

**KAFA'AH IN MARRIAGE ACCORDING TO JAMA'AH TABLIGH
IN TEMBORO VILLAGE KARAS DISTRICT
MAGETAN REGENCY**

THESIS

Written by :

Ikhwandi

NIM.13210140



**DEPARTMENT OF AL-AHWAL AL-SYAKHSHIYYAH
SHARIA FACULTY
ISLAMIC STATE UNIVERSITY OF MAULANA MALIK IBRAHIM
MALANG**

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MALANG**

2020

STATEMENT OF AUTHENTICITY

In the name of Allah SWT,

With consciousness and responsibility toward the development of science, the
autor declares that the thesis entitled :

KAFA'AH IN MARRIAGE ACCORDING TO JAMA'AH TABLIGH IN TEMBORO VILLAGE KARAS DISTRICT MAGETAN REGENCY

Is truly the author's original work. It does not incorporate any material previously
written or published by another person. If it is proven to be another person's work,
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Malang, February 28, 2020

Author,



Ikhwandi

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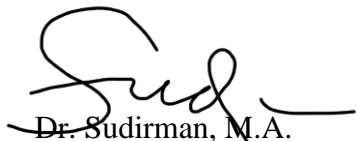
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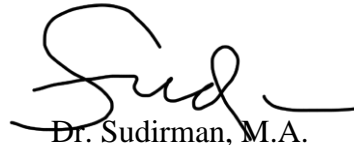
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IN TEMBOROVILLAGE KARAS DISTRICT MAGETAN REGENCY**

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NIP. 197708222005011003

MOTTO

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا
وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَى إِنَّ اللَّهَ عَلِيمٌ
خَبِيرٌ ﴿الحجرات : ١٣﴾

O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.

(Al-Hujurat 49 :13)

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Alhamdulillahirabbil ‘aalam, the researcher expresses his highest gratitude to Allah subhanahu wa ta’ala for blessing, love, opportunity, health, and mercy to complete this undergraduate thesis. This undergraduate thesis entitled **“Kafa’ah in Marriage According to Jama’ah Tabligh in Temboro Village karas District Magetan Regency”** is submitted as the final requirement in accomplishing undergraduate degree at Departement of Al-Ahwal Ash-Shakhshiyyah, Fakulty Of Sharia, Islam ic State University Of Maulana Malik Ibrahim Malang.

Our blessings and greetings are still poured out on our light, our role models that are worth following, namely the Prophet Muhammad SAW. That we are always waiting for the intercession at the end of the day. He who has guided us from the dark ages to the bright lights, from the age of war to the age that is full of love and affection.

The preparation of this thesis is intended to fulfill the final task of the lecture as a form of author's participation in developing it, as well as to actualize the knowledge that has been obtained during the lecture study, so that it can be useful for the writer himself, for the faculty and for the community at large.

The author is also grateful as much as possible to all parties who have helped us in completing this task, both directly and indirectly. Therefore, the writer will express his gratitude, especially to the honorable :

1. Prof. Dr.Abdul Haris, M.Ag, as Rector of Maulana Malik Ibrahim State Islamic University Malang.
2. Dr. Saifullah, S.H, M.H, as Dean of Sharia Faculty, Maulana Malik Ibrahim State Islamic University Malang.
3. Dr. Sudirman, MA, as the Head of the Department of Al Ahwal Al Syakshiyah, Faculty of Sharia, State Islamic University of Maulana Malik Ibrahim Malang. And he is a lecturer as a supervisor who is tireless in providing input, criticism, suggestions and direction in the writing of this thesis. Mr. Sudirman is always a good listener for every problem I faced, especially when I have to revise this thesis and start over again. Your opinion is that it never ceases to surprise me and also allows me to look at my problem from a different angle.
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6. Staff of Sharia Faculty, Maulana Malik Ibrahim State Islamic University Malang. The author expresses gratitude for all their support and co-operation during the course of completing this thesis.
7. The biggest thanks are especially to my beloved mother Rasmini as the best mother ever in this world and my beloved father Muhammaddin who always pray, encouraging, giving love and compassion, giving material I need, working hard, always trying to do the best for me, support me all the time and given a smile and happiness in my life.
8. And also to my brothers, (Fitra Ardiansyah, Ihsan Arada, Firmansyah, and Rani Hidayah, who never stop asking about the completion of my study. Their text messages keep me annoyed but magically give me reason to be focus to finish my study as soon as possible, for that I am really grateful to have you all in my life.
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Finally, I would like to thank everybody who was important to the successful realization of this undergraduate thesis. This undergraduate

thesis is far from perfect, but it is expected that it will be useful not only for the researcher, but also for the readers. For this reason, constructive thoughtfull suggestion and critics are welcomed.

Malang, 28 Februari 2020

A handwritten signature in black ink, featuring a stylized 'I' and 'K' followed by a long horizontal stroke.

Ikhwandi

TRANSLITERATION GUIDELINES

A. General

The transliteration guide which is used by the Sharia Faculty of State Islamic University, Maulana Malik Ibrahim Malang, is the EYD plus. This usage is based on the Consensus Directive (SKB) from the Religious Ministry, Education Ministry and Culture Ministry of the Republic of Indonesia, dated January 22, 1998, No.158/1987 and 0543.b/U/1987, which is also found in the Arabic Transliteration Guide book, INIS Fellow 1992.

B. Consonant

ا = unsigned	ش = sy	ن = n
ب = b	ص = sh	و = w
ت = t	ض = dl	ه = h
ث = tsa	ط = th	ي = y
ج = j	ظ = dh	
ح = h	ع = ' (Comma facing up)	
خ = kh	غ = g	
ذ = dz	ف = f	
د = d	ق = q	
ر = r	ك = k	
ز = z	ل = l	
س = s	م = m	

The hamzah (ء) which is usually represented by an alif, when it is at the beginning of a word, henceforth it is transliterated following its vocal pronouncing and not represented in writing. However, when it is in the middle or end of a word, it is represented by a comma facing upwards (‘), as oppose to a comma (,) which replaces the “ع”

C. Vocal, length and Diphthong

In every written Arabic text in the latin form, its vowels fathah is written with “a”, kasrah with “i”, and dummah with “u”, whereas elongated vowels are written such as :

Vowels (a) long	=	â	for example	قال	Becomes	Qâla
Vowels (i) long	=	î	for example	قيل	Becomes	Qîla
Vowel (u) long	=	û	for example	دون	Becomes	Dûna

Especially for reading *ya' nisbat*, then it is not allowed to be replaced with “î”, but it is still written with “iy” in order to describe *ya' nisbat* at the end. Likewise, the sound of diphthongs, wawu and yes' after fathah is written with “aw” and “ay”. Consider the following example :

Diphthong (aw)	او		for example	قول	Becomes	qawlun
Diphthong (ay)	اي		for example	خير	Becomes	khayrun

D. Ta' marbûthah (ة)

Ta' marbûthah is transliterated with "t" if it is in the middle of a sentence, but if *Ta' marbûthah* is at the end of a sentence, then it is transliterated using "h" for example المدرسة الرسالة will be *alrisalat li almudarrisah*, or if it is in the middle of a sentence consisting of "h" from the composition of *mudlaf* and *mudlaf ilayh*, then transliterated will be using "t" which is connected with the next sentence, for example في رحمة الله becomes *fi rahmatillâh*.

E. Definite Article

Arabic has only one article, "al" (ال) and it written in small letters, unless at the beginning of word while "al" in the phrase of lafadh jalâlah (speaking of God) which is in the middle of a sentence and supported by and (idhafah), then it is not written. Study the following.

1. Al-Imâm al-Bukhâriy said ...
2. Al-Bukhâriy explains in the prologue of his book....
3. Masyâ" Allah kânâ wa mâlam yasyâ lam yakun
4. Billâh 'azza wa jalla

F. Name and The Indonesianized Arabic word

In principle, every word derived from Arabic is to be written using a transliteration system. If the word is an Arabic name from an Indonesian

or an Indonesianized Arabic language, it does not need to be written using a transliteration system. Consider the following example:

"... Abdurrahman Wahid is the fourth former Indonesian President, and Amin Rais is a former Chair of the MPR at the same time, having made an agreement to eradicate nepotism, collusion and corruption from the face of Indonesia's earth, one of which is through intensifying salat in various governments, but ... "

The writing of the names "Abdurrahman Wahid", "Amin Rais" and the word "salat" are written using Indonesian writing procedures which are adapted to the name. Even though these words are from Arabic, they are Indonesian names and Indonesianized , for that it is not written by "Abd al-Rahman Wahid," "Amîn Raîs" and not written with "shalât".

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ABSTRAK

Ikhwandi, 13210140, 2020. Kafa'ah Dalam Pernikahan Menurut Jamaah Tabligh di Desa Temboro Kecamatan Karas Kabupaten Magetan. Skripsi. Jurusan Al-Ahwal Al-Syakhsiyyah, Fakultas Syariah, Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Pembimbing : Dr. Sudirman, M.A.

Kata Kunci: Kafaah, Menikah, Jamaah Tabligh, Temboro

Tesis ini adalah hasil penelitian lapangan tentang kafaah dalam pernikahan menurut Jamaah Tabligh di Desa Temboro Kecamatan Karas kabupaten Magetan. Sebagian besar masyarakat muslim desa Temboro adalah anggota Jama'ah Tabligh. Jama'ah Tabligh merupakan gerakan keagamaan transnasional yang pada mulanya lahir dan berkembang di India. Gerakan ini didirikan pada tahun 1926 di Mawat India dengan Syaikh Maulana Ilyas Kandahlawy (1885-1944) sebagai tokoh pendirinya. Dalam perkawinan anggotanya lebih ditekankan kepada sesama anggota Jamaah Tabligh, Serta mesnyaratkan khuruj sebagai bentuk kesetaraan dalam pernikahan. Secara sekilas, konsep seperti ini tentunya seakan-akan menyeleweng dari ketentuan yang telah diajarkan oleh para ulama. Adapun masalah yang diteliti yaitu bagaimana konsep kafaah menurut pemimpin Jamaah Tabligh serta konsep implementasinya didesa Temboro.

Tujuan penelitian ini adalah untuk mengetahui Konsep Kafaah dalam pernikahan dan implementasinya menurut pemimpin Jamaah Tabligh di Desa Temboro Kecamatan Karas kabupaten Magetan.

Penelitian ini merupakan jenis penelitian empiris yakni penelitian yang berdasarkan pada penalaran yang dilakukan oleh peneliti dengan turun langsung ke lapangan, untuk mendapatkan data secara detail. Kemudian sumber data pada penelitian ini adalah primer yakni Anggota Jamaah Tabligh dan sekunder yakni mencakup kelurahan desa Temboro dan hal-hal yang berkaitan dengan penelitian ini. Pengumpulan data menggunakan teknik wawancara dan dokumentasi. Terakhir, Analisis data yang digunakan dalam penelitian ini adalah deskriptif kualitatif, dimana penelitian kualitatif menekankan analisis menggunakan lima tahap yakni edit, klasifikasi, verifikasi, analisis dan kesimpulan.

Berdasarkan hasil penelitian, pada dasarnya, faktor yang dijadikan pertimbangan oleh Jamaah Tabligh dalam mengukur kesetaraan didalam pernikahan adalah Alim-alimah, Hafidz-hafidzah dan Khuruj Fisabilillah. Alim Yakni orang yang menguasai ilmu agama, baik itu fiqih, ilmu Tafsir, Nahwu, Shorof dan ilmu agama-agama yang lainnya. Sedangkan hafidz adalah seseorang yang telah menghafal Al-Quran. Dan mereka beranggapan bahwa, Khuruj merupakan salah satu pertimbangan yang sangat ditekankan dalam pernikahan akan tetapi hal ini bersifat anjuran bukan keharusan (kewajiban). Jamaah Tabligh tidak terlalu terpaku terhadap konsep-konsep tersebut, karena jodoh adalah sebuah takdir dari yang Maha Kuasa yang tidak bisa diatur-atur, apalagi dicegah hanya karena mendahulukan nasab, kekayaan, pekerjaan, kecantikan dan sebagainya. Bagi Jamaah Tabligh di desa Temboro, nasab dapat dihubungkan dengan praktik keagamaan dan kesalehan agama merupakan pertimbangan utama dalam pernikahan di antara mereka.

