incompatibilities arising from differences in social or economic backgrounds. Inequality in this case often triggers tension within the household, which can even lead domestic violence due to a lack of balance in family life. Thus, with *kafa'ah* in place, the risk of conflict is expected to be minimized. The application of

⁴ Ahmad Ibnu Faris, *Mu'jam Maqayis Al-Lughah*, Vol. 5 (Dar Al-Fikr, 1979).

⁵ Abdul Rahman Al-Jaziri, *Al-Fiqh Ala Mazahib Al-Arba'ah*, Vol. 4 (Dar Al-Kutub Al-Ilmiah, 1424).

⁶ Al-Jaziri, *Al-Fiqh Ala Mazahib Al-Arba'ah*, Vol. 4.

⁷ Al-Jaziri, *Al-Fiqh Ala Mazahib Al-Arba'ah*, Vol. 4.

⁸ Al-Jaziri, *Al-Fiqh Ala Mazahib Al-Arba'ah*, Vol. 4.

⁹ Suud Sarim Karimullah dan Arif Sugitanata, "Pembaharuan Konsep Kafa'ah dalam Perkawinan," *Jurnal Keislaman*, Vol. 5, No. 1, 2022, 63-74, doi: 10.54298/jk.v5i1.3404

kafa'ah itself also serves to protect the rights of women and their families from shame or disgrace resulting from an unequal marriage. In many communities, marriages that do not take *kafa'ah* into account are often viewed negatively by society, which can create social pressure on the couple and their families. Finally, *kafa'ah* is an effort to ensure the continuity and stability of a household by minimizing the risk of divorce due to incompatibility in social or economic status. With equality in social and economic backgrounds, couples are expected to be better equipped to face the challenges of marital life.

Scholars differ in their views regarding the essential elements and conditions of marriage¹⁰. Furthermore, scholars also differ in defining the legal status of *kafa'ah* as a condition for the validity of marriage or merely a customary requirement.

The majority of scholars from the Hanifi's *mazhab*¹¹, Maliki¹², Syafi'i¹³, and Hanbali¹⁴ hold that *kafa'ah* is a customary requirement in marriage. If *kafa'ah* is absent, the woman's guardian has the right to annul the marriage to preserve the family's honor and stability. The *kitab* (book) of *Bada'i Al-Sana'i* explains that a marriage requiring *kafa'ah* as one of the conditions in the marriage contract is a case where a woman marries herself to a man of her choice without the consent of her guardians. Therefore, the guardians have the right to object to such a marriage. This case is also similar to the case of a woman who marries herself to a man of her choice who is not of equal standing. And within this book, it is stated that such a marriage is considered non-binding. The arguments supporting this view include the following Al-Qur'an verse from surah Ar-Rum: 21, that Allah SWT says: "And among His signs is that He created for you mates from among yourselves, that you may find tranquility in them."

According to Imam At-Thabari in regarding the interpretation of the above verse, he emphasized in his book *Jami' Al-Bayan Fi Tafsir Al-Quran* that surah Ar-Rum: 21 explains the signs of Allah's power as the Creator who created *Hawa* (Eve) as a wife for Prophet Adam from his rib, so that they might find peace and tranquility to the household¹⁵. The Quranic verse above and also the explanation of Imam At-Thabari's do not directly address the concept of *kafa'ah* itself, it can be seen that the purpose conveyed by this verse is to achieve *sakinah* within the household.

¹⁰ Yuli Yasin, "al-Zawāj al-'Urfi baina al-Fiqh al-Islāmī wa al-Qānūn al-Indūnīsī," *Al-Zahra: Journal for Islamic and Arabic Studies*, Vol. 20, No. 1, 76, doi: <https://doi.org/10.15408/zr.v20i1.32059>.

¹¹ Abu Bakr Ibnu Mas'ud Al-Kasani, *Bada'i Al-Sana'i*, Vol. 2 (Dar Al-Kutub Al-Ilmiyah, 1986).