ABSTRACT

Ikhwandi, 13210140, 2020. Kafa'ah in Marriage According to *Jama'ah Tabligh* in Temboro Village, Karas District, Magetan Regency. Undergraduate Thesis. Al-Ahwal Al-Syakhsiiyyah Program, Faculty of Sharia, State Islamic University (UIN) Maulana Malik Ibrahim Malang.

Advisor : Dr. Sudirman, M.A.

Keywords: Kafaah, Marriage, Jama'ah Tabligh, Temboro

This thesis is the results of field study on *kafaah* in a marriage based on the perspective of *Jama'ah Tabligh* in Temboro Village, Karas District, Magetan Regency. The majority of muslim community in Temboro Village were members of *Jama'ah Tabligh*. *Tabligh* group is a trans-national religious group which was first formed and developed in India. This group was formed in 1926 in Mewat India by Syaikh Maulana Ilyas Kandahlawy (1885-1944) as the founding father. The members of the group are encouraged to marry other members and *khuruj* is a requirement that symbolizes the equality in a marriage. In a brief view, this concept seems to deviate from the rules that have been taught by *Ulamma*. This research examined the concept of *kafaah* according to leaders of *Jama'ah Tabligh* and the implementation of this concept in Temboro Village.

This research was conducted to analyze the concept of *Kafaah* in marriage and its implementation according to leaders of *Jama'ah Tabligh* in Temboro Village, Karas District, Magetan Regency.

This empirical research was administered based on the logics of researchers by directly coming to the field to obtain detailed data. This research regarded primary data obtained from the members of *Jama'ah Tabligh* and secondary data obtained from the Temboro Village and other relevant data. Data were obtained through interviews and documentation. The obtained data were then analyzed using the descriptive qualitative method in five steps namely editing, classification, verification, analysis and conclusion drawing.

Regarding to the results of this research, several factors were concerned by members of *Jama'ah Tabligh* in measuring the equality in a marriage including *Alim-alimah*, *Hafidz-hafidzah*, and *Khuruj Fisabilillah*. *Alim* refers to those who master religious knowledge including *fiqh*, *Tafsir*, *Nahwu*, *Shorof* and other knowledge. Meanwhile, *hafidz* is a person who memorizes the Al-Qur'an. The members also believe that *Khuruj* is an aspect to be concerned in a marriage, yet this aspect is not a requirement. Members of this group do not strongly adhere to those concepts since they also believe that mates are destined by God the Almighty which could not be interfered by humans. A marriage cannot be intervened by some reasons such as *nasab*, wealth, occupation, beauty, and so on. The members of *Jama'ah Tabligh* in Temboro Village also relate *nasab* to religious practices and adherence to the religion which are the major concerns in a marriage.

إخواندي, ١٤٠١٣٢١, ٢٠٢٠, الكفاءة في النكاح عند جماعة التبليغ في قرية تيمبورو في مقاطعة كاراس بمحافظة ماغيتان . البحث الجامعي , قسم الأحوال الشخصية. كلية الشريعة جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج. المشرف :

الدكتور سوديرمان, الماجستير

الكلمات الرئيسية : الكفاءة , النكاح , جماعة التبليغ , تيمبورو

هذا البحث العلمي من النتيجة الميدانية عن الكفاءة في النكاح عند جماعة التبليغ في قرية تيمبورو في مقاطعة كاراس بمحافظة ماغيتان. كثير من المسلمين في قرية تيمبورو أعضاء جماعة التبليغ، وهي الحركة الدينية العابرة للحدود التي تولدت وتطوّرت في الهند. أُسّست هذه الحركة في ميوات في الهند سنة 1926 ومؤسسها هو الشيخ مولانا إلياس كانداهاواي (1885-1944). توجب هذه الحركة عضوها على أن يتزوج بالعضو الآخر وتشرط على الخروج كالمعادلة في النكاح. لحظة، كأن هذا المفهوم منحرف عن الشريعة التي علّمها العلماء. وأما المشكلات المبحوثة فهي مفهوم الكفاءة عند رئيس جماعة التبليغ ومفهوم تطبيقها في قرية تيمبورو

يهدف هذا البحث إلى معرفة مفهوم الكفاءة في النكاح وتطبيقها عند رئيس جماعة التبليغ في قرية تيمبورو في مقاطعة كاراس بمحافظة ماغيتان.

هذا البحث هو البحث التجريبي أي البحث الذي يقام على التجربة التي يقوم بها الباحث في ميدان البحث مباشرة للحصول على البيانات الدقيقة. ومصدر بياناته متكون من المصدر الرئيسي وهو أعضاء جماعة التبليغ والمصدر الثانوي وهو شامل على مكتب قرية تيمبورو والأمور المتعلقة بهذا البحث. وطريقة جمع البيانات المستخدمة هي طريقة المقابلة والتسجيل. وطريقة تحليل البيانات المستخدمة هي التحليل الوصفي الكيفي حيث يتركز البحث الكيفي على التحليل المشترك على خمس المراحل وهي التحرير والتصنيف والتأكيد والتحليل والاستنتاج.

اعتمادا على نتيجة البحث فالعامل الذي تجعله جماعة التبليغ حكما في معيار المعادلة في النكاح هو العالم والعامة؛ والحافظ والحافظة؛ والخروج في سبيل الله. والعالم هو العالم في العلوم الدينية من الفقه والتفسير والنحو والصرف والعلوم الدينية الأخرى. وأما الحافظ فهو الحافظ على القرآن. يظنون أن الخروج أحد الأحكام المؤكد في النكاح ولكنه اقتراح ليس فرضا. لا يتركز كثيرا أعضاء جماعة التبليغ على تلك المفاهيم لأن القرينة أو الزوجة هي القدر من الله القادر الذي لا

يمكن تنظيمه ومنعه بسبب تقدم النسب والأموال والأعمال والجمال وغير ذلك. إن الممارسة الدينية
وصلاح الدين هي أهم التعليل في النكاح عند جماعة التبليغ.

CHAPTER I

INTRODUCTION

A. Background

Temboro is a village located in the Karas sub-district Magetan Regency with predominantly Muslim population. The majority muslim community in Temboro village are members of the Jama'ah Tabligh. Based on interviews with members of the Jama'ah Tabligh, the author has obtained information that Jama'ah Tabligh were emphasized to marry their fellow members. They carried out the marriage with fellow members intended to make it easier to practice religion and fight for the preaching of the Prophet Muhammad SAW.¹ This research was supported by Muhammad Rifqi Hidayat,² Jama'ah Tabligh requires khuruj as a requirement marriage for its members. Khuruj is a form of equality for Jama'ah Tabligh by practicing

¹ Interview with Ustadz Hasan, Member of Jama'ah Tabligh and Imam in one of the mushalla in Temboro village

² Muhammad Rifqi Hidayat, Thesis, *Khuruj as Marriage Requirements, Case Study in Marriage of Jama'ah Tabligh Members in Pekapuran Village, Amuntai, South Kalimantan*. Syari'ah Faculty. IAIN Sunan Ampel Surabaya, 2012

certain teachings. The real events was experienced by Ainur as Jama'ah Tabligh, when he submitted a marriage proposal to his prospective in-laws, he asked to do khuruj for 40 days before the marriage took place.

Jamaah Tabligh is a transnational religious movement born and developed in India. This movement was founded in 1926 in representing India with Sheikh Maulana Ilyas Kandahlawy (1885-1944) as its founding figure. He is a descendant of the pious family and religious experts in Mewat. This movement was growing rapidly not only in India and Bangladesh, but also in various other parts of the world, including Indonesia.³

In Indonesia, this movement emerged in 1952 at the Al-Hidayah Mosque in Medan. It was evidenced by the existence of inscriptions found in the mosque. This movement was increasingly apparent show of its existence in 1974, based in Kebon Jeruk Mosque in Jakarta. The existence of Markaz has shown that the Jamaah Tabligh in Indonesia has received a positive place and response, especially the many followers of this congregation in the archipelago. Moreover, Jamaah Tabligh preacher regeneration agency has been established, which was centered in the boarding school al-Fatah Magetan East Java.⁴

³ Umdatul Hasanah, 2014, *Existence of Jama'ah Tabligh Group and Community Reaction (Information Dissemination and Influence Theory Perspective)*, INDO-ISLAMIKA, Volume 4, Number 1, January-June, <https://media.neliti.com/media/publications/243016-keberadaan-kelompok-jamaah-tabligh-dan-r-db2deb87.pdf>, January 16, 2019 22

⁴ Umdatul Hasanah, 2014, *Existence of Jama'ah Tabligh Group and Community Reaction ...* page 22

Broadly speaking, the activity of Jama'ah Tabligh was centered their activities in mosques and prayer rooms with the aim of enlivening the mosque and inviting Muslims to return to love the mosque. These activities include: deliberation, ta'lim or routine studies, silaturrahim, mudzakah or exchange of thoughts about the importance of faith, charity, and so on. However, their most important activity is da'wah which is packaged in the form of khuruj fi sabilillah. Khuruj means going out, fi means in, and sabilillah means the way of Allah. If we combined means is out in the path of Allah. Syamsu A. Kamaruddin explained that "khuruj" means getting out to preach on the path of Allah by leaving the family in a particular time span. Meanwhile, according to An-Nadhr M. Ishaq Shahab explained that khuruj fi sabilillah is to spend time in the path of Allah by using wealth and self. Moving from one place to another to establish harmony in the context of da'wah and tabligh, from mosques to mosques throughout the world.⁵

Basically, khuruj is carried out 3 days a month, 40 days a year, and 4 months for a lifetime. However, khuruj is not bound to these numbers, because someone can do it more or less than that. In fact, the students can carry out khuruj one day, since most students only get one day off every week, and learning is more important to them. Thus, the duration of this

⁵ Mhd. Afdhalul Iman, 2017, *Construction of the Meanings of Khuruj Fi Sabilillah for Members of the Jamaat Tabligh in Kota Pekan Baru*, JOM FISIP vol.4 No. February 1, <https://media.neliti.com/media/publications/206064-konstruksi-makna-khuruj-fi-sabilillah-ba.pdf> 3

khuruj more dependent on the capabilities and opportunities of each individual. When khuruj was implemented, the husband was assigned to proselytizing in some areas and left the family, especially children and wife without any communication. Because , the husband was asked to leave the world for a moment and focus on the hereafter, including wives and children ⁶

Jama'ah Tabligh has unique customs and traditions with various symbols in physical appearance, such as maintaining a beard as well as typical clothing with jalabiya models (loose cingkrang pants with long tops to the knee). In addition, their characteristics are using a distinctive scented perfume, eat together by hand in a tray, the habit of using siwak to maintain oral hygiene, and many other characteristics with the intention of following the sunnah of the Prophet Muhammad SAW.⁷

In running a Jamaah Tabligh organization, it has several representative offices which are the missionary coordinators in each region. The main office of Jamaah Tabligh, which is known as Markaz in Nizamudin, New Delhi, India. The main office in Europe is in Dewsbury, England. East Asia is based in Jakarta, Indonesia. For Africa, it is centered in Derbun, South Africa. Although, the Jamaah Tabligh is spread in various countries and the congregation has hundreds of thousands of members, but the congregation

⁶ Eva Zulfika Sonya, *Scientific Publications, Self Efficacy In Jamaah Tabligh wife*, Faculty of Psychology, Muhammadiyah University of Surakarta,
<http://eprints.ums.ac.id/47291/4/Naskah%20Publikasi.pdf> January 26, 2019 p. 2