¹² Muhammad Bin Ahmad Bin Arafah Ad-Dasuqi Al-Maliki, *Hashiyat Ad-Dasuqi 'ala Asy-Syarh al-Kabir*, Vol. 2 (Dar Al-Fikr, n.d.).

¹³ Muhammad bin Abi al-Abbas Syihab ad-Din ar-Ramli asy-Syafi'i, *Nihayat Al-Muhtaj Ila Syarh al-Minhaj*, Vol. 6 (Dar Al-Fikr, 1404).

¹⁴ Muhammad Amin Bin Umar Abidin, *Radd Al-Muhtar 'ala Ad-Durr al-Mukhtar Syarh Tanwir al-Absar*, Vol. 4 (Dar Alam al-Kutub, 1423).

¹⁵ Mohammad Fauzan Ni'ami, "Tafsir Kontekstual Tujuan Pernikahan Dalam Surat Ar-Rum," sec. 01, *Nizham Journal of Islamic Studies*, Vol. 9, No. 1, 17, doi: <https://doi.org/10.32332/nizham.v10i1.4469>.

In this context, *kafa'ah* is regarded as an effort to realize this through equality-encompassing religious, lineage, social, and economic aspects-shared by both husband and wife. Similarly, there is a hadist from the Prophet Muhammad PBUH that states: "Do not marry off a woman except to someone who is her equal." (Narrated by Abu Dawud). This hadist indicates that the Prophet Muhammad instructed the muslim community to choose suitable partners for their daughters. This is clearly addressed to the guardians of the prospective brides and grooms. The command in this hadist also implies a prohibition against guardians marrying off their daughters to men who are not of equal standing. From this statement, it can be concluded that considering *kafa'ah* as a requirement in marriage is an obligation.

Some scholars of the Zahiri's *mazhab* and some of the Hanafi's hold the view that *kafa'ah* is not a requirement for the validity of marriage. According to this view, differences in social or economic status do not affect the validity of a marriage as long as both spouses share common ground in terms of faith and moral character. The evidence that supports this view includes, the words of Allah SWT in surah Al-Hujurat: 13 which states: "Indeed, the most noble among you in the sight of Allah is the most righteous." In the book of Ibnu Katsir's tafsir, according to a narration by Imam Ahmad, the Messenger of Allah PBUH once said that one should not use a person's lineage as a means to belittle others, because fundamentally we are all descendants of Prophet Adam and are essentially equal in the sight of Allah. What makes a person better in His sight is their piety levels.¹⁶

The explanation of this principle clearly emphasizes that *kafa'ah* cannot be established as a requirement for marriage or a criterion for choosing a spouse. Similarly, if equality in lineage is made a primary consideration in choosing a spouse, this would certainly contradict the opinion of Imam Ahmad. Establishing the requirement of lineage equality in choosing a spouse could also open the door to discrimination and social injustice. Therefore, many scholars limit the application of *kafa'ah* to aspects that are more relevant from a *syari'a* perspective, such as religion and moral character. As for the evidence from the hadist, the Prophet Muhammad PBUH said: "If someone comes to you whose religion and character you approve of, then marry him or her.." (Narrated by Tirmidzi). The evidence from the above hadist further strengthens the argument of those who reject the mandatory nature of *kafa'ah* as a requirement for marriage.

A person who is already financially, physically, and psychologically prepared is sufficiently qualified to marry the one they actually love, without being bound by the requirement of equality as known as *kafa'ah* whether in social status, economic standing, or even lineage. This aligns with the view of some scholars who do not require *kafa'ah* as a valid condition for marriage. Because in Islam, the primary

¹⁶ Khoiruddin Nasution, "Signifikansi Kafa'ah Dalam Upaya Mewujudkan Keluarga Bahagia," *Aplikasia: Jurnal Aplikasi Ilmu-ilmu Agama*, Vol. 4, No. 1, 2003, 32-49.

foundation of marriage is actually the mutual consent of both parties and shared religious commitment, not a shared social background. For communities in various regions, including Karang Endah community, which serves as an example of inclusive marriage practices social status, educational background, and profession are not considered as the absolute requirements when choosing a partner to marry¹⁷. The concept of equality in the form of *kafa'ah* is either unknown or not strictly applied in their marriage practices.

This practices demonstrates that *kafa'ah* is not a determining factor in the validity of a marriage but rather merely an additional voluntary consideration. The fact that marriages remain valid and recognized even in the absence of *kafa'ah* reinforces the view that this concept is not mandatory under Islamic law, particularly in the context of society.

The Requirement Of *Kafa'ah* In Marriage

Scholars differ in whether *kafa'ah* as the equality of validation or a condition of desirability in marriage. This difference of opinion has given rise to three main viewpoints:

First, *kafa'ah* as a condition of desirability in marriage, and this view has been agreed by the majority of scholars from Hanbali's *mazhab*, Maliki, Syafi'i and Hanafi¹⁸, these *mazahib* (schools of thought) hold that *kafa'ah* is a recommended condition, but not a validation condition in marriage. That can mean that a marriage is still considered as a valid marriage even if it does not meet the standards of *kafa'ah*, but the woman's guardians have the right to annul the marriage if the inequality is deemed to be detrimental to the woman. The evidence supporting this view is derived from Qur'an and Sunnah. In the hadist that came from Aisyah and Ummu Salamah R.A, which states that Abu Hudzaifah married his sister's daughter, Hind bint Walid, to Salim, a former slave. And in this case, if *kafa'ah* were a condition of validity, that marriage would not have taken place. Therefore, this hadist serves as evidence that *kafa'ah* is considered only as a recommended condition, not a valid requirement for marriage.

Second, *kafa'ah* as a valid requirement for marriage. Some scholars of the Hanbali's *mazhab*¹⁹ states in one of their narrations, hold the view that *kafa'ah* is a condition for the validity of marriage. If there is no equality in terms of religion, lineage, or social status, then the marriage is considered invalid. The evidence cited for this view comes from the sunnah, specifically the hadist narrated by Ali Bin Abi

¹⁷ Qodariyah Barkah and Andriyani Andriyani, "Maqashid Al-Syari'ah Concept of Kafa'ah in Marriage," *Nurani: Jurnal Kajian Syari'ah Dan Masyarakat*, Vol. 20, No. 1, 107-16, doi: <https://doi.org/10.19109/nurani.v20i1.5651>.

¹⁸ Az-Zuhaili, *Fiqh Islam wa Adillatuhu*, Jilid 9: *Pernikahan, Talak, Khulu, Meng-ila' Istri, Li'an, Zhihar, Masa Iddah*, Vol. 9.

¹⁹ Abdullah bin Ahmad Bin Muhammad Ibn Qudamah al-Maqdisi al-Hanbal, *Al-Mughni*, Vol. 9 (Dar Al-Kutub Al-Ilmiah, 1417).

Thalib, in which the Prophet Muhammad PBUH said: "O Ali, there are three things that must not be delayed: prayer when its time has come, the burial of the deceased when the body is ready, and the marriage of a woman when a suitable partner has been found." This hadist indicates that a woman's marriage require a suitable or equal partner. Therefore, if *kafa'ah* is not fulfilled, the marriage is considered invalid because the command that came from the Prophet PBUH in the recent hadist establishes a binding legal ruling.

Third, the *kafa'ah* is not a validating condition or a necessary condition in marriage. Some scholars, such as Al-Tsauri, Hasan Al-Bashri, and Al-Karkhi of the Hanafi's *mazhab*²⁰ hold the view that *kafa'ah* is neither a condition of validity nor a necessary requirement for marriage. According to this view, a marriage is still considered valid even if there is No. equality in terms of religion, lineage, or social status. The evindence underlying this view comes from the Qur'an where Allah SWT says: "Indeed, the most noble of you in the sight of Allah is the one who is most righteous." This verse indicates that a person's merit in the sight of Allah is not determined by social status, but rather by piety. Thus, social or economic inequality should not be a barrier to marriage.