⁷ Umdatul Hasanah, 2014, *Group Existence of Jama'ah Tabligh and Community Reaction* p. 24

does not administratively record every member. Membership is determined by emotional ties. Membership is controlled when carrying out the activities weekly, monthly or during khuruj. Likewise, the organizational structure of the Jamaah tabligh, these worshipers do not have an organizational structure, only amir and his assistants were unstructured.⁸

Although, Jamaah Tabligh do not have the official name of the organization, but this congregation moves in an organized and neat manner. Jama'ah Tabligh movement, starting with a gathering of several people, agreed to the khuruj, enough to discuss and be registered with the tasykil team they appointed, and deliberate on choosing the leadership of the congregation, the route of destination, the costs and so on. The number of members when departing khuruj 10 people and a minimum of 3-4 people. Then, the worshipers set out to carry out "khuruj" in an orderly. After the khuruj is finished, they returned to their respective places and activities.⁹

Temboro Village, Karas Sub-district, Magetan Regency is a rural area where the majority of the residents are members of the Jamaah Tabligh congregation. Jamaah Tabligh was growing rapidly in Temboro village and it was used as one of the largest bases of Jama'ah Tabligh in Indonesia. Jama'ah

⁸ <http://www.nu.or.id/post/read/32537/jamaah-tabligh> accessed February 4, 2019

⁹ Ma'ruf Riduan, 2017, *the Tablighi Jamaat Socialization Patterns in Developing Religious spirit Jelutung Karimun Regency Village Darussalam*, Jom FISIP Volume 4, No., February 1, <https://media.neliti.com/media/publications/207423-pola-sosialisasi-jamaah-tabligh-dalam-me.pdf>, February 4th, 2019. 8

Tabligh was centered in Kebun Jeruk, West Jakarta. In Temboro Village, Jama'ah Tablig has grown further with the Al-Fatah Temboro Islamic boarding school being led by Ustadz Ubaidillah Ahror.

Al-Fatah Islamic boarding school in temboro village, Karas District, Magetan Regency has a strategic position and the boarding school is very important for the history of the spread and development of the Jamaah Tabligh in East Java region in particular and Indonesia in general region. The Jamaah Tabligh was entered the Temboro village since the 1980s and this congregation was experienced rapid development until now.

The establishment of the headquarters in the village of Temboro, the preaching had an impact on the community. A village located in Karas sub-district, this village is known as the village of Medina. Because, all residents in Temboro village are dressed in sunnah, as in the days of the companions of the Prophet Muhammad SAW. The male Jamaah tabligh is wearing a robe while the woman is wearing a veil over her face. In addition, the Temboro people were practicing religion very well. Especially, if it was time for prayer so men flock departed to the mosque and the activities suspended until finished praying. This is a form of propaganda success Jamaah Tabligh

congregation who can change the pattern of people's lives by applying trusted religious knowledge.¹⁰

Jama'ah Tabligh has its own understanding of marriage. Jama'ah Tabligh are mostly preserving the tradition of ta'aruf or they are not courting before marriage. This activity is believed to follow the sunnah of the Prophet Muhammad SAW. The procedure from the prospective bridegroom who is ready to be born physically to marry then he asked to find prospective brides through people who are trusted experts. After that from people you trust had given the bride's photo. After being deemed suitable (equivalent) then proceed to the application stage and they get married. Sometimes, Jamaah Tabligh pilgrims who want to get married do not need to look for a partner or they have been betrothed by scholars, parents and siblings.¹¹

In general, everyone is wanting an ideal life in marriage, they want a partner who is good in terms of social status, noble ancestry, and beauty or in Javanese known as “bibit, bebet and bobot” and wealth. Although, in religion (Islam), the kafaah in the aspect of religious takes precedence over other aspects. The Prophet Muhammad said:

¹⁰ See <https://news.detik.com/berita/d-4029017/ada-kampung-madinah-di-magetan> di akses 16-02-2019, at 8: 27 February 7th, 2019

¹¹ Defa Alifah Khalifar, Thesis, *Marriage Registration in Perspective Jamaah Tabligh in Temboro village Karas District of Magetan Regency*, Faculty of Shariah and Law, UIN Sunan Kalijaga 2018

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: تُنْكَحُ الْمَرْأَةُ لِأَرْبَعٍ: لِمَالِهَا، وَلِحَسَبِهَا،

وَلِحِمَاهَا، وَلِدِينِهَا، فَاطْفَرْ بِذَاتِ الدِّينِ تَرِبْتُ يَدَاكَ (رواه البخاري ومسلم)

Meaning: *A woman is married for four (reasons) : her wealth, noble ancestry, beauty and religion. Therefore, look for women who is religious, then you will be happy. ”(Narrated by Bukhari and Muslim)¹²*

In Humaidi's research,¹³ he explained that religion develops with various variants: such as religion was interpreted as ideology, organization, party and so on, so that the meaning of li-diniha does not mean Islam alone. however, it also spreads to understanding its ideology. The occurrence of understanding of different religious ideologies, because it was influenced by factors of difference of beliefs (schools / groups), such as NU with Muhammadiyah, HTI with NU, HTI with Muhammadiyah, and other organizations that have their own ideology as a guide.

Likewise, Jamaah Tabligh have a different understanding of religious ideology with other Islamic da'wah organizations. Jamaah Tabligh were emphasized marrying fellow Jamaah Tabligh members, the purpose of these congregation is to be able to practice religion easily and they fight for the missionary efforts of the Prophet Muhammad with the Khuruj program. And,

¹² Ibnu Hajar Al-Asqalani, *Bulughul Maram Translation*, Semarang: Nuun library, 2011. 267

¹³ Humaidi, Thesis, *Shift in the Meaning of Kafaah in Marriage (A Sociological Study of Kafaah in the Frame of View of Religious Leaders and Gender Equality Activists in Malang City)*, Ahwal Al-Syakshiyah, Postgraduate, UIN MALIKI MALANG 2011. 9

they said khuruj as a form of equality in marriage. At first glance, this concept is as if deviating from the provisions that have been taught by the scholars.

Departing from the above problems, the author is interested in studying in depth the lives of members of Jamaah Tabligh about Kafa'ah in marriage. To make it easier for writers to get data and information, the authors will do research in the village of Temboro, Karas District, Magetan Regency. Because the majority of the population in Temboro Village are members of the largest Jama'ah Tabligh in the East Java region.

B. Formulation of The Problem

To make focus and specific problems, the author is requiring the formulation of the problem, so the discussion does not come out of the framework at issue in this thesis as follows:

1. What is the concept of kafa'ah according to the leaders of Jama'ah Tabligh in Temboro Village, Karas District, Magetan Regency?
2. How is the concept of kafa'ah implemented among to Jama'ah Tabligh in Temboro Village, Karas District, Magetan Regency?

C. Research of Purposes

The objectives to be achieved by researchers of this thesis are :

1. To describe the concept of Kafa'ah according to leaders of Jama'ah Tabligh in Temboro village, Karas District, Magetan Regency?

2. To explain the implementation of concept kafa'ah according to Jama'ah Tabligh in Temboro village, Karas District, Magetan Regency?

D. Benefits of Research

The usefulness of this research includes two aspects, namely :

1. Theoretically
 - a. This research is expected to contribute to adding and enriching the treasures of science with the emergence of various phenomena that occur among Islamic organizations or movements, especially regarding kafa'ah in the marriage perspective of Jamaah Tabligh.
 - b. The results of this research can be used as reference materials for subsequent researchers in particular about kafa'ah in perspective jama'ah Tabligh.
2. Practical Aspects
 - a. In practical terms, it is expected to be able to provide information and knowledge for the wider community about kafa'ah in marriage according to Jama'ah Tabligh.
 - b. The results of the research are expected to contribute scientific studies to academics, particularly students of the Sharia faculty of the State Islamic University of Malang.

E. Definition of Operation

1. Kafa'ah :

by language, kafaah is equal, balanced, or harmony. Then kafa'ah in marriage according to Islamic law is the balance and harmony between his wife and husband so that each candidate does not feel heavy to get married.¹⁴

2. Marriage :

The inner bond between a man and a woman as husband and wife with the aim of forming a happy and eternal family of sakinah (household) based on the Godhead of the One.¹⁵

3. Jamaah Tabligh :

Transnational religious movement which was born and developed in India. This movement was founded in 1926 in representing India with Sheikh Maulana Ilyas Kandahlawy (1885-1944) as its founding figure. He is a descendant of the pious family and religious experts in Mewat. This movement is growing rapidly not only in India and Bangladesh, but also in various other parts of the world, including Indonesia.¹⁶

¹⁴ Abdul Rahman Ghazali, *Munakahat fiqh* (Jakarta: Kencana, 2010), p. 96

¹⁵ Muhammad Amin Suma, *Islamic Family Law in the Islamic World*, Jakarta: PT Raja Grafindo Persada, 2005 p. 45-46

¹⁶ Umdatul Hasanah, 2014, *Existence of Jama'ah Tabligh Group and Community Reaction (Information Dissemination and Influence Theory Perspective)*, INDO-ISLAMIKA, Volume 4,

F. Writing System

This thesis consists of five chapters :

1. **Chapter I:** An introductory chapter is contains the main aspects of researchers, which is composed of the background of the problem, formulation of the problem, research objectives, the benefits of research, operational definitions and systematic research.
2. **Chapter II:** The researcher is presenting previous research, by tracing the research that has been done and as evidence that the research is different from previous research. As well, the researcher is explaining the theoretical basis of the notion of marriage, the proposition of marriage, the law of marriage, harmony and the conditions of marriage, the wisdom of marriage. Definition of kafa'ah, basic kafa'ah law, conditions of kafa'ah, size of kafa'ah, time of enactment of kafa'ah, parties that have kafa'ah rights, goals and importance of kafa'ah and traits in equality.
3. **Chapter III:** This chapter is contains the methods of research, the researcher is to describe the type of research, the research approach, research sites, data sources, data collection methods, and data processing methods.

4. **Chapter IV:** This chapter is contains the results of research and discussion, the authors will analyze the results of the data either primary data and secondary data to answer the problem formulation.
5. **Chapter V:** This is the last chapter of this research, the author will describe the conclusions of the discussion in the previous chapter, then it will be continued with suggestions from the results of the analysis carried out.

CHAPTER II

LITERATURE REVIEW

A. Previous research

To test the purity of the results of the research, the authors conducted a literature review that the research had never been examined before, by examining scientific papers that discussed kafa'ah. Therefore, the author seeks to read scientific papers in the form of theses related to this research.

The following are some literature reviews about kafa'ah in marriage according to Jama'ah Tabligh and thesis research or journals related to the title of this thesis, including:

Putri Paramadina's Thesis,¹⁷ The results of this thesis study indicate that the kafa'ah in the Al-Habsyi Arab community is a principle that has been

¹⁷ Putri Paramadina's Thesis, NIM: 2105169, Syari'ah Faculty of Walisongo IAIN Semarang, Department of Al-Ahwal-shakhsiyyah, 2010 graduated with the title "*Kafa'ah Principles in Marriage Traditions of Al-Habsyi Arab Community in Kampung Arab, Mulyoharjo Village, Pemalang Sub-District, Pemalang Regency* "

held since their ancestors. An overview of Islamic law, this is permissible during culture (urf) which does not contradict Islamic rules, the implications of which occur in the field that if anyone violates the principle of kafa'ah then it will not directly receive moral sanctions from the family itself. This is to know the principle and review of the kafa'ah law in the marriage tradition of the Al-Habsyi Arab community in Mulyoharjo Village, Pemalang District. Pemalang Regency.

Saifuddin Zuhri's Journal,¹⁸ Matchmaking in LDII which prioritizes its own members. They consider a marriage carried out with fellow LDII members will safeguard the values and teachings contained in LDII, and they argue that the application of matchmaking will reduce undesirable things in a marriage. They focused on groups or streams as kafa'ah requirements. They are assuming someone who is not an LDII group, he is not equal. So, the equivalent is one flow with them, namely LDII.