Next, the evidence that came form Sunnah supporting this view is a hadist of the Massanger of Allah PBUH which states in his hadis: "There is No. superiority of an Arab: there is No. superiority of a red-skinned person over a black-skinned person, nor of a black-skinned person over a red-skinned person, except by piety." (Narrated by Ahmad). This hadist affirms equality among human beings regardless of social background or lineage. Therefore, in islam, a valid marriage is based on piety and faith level, not on the equality in social status or lineage.

Criteria Of *Kafa'ah* In Marriage

Scholars agree that *kafa'ah* in marriage encompasses serveral key aspect, namely: *kafa'ah* in religion aspect, *kafa'ah* in lineage,

The majority of scholar agree that religion is one the main aspect of *kafa'ah* in marriage. Equality in religion means that the couple has comparable levels of faith and morality. Therefore, a man who is fasik (a perpetrator of major sins) is not considered a suitable partner for a pious woman, as this moral disparity can undermine domestic harmony. However, Muhammad bin Hasan of the Hanafi school of thought argues that immorality does not invalidate *kafa'ah* unless it is committed openly and tarnishes the family's honor, such as getting drunk in public or committing immoral acts. According to this view, immorality is a personal matter between the invidual and Allah and does not necessarily affect equality in marriage.

²⁰ Wahbah Al-Zuhaili, *Fiqh Islam wa Adillatuhu, Jilid 9: Pernikahan, Talak, Khulu, Meng-iila' Istri, Li'an, Zhihar, Masa Iddah*, Vol. 9.

Ibn Abidin adds that *kafa'ah* in religion considers not only an individual's piety but also that of the family. If a pious woman marries a wicked man, the guardian has the right to annul the marriage because this moral disparity could tarnish the family's reputation. Conversely, if a woman from a wicked family marries a wicked man, the guardian has no right to annul the marriage because they are considered equal. *Kafa'ah* in lineage refers to equality in the paternal lineage of the father and grandfather. Lineage differs from *hasab* (honor), in that lineage indicates one's ancestral origin, whereas *hasab* refers to honorable qualities such as knowledge, courage, generosity, and piety. A person may have lineage without honor, but a person who possesses honor must have a clear lineage. Regarding *kafa'ah* in lineage, scholars hold two opinions:

The majority of scholars from the Hanafi, Shafi'i, and Hanbali *mazhab*²¹ of thought hold that lineage is a component of *kafa'ah* in marriage. They base their argument on a narration from 'Umar ibn al-Khattab, who said, "I will forbid women from noble families from marrying except those who are their equals." This hadith indicates that equality in lineage is considered important for preserving family honor in marriage. Otherwise, the Maliki's *mazhab*²² holds that lineage is not the requirement for *kafa'ah* in marriage. They argue that Islam is a religion that emphasizes equality, and a person's merit is determined by piety, not lineage. For example, the Prophet Muhammad PBUH chose Usamah Bin Zaid (a former slave) to marry Fatimah Bint Qais, despite with the significant difference in lineage. This demonstrates that in Islam, equality marriage is based more on piety and moral character than on lineage.

Furthermore, *kafa'ah* in terms of wealth is a requirement for *kafa'ah* in marriage. The majority of Hanafi's *mazhab*, some Syafi'i²³, some Hanbali²⁴ according to the accepted narration, hold that financial capability is part of the requirements for *kafa'ah*. According to this view, a man is considered suitable if he is able to provide a reasonable dowry and support his wife in accordance with the standards prevailing in society. However, great wealth is not considered as requirement in *kafa'ah*, as long as the husband is able to meet his wife's basic needs.