Rusdiani's Thesis,¹⁹ This thesis discussed about kafa'ah in the Sayyid circles. In terms of choosing a mate, the Sayyid adheres to its own system, namely sayyid women marrying sayyid men and they must come from the same clan. Then, the men of Sayyid were released to marry women from the

¹⁸ Saifuddin Zuhri, 2018, AL-HUKAMA (*The Indonesian Journal of Islamic Family Law*), volume 08, Number 01, June, <file:///jurnal%20kafa'ah/sarifuddin%20zuhri.pdf>.

¹⁹ Rusdiani, NIM: 10400110048, Faculty of Shariah and Law, University of UIN Alauddin Makassar, 2014. Title of thesis: *The Concept of Marriage Society kafa'ah In Sayyid in the Review of Islamic law (Case Study in the Village District of Binamu Sidenre Jeneponto)*

Sayyid or non Sayyid circles. The concept of marital community kafa'ah Sayyid includes two things, which was derived from the same ancestry and the same clan. Then had the same religion, including have the noble character.

Tabel I

Previous Research

No	Name	Research equation	Research differences
1	Putri Paramadina, Kafa'ah Principle in the Marriage Tradition of the Al-Habsyi Arab Community in the Arab Village of Mulyoharjo Village, Pemalang District, Pemalang Regency	The object of research discusses Kafaah This research is a field (field research)	This research focuses on the Al-Habsy community This research uses normative-sociological analysis While my research on Jamaah Tabligh Using the descriptive qualitative research methods
2	Saifuddin Zuhri, Matching Process and Criteria for Kafa'ah in Marriage LDII Members in Medeang Village, Waru District, Sidoarjo Regency	The object of research about kafaah. This type of research is direct research into the field (field research)	The study discusses about matchmaking and Kafaah according LDII this research uses descriptive verificative research method Whereas my research on the Tablighi Jamaah and the study used qualitative descriptive research methods
3	Rusdiani, The Concept of Kafa'ah in Marriage of the Sayyid	Object of Kafaah research This type of	This study discusses the concept of the

	Community in Review of Islamic Law (Case Study in Sidenre Sub-District, Binamu District	research is direct research into the field (field research)	marriage kafaah of the sayyid community according to Islamic law. This research method is qualitative with syar'i and social approaches. Whereas my research on the Tablighi Jamaah and the study used qualitative descriptive research methods
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As explained above, that: the studies that have been carried out that relate to the research that will be carried out have similarities and differences from various aspects. Significant differences from the research that has been done with the research that will be done include: kafa'ah according to the Arab descendants of the Arab community of Al-Habsyi namely: a principle that has been held since their ancestors, as long as adat (urf) does not contradict Islamic principles, the implications that occur in the field that if there is a violation of the principle of kafa'ah. Then it will not directly get moral sanctions from one's own family. While the kafa'ah in the LDII congregation group, they emphasize a group or flow as a condition for kafa'ah. They assume that: when there is a person who is not from the LDII group, then he is not sekufu '. So the sekufu is one stream with them, namely

LDII. In terms of choosing a mate, the sayyid adheres to a separate system, namely: sayyid women can only marry sayyid men too and must be from the same clan. Then for sayyid men are freed to marry women from sayyid or non-sayyid circles. Meanwhile, the research that will be discussed in this study is the concept of kafa'ah according to the Jamaah Tabligh in Temboro village, Karas sub-district, Magetan Regency.

B. Theoretical Framework

1. Overview of Kafa'ah in Islam

a. Understanding kafa'ah

Kafa'ah or kufu' is according to the language of meaning the same "balance or harmony / conformity, similar, or proportional."²⁰ Kafa'ah or kufu' in marriage is according to the provisions of Islamic law, namely: balance and harmony are between the prospective wife and husband, so that each candidate is not having trouble getting married ". Kufu' in marriage is a man comparable to his wife, equal is a position, equal is a social level and equal in character and wealth. So, the pressure in terms of kafa'ah is balance, harmony, and harmony, especially in matters of religion, namely morals and worship.²¹ Because if kafa'ah is interpreted as equality in terms of wealth, or nobility, it will mean the formation of

²⁰ Abd.Rahaman Ghazaly, *Fiqh Munakahat*, Jakarta: Kencana 2006 p. 96

²¹ Slamet Abidin, *fiqh Munakahat 1* (Bandung: CV Pustaka Setia, 1999) p. 50

caste, whereas in Islam there is no justification for caste, because humans on the side of Allah SWT are the same. Only his piety distinguishes it.²² Muhammad Syatho Dimiyati added that: kafa'ah is equality in a marriage that includes many things, including perfection and shortcomings except those relating to marital defects.²³

Kafa'ah in marriage means that women are the same as men. The nature of kafa'ah is to imply a trait found in women, which in marriage is that trait that must exist in the man who marries it.²⁴ Kafa'ah in the terminology of Islamic law is to require that a Muslim husband is equal, or superior to his wife, even though a woman is allowed to choose her partner in marriage. It is intended that the woman is not married to a man who is below the level.²⁵

The definition of kafa'ah is according to the term also stated by M. Ali Hasan, who interpreted kafa'ah as equality that needs to be owned by the prospective husband and wife, in order to produce harmony is a stable relationship between husband and wife in avoiding reproach in certain problems.²⁶ When a man is about to propose to a girl, his family must first investigate his social status and property.²⁷

²² Abd.Rahaman Ghazaly, *Fiqh Munakahat*, Jakarta: Kencana 2006 p. 97

²³ Muhammad Syatho Dimiyati, I'alah Al-Thalibin(Beirut; Ihya' Al-Turats Al-,Arabi), 332

²⁴ Amir Syarifuddin, *Islamic Marriage Law in Indonesia*, p. 140

²⁵ Mona Siddiqui, *Revealing the veil of Islamic women*, (Bandung: Nuance, 2007), p. 83

²⁶ M. Ali Hasan, *Guidelines for Household Life in Islam* (Jakarta: Prenada Media, 2003) p. 33

Most of the opinions of scholars assert that kafa'ah is done with religious or moral considerations, while for kafa'ah from the aspect of wealth, beauty, good looks, property, position or position of social status are not an absolute consideration.²⁸ As mentioned in Surah Al-Hujurat: 13

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا..... ﴿١٣﴾

Meaning: *O people! Indeed, We have created you from a man and a woman, then We made you nation and tribe so that you know each other.* "(QS.Al-Hujurat 49: 13)

The purpose of the marriage is to bring together the creation of Allah SWT from various differences in ethnicity, language, culture and habits, which records husband and wife is that both of them recognize each other's various differences to go to one point of devotion to Allah SWT. Because of that kafa'ah is relative and conditional.²⁹

In the Compilation of Islamic Law (KHI) only briefly mentions the kafa'ah is in chapter 10 on the prevention of marriage, namely: article 61:

²⁷ Zaid Husein Ahmad, *Fiqhul Mar'atil Muslimah Translation*, (Jakarta. T.tp, 1995) p. 267

²⁸ Dra.Hj.Mufidah Ch, M.Ag., *Islamic Family Psychology: Gender Authorization*, Malang: UIN-Malang Press 2008 page 88

²⁹ Dra.Hj.Mufidah Ch, M.Ag., *Islamic Family Psychology: Gender Authorization*, Malang: UIN-Malang Press 2008 page 88

“Unequal is that it cannot be used as a reason to prevent marriage unless it is unequal due to religious differences or ikhtilafu al-dien”.³⁰

Therefore, let those who have the right to kufu' are expressing their opinion about the prospective bride and groom. It is better if the agreement about the equivalent is by the parties concerned and it is entitled to be recorded, so that it can be used as evidence, if there are parties who will sue later.³¹

Kufu' is not a requirement for marriage, but if the marriage is not in the interests of each other, then the other party is allowed to cancel the marriage on the grounds of not being equal. Kufu '(equality) is the right of women and their guardians, both of which may be violated by mutual consent. According to a stronger opinion, kufu 'is only valid regarding religion, both regarding the subject of religion such as a person is Islam and someone is not Islam or perfection, for example a good person is not equal with a bad person or a person who is disobedient. Kufu '(equality) is the right of women and their guardians.³²

However, it is recommended to a woman's guardian to see wisely equality in several aspects (other than the religious side) that are in harmony with the woman's condition so that the life of a husband and wife

³⁰ *Compilation of Islamic Law (KHI) in Indonesia* (Jakarta: Director General of Islamic Community Guidance, 1992)

³¹ Kamal Mukhtar, *Principles of Islamic Law Regarding Marriage*, (Jakarta: Bulan Bulan, 1974) p. 75

³² Sulaiman Rasjid, *Islamic Fiqh Law*, Bandung Cet: 27, Sinar Baru Al gensindo, 1994. Pg. 391

can remain lasting. And there is no animosity or division because of differences in wealth or education level or social status.³³

For example, if a female doctor (the head of the hospital) is married to a janitor at the hospital (of course that is permissible), usually there will be contradictions, arrogance and hostility from women like this towards their husbands. Likewise if a woman is more wealthy or she is having a job or she is fulfilling household needs, surely a man will lose part of his leadership and he is unable to control his wife, moreover in a thin condition of religious awareness is on present time.

Harmony between husband and wife is the basic foundation for the establishment of a Muslim family. Harmony that demands Islam is in choosing a husband, in this harmony is not demanded in compatibility in the matter of the pride of ancestors, nobility, position or wealth, but the similarity of religion.³⁴

Likewise, the speech of the Prophet Muhammad SAW on tasyrik days in Mina: "O my ummah! Know that your Lord is only one, and that your ancestors are also one. Keep in mind that there is no virtue for an

³³ Nadaa Abu Ahmad, *When a Couple as Beautiful as a Dream*, penj: Abu Ihsan Al-Atsari, Solo: At-Tibyan 2007 Page 144

³⁴ Husein Muhammad Yusuf, *Choosing a Mate and Procedures for marriage in Islam*, Jakarta: Gema Insani 1987 p 68

Arab over other nations, and there is no advantage for blacks over whites or whites over blacks, except with their taqwa".³⁵

Rasulullah Saw said, "do not you marry a woman because of her beauty, because beauty is going to make destruction. And don't marry a woman because of her wealth, because wealth is going to make arbitrariness. However, you marry on his religion. A black woman slave who has a strong religion is better (than a free woman is a beautiful, she is a wealthy but polytheistic). Beauty probably is going to destroy the husband and squander the husband's wealth, because a beautiful wife is going to ask for lots of money to buy beauty equipment and she is unwilling to go with her husband with imperfect make-up. Treasure sometimes is to cause arbitrariness and a brave wife to her husband, because she is feeling he no longer needs her husband and she is able to provide for his own needs. There is no prohibition on beauty and wealth, but after religion and glorifying the rights of Allah and Islam. Islam is more noble than others, and there is nothing that is more glorious than Islam."³⁶

³⁵ Husein Muhammad Yusuf, *Choosing a Mate and Procedures for marriage in Islam*, Jakarta: Gema Insani 1987 p. 69

³⁶ Abdul Hamid Muhammad Ghanam, *Bring Your Family to Heaven: Guide Guiding Families to Walk on the Titles of Manhaj Rasulullah*, translator: Muhtadi Kadi (At-tanwir), Jakarta: MIRQAT Publishing, 2007 p 85

A man is coming to Hasan bin Ali while asking, "Many people are the ones who applied for my daughter. With whom should I marry her? Hasan ibn Ali replied, "Let your daughter be with those among those who are devoted to Allah, because if she is to love him then she is going to glorify her. And if she is angry with him then he is not going to persecute her". A Muslim is to know that tyranny is the cause of misery on the Day of Judgment. And Islam embedded in the soul is preventing him from persecuting and ignoring his wife's rights.³⁷

Equality in religion is the only condition in marriage. Aside from that it is not a requirement. However, for each couple and the guardians is to choose a suitable partner and commensurate with his daughter, so that he is able to live well with her husband and children. And he is also able to create lasting and harmony in the family, and to avoid the causes of strife, mudharat, and harassment. But if she is willing to let go of a man, who suits himself in terms of nasab, work and property or the like, then he is choosing a man, who is not equal to him, then his marriage (with that man) is considered legitimate and there is no problem.³⁸

³⁷ Abdul Hamid Muhammad Ghanam, *Bring Your Family to Heaven: Guide Guiding Families to Walk on the Titles of Manhaj Rasulullah*, translator: Muhtadi Kadi (At-tanwir), Jakarta: MIRQAT Publishing, 2007 p 87

³⁸ Nadaa Abu Ahmad, *When a Couple As Beautiful as a Dream*, penj: Abu Ihsan Al-Atsari, Solo: At-Tibyan 2007 Page 149

Thus kafa'ah is able to be conditioned on pre-decision to get married, and kafaah is also able to be conditioned in a process that is in married life according to the conditions and needs of husband and wife as well as mutual benefit. It is important to note that the Muslim community believes that comparability in religion is the main measure.³⁹

b. The legal basis of Kafa'ah

a. Theorems of the Qur'an

1. The Word of Allah SWT (QS.Al-Hujurat: 49)

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاهُ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاهُ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ

عِنْدَ اللَّهِ أَتْقَاهُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

Meaning : *O people! Indeed, We have created you from a man and a woman, then We made you nation and tribe so that you know each other. Surely the most noble of you in the sight of Allah is the most pious. Truly, Allah is All-Knowing, All-Exact. (QS.Al-Hujurat: 49 :13)*

In this verse, it is explained that God created man from a man (Adam) and a woman (Eve) and made him national, tribal, and different skin colors not to mock one another, but to know each other and help . Allah does not like those who show arrogance with their offspring, ranks, or wealth because the most

³⁹ Dra.Hj.Mufidah Ch, M.Ag., *Islamic Family Psychology: Gender Authorization*, Malang: UIN-Malang Press 2008 page 89

noble among men on God's side are only those who fear Him the most. Human habit of looking at glory is always related to nationality and wealth. Yet according to Allah's view, the most noble person is the one who is most devoted to Him.

The exegetes interpret this verse as follows: AL-Qurtubi said : that is equality in religion and honor alone, it is not equality in nasab. Therefore, the fraternity that is built because of religious fraternity is stronger than fraternity because of nasab only. Fraternity that is built because of the equality of the people will be broken if it is not a faith, while the fraternity because of religion will not break up just because of differences in the tradition.⁴⁰

2. The Word of God Almighty (QS.At-Taubah (9): 71)

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۖ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ
وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ ۚ أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ ۗ إِنَّ اللَّهَ عَزِيزٌ

حَكِيمٌ ﴿التوبة : ٧١﴾

Meaning : *And those who believe, men and women, some of them help others. They command (do) what is right, and prevent those who deny, perform prayers, perform alms, and obey Allah and His Messenger. They will be given mercy by God. Truly, Allah is mighty, all-wise. (QS.At-Taubah (9): 71)*

⁴⁰ Nasir Thalbah Hasan Asy-Syaibani, *Can Women Refuse Choice? (Message for parents marrying off their daughter)*, penj: Subhan Nuru, Jakarta: NAJLA PRESS, 2005.83

Conclusion of this verse: Allah SWT is establishing in this verse that the basis of helping one another. that's because of ukhuwah.

At-Tabari said: As for those who are believers, both men and women. They are those who justify Allah SWT, His Messenger, and His verses, because they are brothers to each other, who can lighten the burden of each other.⁴¹

People who believe in both men and women are loving and helping each other on the basis of faith, they are doing what is ordered by their religion. And Leaving anything that is forbidden by religion, performing shalat on time, paying zakat for those who are entitled to receive it, obeying the commands of Allah and His Messenger. And they are abandoning the prohibitions of Allah and His Messenger. It is they who will always be in God's grace. God is truly almighty to protect them with His love, and the Almighty in His gifts.

b. The proof from the sunnah of Rasulullah SAW.

1. Hadith Aisyah RA, that Abu Khuzafah bin Utbah bin Rabi'ah bin Abdu Asy-Shams was one of the companions who witnessed the badr war with the Holy Prophet Muhammad SAW. He adopted

⁴¹ Nasir Thalhah Hasan Asy-Syaibani, *Can Women Refuse Choice? (Message for parents marrying off their daughter)*, penj: Subhan Nuru, Jakarta: NAJLA PRESS, 2005. 84

a child named Salim, then married off to his nephew named Hindun bin Walid bin Utbah bin Rabi'ah while he was a slave woman belonging to a friend of Anshar RA.

عَنْ عَائِشَةَ، أَنَّ أَبَا حُدَيْفَةَ بْنِ عُتْبَةَ بْنِ رَبِيعَةَ بْنِ عَبْدِ شَمْسٍ، - وَكَانَ مِمَّنْ شَهِدَ بَدْرًا مَعَ رَسُولِ

اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - تَبَيَّ سَالِمًا وَأَنْكَحَهُ ابْنَتَهُ أَخِيهِ هِنْدَ بِنْتَ الْوَلِيدِ بْنِ عُتْبَةَ بْنِ رَبِيعَةَ

بْنِ عَبْدِ شَمْسٍ وَهُوَ مَوْلَى لِمَرْأَةٍ مِنَ الْأَنْصَارِ كَمَا تَبَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَيْدًا

وَكَانَ مِنْ تَبَيَّ رَجُلًا فِي الْجَاهِلِيَّةِ دَعَاهُ النَّاسُ ابْنَهُ فَوَرِثَ مِنْ مِيرَاثِهِ حَتَّى أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِي

ذَلِكَ { ادْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فَاِخْوَانُكُمْ فِي الدِّينِ

وَمَوَالِيكُمْ } فَمَنْ لَمْ يُعْلَمْ لَهُ أَبٌ كَانَ مَوْلَى وَأَخًا فِي الدِّينِ . مُخْتَصَرٌ .

Meaning : It was narrated from 'Aishah that Abu Hudhaifah bin 'Utbah bin Rabi'ah bin 'Abd Shams --who was one of those who had been present at Badr with the Messenger of Allah-- adopted Salim and married him to his brother's daughter, Hind bint Al-Walid bin 'Utbah bin Rabi'ah bin 'Abd Shams, and he was a freed slave of an Ansari woman --as the Messenger of Allah had adopted Zaid. During the Jahiliyyah, if a man adopted someone, the people would call him his son, and he would inherit from his legacy, until Allah, the Mighty and Sublime, revealed about that: 'Call them by (the names of) their fathers, that is more just with Allah. But if you know not their fathers' (names, call them) your brothers in Faith and Mawalikum (your freed slaves)." Then if a

*person's father's name was not known, he would be their freed slave and brother in faith. (Sunan an-Nasa'i 3223).*⁴²

The conclusion of this hadith is that Khuzaifah bin Utbah RA is a friend of the Prophet Muhammad, he is the best friend, because he is one of the friends who witnessed the battle of Badr. He raised a child named Salim, who was known as a slave owned by khuzaifah RA. Then he married his nephew (son of his brother), namely Al-Walid bin Utbah. They are the noble Quraiys nation while salim is a slave of an Ansar woman. The Companions of the Prophet Muhammad SAW adopted this kind of policy because he wanted Salim's religion and character. They do not look at nasab, wealth or other purposes.⁴³

2. From sahal bin sa'ad RA, he said:

عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ : " مَرَّ رَجُلٌ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَ لِرَجُلٍ عِنْدَهُ جَالِسٍ : (مَا زَأُيْكَ فِي هَذَا ؟) ، فَقَالَ : رَجُلٌ مِنْ أَشْرَافِ النَّاسِ ، هَذَا وَاللَّهِ حَرِيٌّ إِنْ خَطَبَ أَنْ يُنْكَحَ ، وَإِنْ شَفَعَ أَنْ يُشَفَّعَ ، قَالَ : فَسَكَتَ رَسُولُ اللَّهِ

⁴² Ahmad Ghandur, *Al-Akhwāl Al-Syakhsiyyah; Fi Al-Tasyri' Al-Islamiy Ma'a Bayani Qanun Al-Akhwāl Al-Syakhsiyyah Lil Al-Qadla' Fi Mahakimi Al-Kuwait* (Beirut; Maktabah Al-Fallah. 2006), hlm. 179

⁴³ Nasir Thalhah Hasan Asy-Syaibani, *Can Women Refuse Choice? (Message for parents marrying off their daughter)*, penj: Subhan Nuru, Jakarta: NAJLA PRESS, 2005. 91

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ مَرَّ رَجُلٌ آخَرُ ، فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : (مَا

رَأَيْتَ فِي هَذَا ؟) ، فَقَالَ: يَا رَسُولَ اللَّهِ ، هَذَا رَجُلٌ مِنْ فُقَرَاءِ الْمُسْلِمِينَ ، هَذَا حَرِيٌّ إِنْ

خَطَبَ أَنْ لَا يُنْكَحَ ، وَإِنْ شَفَعَ أَنْ لَا يُشَفَّعَ ، وَإِنْ قَالَ أَنْ لَا يُسْمَعَ لِقَوْلِهِ ، فَقَالَ رَسُولُ

اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : هَذَا خَيْرٌ مِنْ مِلْءِ الْأَرْضِ مِثْلَ هَذَا

Meaning : *Sahl bin Sa'd As-Sa'idi (May Allah be pleased with him) reported : A man passed by the Prophet (ﷺ), so he asked a man who was sitting near him, "What is your opinion about this man?" That man replied: "He is one of the noblest men. By Allah he is certainly a proper person for (a girl) being given in marriage if he seeks to marry, and his recommendation is fit to be accepted if he recommends". Messenger of Allah (ﷺ) remained silent. Then another man passed. Messenger of Allah (ﷺ) enquired, "What is your opinion about this man?" He replied: "O Messenger of Allah, he is one of the poor Muslims. He is not a proper person (for a girl) to be given in marriage to, and his recommendation would not be accepted if he makes one; if he speaks, he is not to be listened to." Messenger of Allah (ﷺ) said, "He is better than the former by earthfuls" [Al-Bukhari and Muslim].⁴⁴*

That the Messenger of Allah informed his friends that: this very poor person, even though he looked inferior according to their views, but his nature was far better compared to the rich people they regarded as noble and honorable. This hadith also explains that marrying off a child with a needy person who is righteous is

⁴⁴ <https://sunnah.com/riyadussaliheen/1/253>

far better than with someone who is rich but whose morals are bad.⁴⁵

c. Kafa'ah Conditions

The majority of scholars are in agreement about the kafa'ah requirements for an applicant with the woman he is proposing, when he is desirous to step into marriage. This requirement is a strong basis in their agreement, and one of the conditions agreed upon by them is kafa'ah in the religious side.

As for other conditions besides religion are similarities in nasab, profession, social status and freedom from disease and disgrace, which causes the cancellation of marriage. According to the schools of hanafi, shafi'i and hanbali, these conditions are the main conditions in the contract marriage, but that is not a legal requirement for the contract, because if this is not fulfilled, while the female guardians are not willing, then they are allowed to cancel the marriage, as for the scholars' agreement is only an Islamic requirement, free from disgrace that allows the cancellation of marriage and his social status, whether he is a slave or free. As for the conditions of Islam, namely a Muslim is to be married to a Muslim woman, which is an absolute requirement for the validity of the marriage

⁴⁵ Nasir Thalhah Hasan Asy-Syaibani, *Can Women Refuse Choice? (Message for parents marrying off their daughter)*, penj: Subhan Nuru, Jakarta: NAJLA PRESS, 2005 94-95

contract according to these schools. A Muslim woman is not legal at all to marry an infidel.⁴⁶

Imam Malik and Zaid bin Ali are of the opinion that all human beings are equal in the sight of Allah SWT, both Arabs and Ajam (non-Arab). There is no difference between them except his piety. Ali bin Abi Talib Ra. Said, "Some people are equal to others, both Arabs and Ajam, both Quraysh and Hashim, as long as they embrace Islam and have faith."