They base their argument on saying of the Prophet Muhammad PBUH: "Indeed, honor in this world depends on wealth." This hadith indicates that financial capability is a factor that influences a person's honor in marriage. However, it is important to remember that the purpose of possessing wealth here must not be based on the intention of *tafakhur*, a term that refers to human attitude

²¹ Umar Sulaiman Al-Asyqar, *Ahkam Az-Zawaj Fi Dhau' al-Kitab Wa as-Sunnah* (Dar an-Nafa'is, 1418).

²² Wahbah Al-Zuhaili, *Fiqh Islam wa Adillatuhu, Jilid 9: Pernikahan, Talak, Khulu, Meng-iila' Istri, Li'an, Zhihar, Masa Iddah*, Vol. 9.

²³ Bin Umar Abidin, *Radd Al-Muhtar 'ala Ad-Durr al-Mukhtar Syarh Tanwir al-Absar*, Vol. 4.

²⁴ Bin Muhammad Ibn Qudamah al-Maqdisi al-Hanbal, *Al-Mughni*, Vol. 9.

characterized by boasting about one's wealth, social status, or lineage²⁵. This attitude is in fact discouraged in Islam, as it is considered to foster a sense of superiority and undermine the principles of equality and mutual consent in marriage.

The Maliki's *mazhab* and some of the Syafi'i²⁶ hold the view that the wealth is not the requirement for *kafa'ah*. According to this view, wealth is temporary and is not the primary measure in determining equality in marriage. Therefore, a poor man is still considered a suitable match for a wealthy woman if he possesses strong faith and good character.

Kafa'ah in profession aspect refers to the equality in the work performed by the couple and their family to earn a living. Scholars differ on whether equality in profession is required for *kafa'ah* in marriage. The majority of Hanafi's *mazhab* (the opinion of Abu Yusuf)²⁷, Syafi'i²⁸, and the Hanbali²⁹ hold that profession is part of the *kafa'ah*'s requirements. According to this view, a man with a lowly occupation such as weaver, barber, or scavenger is not considered a suitable match for a wealthy woman from respectable family who holds high status profession, such as merchant or businessperson. They state this argument by Allah's words in Qur'an that says: "And Allah has made some of you superior to others in terms of provision." (16:71). Differences occupations are considered a form of distinction that must be taken into account in marriage to preserve the honor and stability of the household. A hadist of the Prophet PBUH stating that "An Arab is matched with an Arab, and a slave with a slave, except for a weaver or a barber." Is also cited as an evidence to reinforce this view.

Although the Maliki's *mazhab* along with the Hanbali and Abu Hanifah³⁰, agreed at the view that states profession is not a requirement for *kafa'ah* in marriage. Based on their view, a person with a lowly occupation is still considered suitable to marry a woman from a respectable family status, as long as both of them already agree of the marriage, because profession is not a shortcoming in religion or moral character. They cited the incident in which Prophet Muhammad PBUH instructed the *Bani Bayadhah* to marry their daughter to Abu Hind, a cupping therapist. If profession were considered a requirement for *kafa'ah*, the Prophet certainly would not have ordered the marriage.

²⁵ M. R. Padilah, et al., "Riya dan Korelasinya dengan Fenomena Tafakur (Flexing) Perspektif Al-Qur'an (Studi Analitis Tafsir Ibnu 'Ashur)," *Dirasat: Journal of Islamic Studies*, Vol. 1, No. 2, 2023, 18-34, <https://journal.uinjkt.ac.id/index.php/djis/article/view/49722>

²⁶ Wahbah bin Mustafa az-Zuhaili, *Al-Fiqh al-Mālikī al-Muyassar: Ahkām al-Ushrah*, Vol. 3 (Dar Al-Kalim at-Tayyib, 1426).

²⁷ Ibnu Mas'ud Al-Kasani, *Bada'i Al-Sana'i*, Vol. 2.