According to the school of thought this is a man who is istiqamah, although he is derived from the descendants of ordinary people, then he is entitled to marry a woman, who comes from a descendant of a noble family. Or a man is moral, even though his job is only as a construction worker or porter, he is entitled to marry a woman, who has a high position. Allah SWT says is about human equality before Him. (Qur'an, 49: 13)

.....يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ﴿١٣﴾.....

Meaning : *Surely the most noble of you in the sight of Allah is the most pious. ...*" (QS.Al-Hujurat 49: 13)

In this verse it is emphasized that the most noble human being in the sight of Allah is the most pious. As long as he is pious, someone is

⁴⁶ Nasir Thalhah Hasan Asy-Syaibani, *Can Women Refuse Choice? (Message for parents marrying off their daughter)*, penj: Subhan Nuru, Jakarta: NAJLA PRESS, 2005 P. 81-82

more entitled to be glorified, even though they are descended from ordinary people and occupying work is low before humans.

If a woman who has puberty is appointing someone to appoint her guardian to marry her, whether that person is her guardian or a stranger, and the representative is to marry her with someone who is not equal, then this marriage depends on her permission because kafa'ah is a woman's right and the guardians.⁴⁷ When a woman wants to be married by her guardian, the woman has the right to refuse him, when she feels that she is not in the same relationship with her potential partner.⁴⁸

d. Criteria of kafa'ah

The issue of kafa'ah that needs to be considered and becomes the main measure is the attitude of living straight and polite, kafaah criteria are not due to heredity, occupation, wealth, and so on. Men who have the position are entitled to marry women who have high degrees and fame. Likewise, a man who is very poor, he is entitled and may marry a wealthy woman, as long as the man is Muslim and he is able to distance himself from begging and his guardian is no one hindering or demanding cancellation. In addition, there is a willingness from her guardian, who has agreed on the part of her woman. However, if the man is not of a virtuous

⁴⁷ Wahbah Az-Zuhaili, *Fiqh of Islam* 9, Jakarta: Gema Insani, 2011. 219

⁴⁸ Abdul Hafid Fargali et al, *Al-Fiqh Ala Al-Madzahibi Al-Arba'ah* (Egypt, Al-Maktabah Al-Qayyimah). 161

and honest group, it means that he is not equal to the righteous woman. For a shalihah woman, if she is married by her father to a wicked man, a woman is still a girl and forced by her parents, then she is allowed to demand cancellation.⁴⁹

The conditions for the kafa'ah are in terms of religion and morals. If a man is disobedient to a woman committed to religion, it is not permissible for the woman's guardian to approve her marriage.⁵⁰

The wicked are not considered commensurate with the righteous woman. As the Prophet Muhammad SAW said in another hadith narrated by Imam Bukhari and Muslim Imam, "Women are married because of four things, wealth, beauty, heredity and religion, then you should choose the good religion, surely you will be lucky."⁵¹

Prof. Hamka is making the imagery of these four elements with numbers. Religious elements are given a number 1 (one). While other numbers are given the number 0 (zero). The other three elements are that they will only have value if combined with religion, which is number 1. If the religion is good, then plus beautiful, the value is 1 and zero, which is 10. If the religion is good, plus beautiful and rich, the value is added by

⁴⁹ Abd.Rahman Ghazaly, *Fiqh Munakahat*, Jakarta: Kencana 2006 p. 98

⁵⁰ Ukasyah Abdul Manan Athaiby, *Fatawa Asy_Shaikh Al-Albani wa Muqaranatuha bi Fatawa Al-Ulama*, Ciaro: Maktabah Ats-Turats Al-Islami 1995 translated by Aminuddin Abdul Djalil, Fatwa-Fatwa Syaikh Albani, Jakarta: Pustaka Azzam 2003 p. 256

⁵¹ Ukasyah Abdul Manan Athaiby..... p. 256

two 0 to 100. If complete four elements, the value is 1000. Conversely, if there are three elements, namely beautiful, rich, respected, but the religion is lost, then the value of the person is only 000 or he is worthless. If the main criteria are religion. Others are just complementary. However, great regret is behind the day, if it is not a religious factor into consideration.⁵²

Religious piety is the fortune of a Muslim in the world and his treasure in the hereafter. Whereas wealth, position and beauty are only mortal and all of them are not eternal. In other words, poverty is coming soon.⁵³

A man is coming to Hasan bin Ali while asking, "Many people are the ones who applied for my daughter. With whom should I marry her? Hasan ibn Ali replied, "Let your daughter be with those among those who are devoted to Allah, because if he is to love her then he is going to glorify her. And if he is angry with her then he is not going to persecute her". A Muslim is to know that tyranny is the cause of misery on the Day of Judgment. And Islam embedded in the soul is preventing him from persecuting and ignoring his wife's rights.⁵⁴

⁵² Nur Cholis Huda, *Intimate to the End of Hayat: Nine Steps to Build a Sakinah Family Cheaply and Easily*, Malang: UMM PRESS Page 14

⁵³ Abdul Hamid Muhammad Ghanam, *Bring Your Family to Heaven: Guide Guiding Families to Walk on the Manhaj Titullah*, translator: Muhtadi Kadi (At-tanwir), Jakarta: MIRQAT Publishing, 2007 p. 84

⁵⁴ Abdul Hamid Muhammad Ghanam p 87

The beauty of the human body is that it ends at a certain age. And the fascination of men with women is that it will recede in time. However, the beauty of religion and its values is that the noble will last, because it is Rabbaniyyah. People who are looking for a wife above the principles of Rabbaniyyah, then Allah is going to make his wife as the most beautiful wife in the sight of God. Besides that, Allah is going to honor him from other wives.⁵⁵

e. Applicability time kafa'ah

According to jumhur ulama, the time for the recognition of the kafa'ah is when the contract, it is not before or after. If this kafa'ah is lost after the contract, then it does not affect the right of women to sue for the cancellation of marriage, except if he is lying that he is a person who meets kafa'ah, where after marriage it turns out he is not kafa'ah, but on condition his wife is not pregnant yet.

According to the hambali school, a wife is entitled to cancel a marriage, if she is not eligible for her kafa'ah after the contract. It is different from the popular opinion that the validity period of kafa'ah is before the marriage contract, it is not afterwards.⁵⁶

⁵⁵ Abdul Hamid Muhammad Ghanam, p 86

⁵⁶ Nasir Thalhah Hasan Asy-Syaibani, *Can Women Refuse Choice? (Message for parents marrying off their daughter)*, penj: Subhan Nuru, Jakarta: NAJLA PRESS, 2005 Page 128

f. People who are entitled in kafa'ah

The scholars are agreed that kafa'ah is the right of women and their guardians. If a woman is married to an unequal person, the guardian is entitled to demand cancellation. If the guardian is married to someone who is not equal, then she also has the right to cancel, because this is a choice due to the shortcomings of the person who made the contract to him. This option resembles buying and selling. Based on what is reported, that there was a daughter who came to face the Messenger of Allah, and he said, "Verily, my father married me to his nephew to raise his rank by marrying him with me." He said, then the Messenger of Allah submit this case to the woman. Then the woman said, "I have accepted what my father has done to me. However, I want the women to know that the father does not have the slightest right in this case."⁵⁷

Imam Ahmad in is a history of saying, " A daughter is the right of her guardians, both near and far, if anyone is not pleased with them, then she is able to decide on marriage".⁵⁸

Sayid Sabiq said, "Kafa'ah is in marriage it must be on the husband's side, this kafaah is not the wife's side. The point is that a man

⁵⁷ Wahbah Az-Zuhaili, *Fiqh of Islam* 9, Jakarta: Gema Insani, 2011 p 220-221

⁵⁸ Az-Zughbi, Muhammad Abdul Malik, *Pearls of Bridal Beds and Marriage Bid'ahs*, penj: Thahirin Saputra, Jakarta: Reader Azzam, 2005 P.75

must have a kafa'ah for the woman. A wife is not required to be kafa'ah towards her husband.

The Hanafi school of thought is to assume that kafa'ah is a must for women in two ways : ⁵⁹

- a. A man is representing himself to others, where he is asking to be married to a woman who is not disabled. In such conditions it is indeed required for the implementation of a representative, so that the party that is the representative must marry him with a woman in accordance with the existing agreement (it must be kafa'ah).
- b. A guardian is marrying a woman who is still small, who does not know the ugliness of his choice. In such conditions the wife is to be kafa'ah for her husband, it is for the benefit.

g. The purpose and importance of kafa'ah in marriage

1. The purpose of Kafa'ah

The issue of kafa'ah is deemed important, so there is harmony in the lives of husband and wife in fostering the household. ⁶⁰ Kafa'ah is in marriage determined by Islam in choosing a prospective husband and wife, but this does not determine the validity of the marriage. Kafa'ah is the right of women or guardians. Because a marriage is

⁵⁹ Az-Zughbi, Muhammad Abdul Malik, *Pearls of Bridal Beds and Marriage Bid'ahs*, penj: Tahirin Saputra, Jakarta: Reader Azzam, 2005 Page 74

⁶⁰ M.Ali Hasan, *Life Guidelines for Housekeeping in Islam*, Jakarta: Prenada Media Group 2003 p. 33

unbalanced, it will cause ongoing problems, and it is likely to cause divorce, therefore it is permissible to cancel.⁶¹

According to jumhur fuqaha is equalization in terms of religion, nasab, independence and profession. And it is added by the Hanafi school of thought and hambali with prosperity in terms of money. The purpose of this is the realization of equality in social matters in order to fulfill stability in the life of the husband and wife, so that it is not to shame the woman or her guardian by marriage according to tradition.⁶²

2. The importance of Kafa'ah

Custom, tradition and power are usually more powerful and influential on the wife. If her husband is not equal to her, the bond between husband and wife is usually not continued. The bond of love is between the two can be released. The husband is the support of the household, he is devoid of appreciation and attention. As it is also the guardians of women, they are reluctant to make it as in-laws with who are incompatible with them in their religion, honor, and tradition because they are feeling insulted about it. Thus, the bond of in-law is

⁶¹ Abd.Rahman Ghazaly, *Fiqh Munakahat*, Jakarta: Kencana 2006 p. 97

⁶² Wahbah Az-Zuhaili, *Fiqh of Islam* 9, Jakarta: Gema Insani, 2011 p. 214

to be released and become fragile so as to make the social goals and the intended outcome of marriage is not to be realized.⁶³

Jumhur ulama is of the opinion that kafa'ah is considered very important in the continuity of a marriage, even though it is not a condition for a marriage. The reason is that the words of the Prophet Muhammad. Which means." You are not to marry a woman, unless you are an equal (person). "(HR.daru Quthni and Baihaqy).⁶⁴

A history is also told, that a woman is coming to the Prophet to complain about the attitude of his father, who forced her to marry a proud young man and he is always wanting the worldly nature, so she is not feeling equal to that young man. He is asking the Prophet Muhammad SAW: "Is there a right for women to refuse the choice of their father, if she does not agree?" The Prophet replied: "If you are unwilling, leave the young man" (HR. Ibn Majah, An-nasa'i and Ahmad bin Hambali)

According to jumhur ulama, harmony and happiness in one household is largely determined by the harmony of the couple. If there is a mismatch between husband and wife, it is not only a bad impact on both, but also on in-laws and other families.

⁶³ Wahbah Az-Zuhaili, *Fiqh of Islam* 9, Jakarta: Gema Insani, 2011 p. 218

⁶⁴ M.Ali Hasan, *Life Guidelines for Housekeeping in Islam*, Jakarta: Prenada Media Group 2003 p. 33

h. Kafa'ah in the perspective of Imam Mazhab

1. Imam Maliki's opinion

According to the Maliki school, the nature of kafa'ah is twofold: religion and conditions, that is to say safe from disgrace that can lead to the emergence of choices, it is not a condition in the sense of honor and descent.⁶⁵

As for the criteria for kafa'ah, according to Malikiyah, it is only diyanah or religious quality and free from physical defects. The kafa'ah factor is considered the main to be considered before marriage. In qualifications according to Malikiyah, the first priority is diyanah or the level of quality of religion and free from physical disability. Its application in terms of diyanah is absolute and therefore belongs to Allah SWT. Marriage is the one that put aside is a problem in terms of religion, then the marriage is not valid. In terms of physical disabilities, it is a right of women. If the woman to be married is accepting the lack of her future husband, then it does not matter, but if the woman is refused but the marriage is carried out then the party of women is has the right to sue fasakh.⁶⁶

⁶⁵ Wahbah Az-Zuhaili, *Fiqh of Islam* 9, Jakarta: Gema Insani, 2011 p. 223

⁶⁶ Abdul Al-Rahman Al-Jaziriy, *Fiqh Al Mazahib Al-Arba'ah*, Juz IV, (Beirut: Dar al-Kutub al-Ilmiyyah, 1990) .57

2. Imam Hanafi's opinion

The Hanabilah group argues that: the kafa'ah are in matters of religion, descent, wealth and social status. Kafa'ah in matters of religion is very important, the intention is equally obedient and its strong commitment is to the religion it professes (both are Muslim). Regarding the other kafa'ah, it seems is very dependent on each prospective husband or wife.⁶⁷

There are among the Hanafites who argue that the kafa'ah is not a legal condition of marriage. While the other is to say that kafa'ah is a valid condition of a marriage in terms of, if an adult marries himself with someone who is not equal to him or in marriage there is an element of deception. Then if a woman is unable to act in the name of the law such as a child or a crazy person, who is married by her guardian to an unequal person. The last thing, if a woman's father is known as a person whose choice is always bad, to marry an immature woman to someone who is not equal, the marriage is declared null and void.⁶⁸

⁶⁷ M.Ali Hasan, *Life Guidelines for Housekeeping in Islam*, Jakarta: Prenada Media Group 2003 p. 34-38

⁶⁸ Wahbah Az-Zuhaili, *Fiqh of Islam 9*, Jakarta: Gema Insani, 2011 p. 219

3. Imam Shafi'i's opinion

The Shafi'iyah circles are assuming that the existence of kafa'ah is a factor that can avoid disgrace in the family and an effort is in finding equality between the prospective husband and wife both in terms of strengths and weaknesses as well as circumstances other than being free from disability.

The Shafi'ites argue that the kafa'ah is a matter of disgrace, if there is later a disgrace, then the marriage is null or fasakh (court ruling). There are more things to consider in this matter of kafa'ah are heredity, religion, and occupation. According to the Shafi'i school of thought, there are six characteristics of the kafa'ah, namely religion, purity, independence, nasab, freedom from disgrace that can lead to choices and professions.⁶⁹

According to Shafi'ite scholars, kafaah is the equality of husband and wife in their perfection or deficiency in terms of religion (ad-din), descent (nasab), merdeka (hurriyah), work (hurfah) and survivors of disability which allows a woman to do khiyar towards husband.⁷⁰

⁶⁹ Wahbah Az-Zuhaili, *Fiqh of Islam* 9, Jakarta: Gema Insani, 2011 . 223

⁷⁰ Al-Hamdani, H.S.A. *Marriage Treatise (Islamic Marriage Law)*, Jakarta :Pustaka Amani, 2002. 23

4. Imam Hambali's opinion

According to the Hanabilah, profession is one of the important points in kafa'ah. In marriage, when a man's profession is lower than a woman's profession, it can be said that they are not sekufu'. Likewise, there is a kafa'ah in terms of religious quality, as the case is not equal between an ungodly person and an expert on worship.

According to Hanabilah scholars, kafaah is the equality of husband and wife in the values of piety, occupation (hurfah), property (al-mal), independence (hurriyah), and descent (nasab). They are agreed upon by kafa'ah in religion. And schools of thought besides Maliki are agreed upon the kafa'ah in independence, nasab, and profession. The Maliki and Shafi'i schools are agreed on the nature of being free from dishonor which can lead to the right to vote.⁷¹

From the explanation above it can be concluded that the problem of kafaah in marriage is to cause differences of opinion among Ulama both regarding the existence and criteria. Each cleric has different boundaries regarding this issue. If this difference is observed, it is due to differences in views in assessing the extent to which aspects of the kafaah have a contribution in the setting of domestic life.

⁷¹ Wahbah Az-Zuhaili, *Fiqh of Islam* 9, Jakarta: Gema Insani, 2011 p. 226

Thus, if an aspect is seen as being able to carry out its role and function in preserving domestic life, then it is not impossible that this aspect is included in the kafaah criteria.

Table II

The criterion of the Kafa'ah is the Perspective of the Muslim Scholars

Kafaah Perspectives of Islamic Scholars			
Hanafiyyah	Malikiyah	Syafi'iyah	Hanabilah
1. Religion 2. Free from defects	1. Islam 2. Nasab 3. Work 4. Freedom 5. piety 6. Property	1. Religion 2. Nasab 3. Freedom 4. Work 5. Free from defects	1. Piety 2. Work 3. Property 4. Freedom 5. Nasab

The types of kafa'ah according to the scholars are can be grouped into several types:

1. Religion

The intended religion is truth and straightness towards religious laws. Men are those who have immorality and evil are not comparable to good women.⁷²

The Word of Allah SWT :

⁷² Wahbah Az-Zuhaili, *Fiqh of Islam* 9, Jakarta: Gema Insani, 2011 p. 223

الرَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحُرِّمَ ذَلِكَ

عَلَى الْمُؤْمِنِينَ ﴿٣﴾

Meaning: *The fornicator does not marry except a [female] fornicator or polytheist, and none marries her except a fornicator or a polytheist, and that has been made unlawful to the believers. (An-Nuur 24:3)*

2. Islam

The purpose of the word Islam here is the Islamic ancestors. If a Muslim woman has a father and grandfather who are Muslim then she is not considered to be equal to a man whose father and grandfather are not Muslim. This parable is only worth marrying by a man whose father and grandfather have converted to Islam. Likewise, a Muslim woman who has a father is Muslim, so she is only equal to a man whose father is Muslim.⁷³

Allah SWT said :

وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَ ۚ وَلَأَمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ ۚ وَلَا تَنْكِحُوا
الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا ۚ وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ ۚ أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ ۖ
وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ ۖ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٢١﴾

Meaning : *And do not marry polytheistic women until they believe. And a believing slave woman is better than a polytheist, even though she might please you. And do not marry polytheistic men [to your women] until they believe. And a believing slave is better than a polytheist,*

⁷³ D.A.Pakih Sati, Lc, *Complete Guide to Marriage*, Jogjakarta: BENING 2011 p. 46

even though he might please you. Those invite [you] to the Fire, but Allah invites to Paradise and to forgiveness, by His permission. And He makes clear His verses to the people that perhaps they may remember

3. Independence

This is a requirement in kafa'ah according to the jumhur which consists of the Hanafi school of thought, the Shafi'i school and the Hambali school. A slave though only half is not equal to a free woman, even though he is a former slave who has been freed because he has a shortage due to slavery, which makes him forbidden to act to find work for anyone other than his owner. and free people are ashamed of in-laws with slaves, as they are ashamed of in-laws are not equal with them in nasab (ancestry) and honor.⁷⁴ A male slave is not sekufu' for an independent woman. Free men should marry free women, so that their children are not under the banner of slavery.⁷⁵

Allah SWT said :

ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَى شَيْءٍ وَمَنْ رَزَقْنَاهُ مِنَّْا رِزْقًا حَسَنًا فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَجَهْرًا ۖ هَلْ يَسْتَوُونَ ۚ الْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٧٥﴾

Meaning : Allah presents an example: a slave [who is] owned and unable to do a thing and he to whom We have provided from Us good provision, so he spends from it secretly and publicly. Can they be

⁷⁴ Wahbah Az-Zuhaili, *Fiqh of Islam* 9, Jakarta: Gema Insani, 2011 p. 225

⁷⁵ D.A.Pakih Sati, Lc, *Complete Guide to Marriage*, Jogjakarta: BENING 2011 p. 45

equal? Praise to Allah ! But most of them do not know. (An Nahl 16: 75)

In the above verse it is explained that a slave is owned by his master and he is unable to do anything including spending his wealth in accordance with his wishes except by the command of his master. But free people are free to do things as they wish without waiting for orders from anyone.

4. Offspring

The purpose of the nasab is the relationship of a human being with his origins from his father and grandfather. Whereas nasab is a commendable trait that characterizes its origin, or becomes the pride of its ancestors, such as science, courage, generosity, and piety.⁷⁶

The maliki school does not have a kafa'ah in the nasab. While jumhur fuqaha which consists of the Hanafi school of thought, shafi'i, Hambali and a part of the Shiite school of Zaidiyyah are to assume the existence of a nasab in the kafa'ah. However, the Hanafi school of thought is to specialize nasab in marriage to Arabs because it is they who have a concern to protect their nasab, boast about it, and there is a sense of shame between them due to disagreement nasab.

Jumhur fuqaha is agreed that the Quraysh descendants of Nadhr bin Kinanah are the most important of all Arabs. A Quraysh

⁷⁶ Wahbah Az-Zuhaili, *Fiqh of Islam* 9, Jakarta: Gema Insani, 2011 p. 225

woman is only equal to a man equivalent to all Arab women. Women are non-Quraysh on a par with any Arab male from any tribe. However, he is not equal to people other than Arabs, meaning foreigners.⁷⁷

5. Wealth and prosperity

Wealth means the ability to provide dowry and income for a wife, that is not wealth. Therefore, a poor person is not comparable to a rich woman. As a scholar of the Hanafi school of thought is to establish the ability to provide for one month. Some other scholars are of the opinion that it is sufficient merely the ability to seek fortune for him. The Hanafi and Hambali schools are presupposing abilities as an element of the kafaah. Whereas Shafi'i and Maliki schools are of the opinion that prosperity does not enter into the nature of the kafa'ah because property is something that can be lost. And property is not a pride for people who have a good name and distant vision (blind). In my opinion, a good opinion is this opinion, because wealth is not eternal and property is something that is lost.⁷⁸

Hanafiyah scholars and Hanabilah said, sekufu is when a man is able to pay dowry and income to his wife. If you are unable to pay dowry and income or one of them, then it is considered not sekufu.