²⁸ Muhammad bin Muhammad al-Khatib asy-Syarbini, *Mughnī Al-Muhtāj Ilā Ma'rifat Ma'ānī Alfāz al-Minhāj* (Dar Al-Kutub Al-Ilmiah, 1415).

²⁹ Bin Muhammad Ibn Qudamah al-Maqdisi al-Hanbal, *Al-Mughni*, Vol. 9.

³⁰ Al-Asyqar, *Ahkam Az-Zawaj Fi Dhau' al-Kitab Wa as-Sunnah*.

In the case of freedom as *kafa'ah*'s requirement, Scholars differ in whether it is a requirement for *kafa'ah* in marriage. The majority of *mazhab* Hanafi, Syafi'i, and Hanbali³¹ hold that freedom is one of requirements in *kafa'ah*. According to this view, a slave or former slave is not considered a suitable match for a free woman, even if the woman is a former slave herself. They use their argument according to the hadith of the Prophet Muhammad PBUH, that came from Aisyah RA, which recounts that the Prophet gave Barirah the choice to remain with or separate from her husband who was a slave after Barirah was manumitted. This indicates that freedom is a crucial factor in marital equality, as the status of slavery is viewed as a deficiency that can affect the stability of the household. And some of Maliki's *mazhab*³² argue that freedom is not a requirement in *kafa'ah* for marriage. According to them, a slave is still considered a suitable match for a free woman. However, a free woman has the right to refuse such a marriage if it takes place without her consent. Thus, freedom is regarded as a factor that grants the right to refuse marriage, but it does not invalidate the marriage contract itself.

Kafa'ah in terms of health and free from disabilities has different definitions from the view of scholars. They differ in whether physical health and free from disabilities are included in *kafa'ah*'s requirements. The Maliki *mazhab* and the Syafi'i, state that both of health and freedom from disabilities is a part of requirements in *kafa'ah* for marriage. Based on this view, a person with a physical disability or a serious illness such as leprosy or a mental disorder is not considered a match for a healthy person. This statement is because both of them can hinder the purpose of marriage, which is to create happiness and comfort among the family life. Therefore, a healthy person has the right to reject a partner with a disability due to their right, and in order to maintain the stability of the household.

While in this case, the Hanbali's *mazhab* and the Hanafi³³ hold the argument that good health and freedom from disability are not a part of requirements in *kafa'ah*. According to their view, disabilities or illness are personal matters that only affect the individual and thus do not impact the equality aspect in marriage. And if the partners are aware of a disability or illness before marriage and still consent to the marriage, there is no grounds to annul the marriage, as this is considered an act of acceptance and sincerity. And lastly, a disability or illness is not regarded as a deficiency that nullifies equality in marriage.

³¹ Az-Zuhaili, *Fiqh Islam wa Adillatuhu*, Jilid 9: *Pernikahan, Talak, Khulu, Meng-iila' Istri, Li'an, Zhihar, Masa Iddah*, Vol. 9.

³² Az-Zuhaili, *Fiqh Islam wa Adillatuhu*, Jilid 9: *Pernikahan, Talak, Khulu, Meng-iila' Istri, Li'an, Zhihar, Masa Iddah*, Vol. 9.

³³ Az-Zuhaili, *Fiqh Islam wa Adillatuhu*, Jilid 9: *Pernikahan, Talak, Khulu, Meng-iila' Istri, Li'an, Zhihar, Masa Iddah*, Vol. 9.

The Concept of Kafa'ah in Marriage According to the *Ahlu Al Bait* in Empang Bogor

Marriage in Islam is viewed as a sacred bond that is not only physical or social in nature, but also spiritual. In the *Ahlu Al Bait* community in Empang, Bogor, the concept of Kafa'ah serves as a key principle that determines harmony and stability in family life. Kafa'ah, as understood by the *Ahlu Bait*, encompasses aspect of religion, lineage, profession, wealth, and freedom from physical or mental disabilities.

The Ahlul Bait in Empang, Bogor, view kafa'ah as equality in the fundamental aspects of life that are considered essential for ensuring harmony and the sustainability of the household. This view aligns with the opinion of the majority of scholars from the Hanafi, Maliki, Shafi'i, and Hanbali schools of thought, who emphasize that equality in matters of religion, lineage, and economic status is an essential requirement for maintaining the stability of marriage. As explained by one of the sources from the Ahlul Bait community, the concept of kafa'ah means: "Kafa'ah is equality between husband and wife in terms of religion, character, and social status to create harmony in family life."³⁴

From interviews conducted with community leaders in Empang, Bogor, it was found that kafa'ah in the context of *Ahlu Al Bait* encompasses the following aspect: Religion: Shar'wi Levels of faith and adherence to Islamic teaching are key factors in choosing a spouse. Lineage: Preserving the purity of the Prophet Muhammad's (peace be upon him) lineage is considered an obligation within the *Ahlu Al Bait* and are given priority to marry men of the same lineage. Economy: Kafa'ah in economic terms requires that the husband be able to provide for the family in accordance with a decent standard of living. Profession: Men with respectable professions are preferred because they are considered capable of providing economic and social stability within the family. Health and Freedom from Disabilities: Kafa'ah also encompasses physical and mental health, as couples who are healthy in both body and mind are expected to be better able to build a harmonious household.

Within the *Ahlu Al Bait* community in Empang, kafa'ah is not considered a requirement for the validity of a marriage; however, the woman's guardian has the right to annul the marriage if the inequality is deemed likely to harm the woman and her family. This view aligns with the opinion of the majority of scholars, who state that kafa'ah is a condition of desirability, not a condition of validity in marriage. Therefore, a marriage has the right to annul the marriage if significant differences in social or economic status have the potential to cause domestic instability.

³⁴ Abdullah Bin Ahmad al-Attas, "Interview," January 26, 2025.

In the tradition of *Ahlu Al Bait*, *kafa'ah* is considered not only a customary requirement but also a valid condition in marriages between a *sayyid* and *sharifah*. The establishment of this concept as a condition of validity in marriage, as stated by Zabidi and Rifki Noor, is based on the objective of preserving the lineage of the Prophet Muhammad PBUH so that it does not mix with external lineage and thereby diminish in status³⁵. Thus, according to the *Ahlu Al Bait*, a marriage between a woman of *Sayyid* descent (a *Sharifah*) and a non-*Sayyid* Man is considered invalid because it is seen as demeaning the dignity of the Prophet's PBUH lineage.

This tradition is rooted in the belief that the descendants of the Prophet PBUH bear a special responsibility to preserve the purity of lineage and continue the propagation of Islam in accordance with the principles of the *Ahlu Al Bait*. Therefore, the marriage of a *syarifah* to a non-*sayyid* man is considered a violation of the principle of *kafa'ah* in lineage. Conversely, a *sayyid* man is permitted to marry a non-*syarifah* woman because lineage in Islam is traced through the paternal line. Thus, children born from such a marriage are still considered to have *Sayyid* lineage.

The Impact of Applying KaFa'ah in Married Life

The concept of *kafa'ah* in marriage has a significant influence on the stability of married life within the Ahlul Bait community in Empang, Bogor. Its impact can be either positive or negative, depending on the flexibility with which this concept is applied in modern life.

The positive impacts that can appear by the practice of *kafa'ah*. Equality in religious and social background improves a couple's ability to communicate and resolve conflicts. Couples who share similar values and traditions tend to find common ground more easily when resolving differences. Strengthening extended family ties. Marriages that meet the standards of *kafa'ah* tend to receive full support from the extended family. This strengthens social bonds and creates a harmonious environment for the couple as they build their life together. Preserving family dignity and reputation. *Kafa'ah* in lineage and profession is seen as a way to uphold family honor. Couples who are equal in social status and profession tend to be held in higher regard within the community. Reducing the risk of divorce, when couples share similar religious values and social backgrounds, the risk of divorce tends to be lower because they have a strong foundation for facing life's challenges.

Also, an overly strict application of *kafa'ah* can limit marriage options, especially for women of *sayyid* descent who are required to marry men in the same lineage. This often makes it difficult for women to find a partner who meets the *kafa'ah* standards. In some cases, pressure from the extended family to adhere to *kafa'ah*

³⁵ Muhamad Jamaluddin dan Ummu Sa'adah, "Kafa'ah Pernikahan Syarifah dengan Laki-Laki Non Sayyid dalam Perspektif Madzhab Syafi'i," *Al-Muttaqin: Jurnal Studi, Sosial, dan Ekonomi*, Vol. 6, No. 1, 2025, 105-117, doi: 10.63230/almuttaqin.v6i1.255

standards can lead to forced marriages that are not based on the personal wishes and comfort from both of the couple. The concept of *kafa'ah* within the *Ahlu Al-Bait* community tends to emphasize equality more from men's perspective, while women often do not have the same freedom in choosing partner. These differences in views regarding *kafa'ah* between older and younger generations within the *Ahlu Al-Bait* community can create tension within the families. The younger generation tends to have a more flexible view of this concept, while the older generation tends to uphold strict tradition.³⁶

CONSLUSION

The result of this study indicates that *kafa'ah* in marriage refers to the equality and compatibility between husband and wife in certain aspects, which are considered important factors in maintaining household stability. An imbalance in *kafa'ah* can have a negative impact on the sustainability of the marriage, particularly for the view and her family. Scholars differ in their views on whether *kafa'ah* is a requirement for marriage. Some scholars, such as Hanbali in one tradition, consider it as a requirement for the validity of the marriage contract, while scholars of the Hanafi, Maliki, Syafi'i, and Hanbali in another tradition consider it as requirement for the continuation of the marriage. However, scholars such as Tsauri, Hasan Al-Bashri, and Al-Karkhi from the Hanafi school argue that *kafa'ah* is neither a condition for the validity nor for the continuity of marriage. The aspects considered part of *kafa'ah* according to the four *mazahib*, are religion, lineage, occupation, status of freedom, wealth and freedom from physical defects, and they also agreed that these aspects from the basis for creating harmony between spouses.

The view of the *Ahlu Al-Bait* in Empang, Bogor, regarding *kafa'ah* emphasizes that equality in marriage is considered a fundamental principle in building a harmonious household. They view *kafa'ah* as a prerequisite for the continuity of marriage, though there is an exception in the case of marriages between a *sayyid* and a *syarifah*, in which *kafa'ah* is s prerequisite for the validity of the marriage contract.

The application of *kafa'ah* in marriage has a positive impact on strengthening communication and understanding between spouses through shared religion, culture, and moral values, thereby reducing misunderstandings and fostering harmony. Furthermore, equality in marriage helps reduce conflicts arising from differences in social or economic status, preserves the honor and standing of the family, and facilitates the partner's acceptance by the extended family, which ultimately enhances the stability of the marital relationship. However, overly strict application of *kafa'ah* can limit options in seeking for partner, it also can increase

³⁶ Sayyid Abdul Mahdi Al-Farisi dan Mohamad Sar'an, "Problems Of The Concept Of Kafa'ah In Marriage Between Sharifah And Sayyid," *al-Battar: Jurnal Pamungkas Hukum*, Vol. 1, No. 1, 2024, 6-7, doi: 10.5281/zenodo.15294561

cases of forced marriages due to the family status considerations, resulting in unhappiness and instability within the marriage. Lastly, an imbalance in *kafa'ah* can create disparities in responsibilities between spouses, which may trigger social pressure and discrimination from family and society, thereby weakening trust and stability within the family.

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