⁷⁷ Wahbah Az-Zuhaili, *Fiqh of Islam* 9, Jakarta: Gema Insani, 2011. 225

⁷⁸ Wahbah Az-Zuhaili, *Fiqh of Islam* 9, Jakarta: Gema Insani, 2011 p. 227

According to Mother Yusuf (one of Abu Hanifah's best friends), who was considered a sekufu in wealth was the ability to provide a living not pay dowry. Because the size is easy to do and a person's ability to provide for living can not be seen from the condition of his father.⁷⁹

6. Occupation

The intended work is the work done by someone to get his fortune and his livelihood, including work in government. Jumhur Fuqaha in addition to the Maliki school of thought is incorporating the profession into the element of kafa'ah by making the profession of her husband or family comparable to that of his wife and family. Therefore, people whose jobs are low such as cupping, fire blowers, sweepers, garbage collectors, guards and herders are not on par with daughters of factory owners who are elite, or high up like traders and dressmakers. The merchant girl and the dressmaker are not comparable to the daughter of scientist and qadhi, based on the existing tradition. Whereas people who always make bad are lower than all of that. Unbelievers are some of them equal to others; because kafa'ah is made into a category to prevent deficiencies, and there are no deficiencies greater than disbelief.⁸⁰

⁷⁹ H.M Rasyidi, *The Primacy of Islamic Law*, (Jakarta: Bulan Bintang, 1980). 79

⁸⁰ Wahbah Az-Zuhaili, *Fiqh of Islam* 9, Jakarta: Gema Insani, 2011 p. 227

The basis of classifying work is tradition. This is different from the different times and places. It could be that a profession is considered inferior at one time, then it is to be something noble at another time. Likewise, it is possible that a profession is despised in one country and highly regarded in another.⁸¹

7. Free from defects that can lead to choices in marriage.

There will be no equivalent, a person who is suffering from leprosy with a person who is healthy. This disgrace can cause suffrage is in marriage.⁸² The Maliki and Shafi'i schools are considered as one of the elements of Kafa'ah, while the Hanafi and Hambali schools are not considered as one of the Kafa'ah elements. Zahiri scholars and Umar bin Abdul Aziz are of the opinion that disability does not result in khiyar rights, whether khiyar is to continue to marry and that it is not continued to marry.⁸³

In the opinion of the Shafi'i schools, if a person has a disease that can cause fasakh (cancellation of marriage), then he is not equal to a healthy woman. The Hanafi school of thought does not regard this as part of the kafa'ah. However, if a man is to have a disease that can

⁸¹ Wahbah Az-Zuhaili, *Fiqh of Islam* 9, Jakarta: Gema Insani, 2011. 228

⁸² Ibn Mas'ud and Zainal Abidin, *Fiqh of the School*. Shafi'i, Book 2: Muamalat, Munakahat, Jinayat, p.265

⁸³ Ibnu Rusyid, *Bidayatul Mujtahid*, ter. Abdurrahman and A. Haris Abdulloh, Vol 2 (Semarang: Ash-syifa 1990), p. 454

cause fask, then the woman is entitled to choose between continuing marriage or asking for divorce, because it is he who will lead a domestic life.⁸⁴

Regarding the problem of disability is that it can cause the right to khiyar, the fuqaha in this case is having a different opinion. According to Imam Malik and Imam Syafi'i, there are only 4 types of disabilities, namely: insanity, leprosy, and genitals which are preventing jima '. There are times when the flesh is embedded in a woman's genitals or bones for women and impotence or cutting the penis (castration) is for men.⁸⁵

⁸⁴ D.A.Pakih Sati, Lc, *Complete Guide to Marriage*, Jogjakarta: BENING 2011. 48

⁸⁵ Ibnu Rusyid, *Bidayatul Mujtahid*, ter. Abdurrahman and A. Haris Abdulloh, Vol 2 (Semarang: Ash-syifa 1990), p. 454-455

CHAPTER III

RESEARCH METHODS

A. Research Methods

Research methods must be carried out by researchers in order to get accurate results so that the truth is not doubt. Therefore, to obtain data that is in accordance with the objectives of the researcher and facilitate the development of data, the important factor that must be considered is to compile the steps of the research method. The steps used by the authors in this study are as follows :

1. Types of research

`This research is an empirical research based on observations and reasoning made by field work to collect data in order to generate data that are not speculative. In this case the compiler will go directly to the field

where the research will be conducted, namely Jama'ah Tabligh in Temboro Village, Karas District, Magetan Regency.

The author will elaborate on the object region to be examined by the type of research that is used, the type of field research that is supported by the study of literature. The field research will be supported with qualitative approach that attempted to bring field data with interviews, observation, and documentation directly from study subjects.⁸⁶ Meanwhile, literature studies support the results of research, with the content analysis of the research used to obtain library data relating to the opinions and concepts of scholars who first conducted research or writing about kafaah in marriage according to Islamic law and according to Islamic da'wah organizations others. In addition, these writings are needed as guidance material to understand the object of research more perfectly, and useful as secondary data which is used as material for comparison with the results achieved from field research.

2. Research Approach

The approach used is the phenomenological approach. In the world of phenomenology, it is known a slogan "zuruck zu den sachen selbst (back to the things themselves).⁸⁷ The point is if we want to understand a

⁸⁶ Suharsimi Arikunto, *Research Procedure A Practice Approach* (Jakarta: Rineka Cipta, 1996) p. 144

⁸⁷ Imam Suprayogo and Tobroni, *Social Religion Research Methodology*, cet, 1, Bandung: Youth Rosdakarya, 2001 p. 102

phenomenon, for example about how the concept of kafa'ah according to Jama'ah Tabligh, then don't just study people's opinions about it or we just understand it based on theories, but return it to the subject who is doing the activity directly, in this case Jam'ah Tabligh.

Indeed, we are at certain times phenomenology practiced in our daily lives. We observed the phenomenon, we open ourselves, we let the phenomenon it looked at us, then we understand. We understand it in the perspective of the phenomenon itself, how it "tells us".

Brouwer Said,⁸⁸ a phenomenologist who likes to see the symptoms (phenomena). Seeing symptoms is the basic and absolute requirement for all scientific activities. It is not science, but it is a point of view, this method of thinking, a way of looking at things. To convince people of a phenomenon, a phenomenologist will invite people to witness the phenomenon directly, or show it through language. To understand a phenomenon, then there is no other way, we must patiently watched, listened, dive into the language expresses.

Simply put phenomenology can be seen as an attitude to life and as the scientific method. As a way of life, phenomenology teaches us to always open ourselves to information from wherever it comes from,

⁸⁸ Phenomenology Approach: O. Hasbiansyah, 2005, *Introduction to Research Practices in Social and Communication Sciences*, Accredited Director General of Higher Education SK No.56 / 56 / DIKTI / Kep / 2005 p. 163

without quickly judging, punishing, or evaluating based on our own preconceptions. We are in dialogue with the phenomenon we are facing. We allow that phenomenon to "open its mouth", tell about itself: we ask questions, listen, and capture their patterns and meanings.

The things that are desired in phenomenological research are authenticity (basis), not falsehood or falsehood. So that the paradigm developed later in research is not to study the community (to learn about the people), but to learn from the community (to learn from the people). So what is emphasized is the subjective aspects of human behavior (society).⁸⁹

B. Locations of Research

This research was conducted in Temboro Village, Karas District, Magetan Regency. Temboro village by some fanatics of Jama'ah Tabligh is called the second Medina village, because the atmosphere in the village is similar to the atmosphere of Medina which is one of the reasons supported by the existence of Al-fatah Islamic boarding school Temboro. Santri who studied at the lodge came from various countries. Temboro is one of the centers of the largest gathering of Tablighi Jama'ah in East Java so that researchers will find it easier to obtain information or data needed in this

⁸⁹ Imam Suprayogo dan Tobroni, *Metodologi Penelitian Sosial Agama*, cet, 1, Bandung : Remaja Rosdakarya, 2001 hal 102

study related to kafa'ah in the marriage perspective of Tablighi Jama'ah in Temboro Village, Karas District, Magetan Regency.

C. Data source Research

Data is recorded a media information unit which can be contrasted with other data, the data can be analyzed and relevant to a particular problem.⁹⁰ The main data sources in qualitative research are words and actions, the rest are additional data such as documents and others. The main data sources are recorded through written records or through video recording or audio tapes, photo taking, or film.⁹¹ There are some data in the research that will be made by the writer as the center of information supporting the data needed in research, namely primary data sources, secondary data and tertiary data.

a. Primary data

Primary data is data directly collected by people who are interested or who use the data. The primary data source was an interview with Jama'ah Tabligh in Temboro village, Karas District, Magetan Regency. Including the following :

⁹⁰ Ahmad Tanzeeh, *Introduction to Research Methods*, Yogyakarta: Teras Publishers, 2009 p. 53

⁹¹ Lexy J.oleong, M.A., *Qualitative Research Methodology*, Bandung: PT Remaja Rosdakarya 2014 p

1. Zaini, he is an expert in the field of fiqh and permanent teaching at the Alfatah Islamic boarding school in Temboro Village, Karas District, Magetan Regency.
2. Hasan, he is the Imam of prayer in one of the mushalla in the village of Temboro Village, Karas District, Magetan Regency.
3. Mugist, he is cleric at Al-fatah Temboro Islamic boarding school.
4. Hasan Bq, he is cleric at Al-fatah Temboro Islamic boarding school.
5. Mukhtar , he is cleric at Al-fatah Temboro Islamic boarding school.
6. Muhammad Thoha, he is cleric at Al-fatah Temboro Islamic boarding school.
7. Bilal , he is cleric at Al-fatah Temboro Islamic boarding school.
8. Muhammad Syafi ', he is the head of the Temboro village, Karas District, Magetan Regency.

b. Secondary Data

Secondary data is data not directly collected by people with an interest in such data.⁹² Secondary data used in the study are included: books, journals, internet, expert opinion or other sources that are considered relevant and related to this research.

⁹² Ahmad Tanzeeh, *Introduction to Research Methods*.....p. 54

c. Tertiary Data

Tertiary data is a supporting data source that includes materials that provide an explanation of primary data and secondary data. Tertiary data used by researchers in the form of dictionaries and encyclopedias.

D. Data Collection Techniques

Data collection was conducted to obtain the information needed in order to achieve the research objectives.⁹³ In collecting this data, the author uses the method of interviews, and documentation.

1. Interview

The interview is a form of direct communication between researcher and respondent.⁹⁴ The interview is the process of obtaining information for the purpose of research by way of question and answer, while face to face between the interviewer and the related informant.⁹⁵ The research uses a guided free interview method that is a combination of guided and un guided interviews. This interview only the main points, so there is the possibility of additional questions. This method is carried out as a method of data collection, which the researchers as a means of data collection. In this case, the author interviewed several respondents, including members of the Jama'ah Tabligh, the head of the Temboro village, Karas sub-

⁹³ W. Gulo, *Research Methodology*, Jakarta: PT Gramedia 2010 p. 110

⁹⁴ W. Gulo, *Research Methodology*, Jakarta: PT Gramedia 2010 p. 119

⁹⁵ M. Nazir, *Research Method* (Jakarta: Ghalia Indonesia, 2003), p. 193-194

district, as the authors mentioned in the primary data and the informants who were considered sufficiently representative in understanding the object of research studies and the informants had credibility to convey information research data needed objectively.

2. Documentation

Documentation is a tool for finding data through several archives and documentation through newspapers, magazines, journals, books, and other written objects that have relevance to the object under research, to be able to gather a number of theories which are the most important variables in determining scientific scholarship.⁹⁶

E. Data Processing Techniques

Data processing techniques is an attempt made by working with the data, organize data, sorted them into units that can be managed, synthesize, search and find patterns, to find what can be told to others.⁹⁷ There are several stages in the processing of data carried on qualitative research such as :

1. Editing

Editing is checking or correcting data that has been collected, because it is possible that the data entered (raw data) or data collected is

⁹⁶ Suharsimi Arikunto, *Research Procedure for a Practical approach*, (Jakarta: Rineka Cipta, 2006), p. 202

⁹⁷ Lexy J. Meleong, *Qualitative Research Method*, (Bandung: PT. Remaja Rosdakarya, 2006), p. 248

illogical and dubious.⁹⁸ The editing stage, that is checking the records or information that has been obtained from field data to determine whether the information record is good enough for the next process.⁹⁹ The purpose of editing is to eliminate the errors contained in the recording field and corrective. On this occasion, the lack of data or data errors can be completed or improved either by re-data collection or by interpolation (insertion). This process is expected to improve the quality of data to be processed and analyzed.

2. Classifying

Classifying data is intended to classify data where the results of interviews and data from documents and data are classified according to certain categories, namely based on questions in the formulation of the problem. The method of classification is carried out by a researcher to facilitate the discussion being studied, so that the data obtained can be easily followed by further phases.

Classification is to reduce the existing data by arranging and classifying the data obtained in any particular pattern or certain issues to facilitate the discussion. According to Soerjono Soekanto, classification is

⁹⁸ M. Iqbal Hasan, *Principal of Research Methodology Material and its Application*, Jakarta: Ghalia Indonesia Publisher 2002 p. 89

⁹⁹ LKP2M, *Research Book For LKP2M*, Malang: UIN Malang, 2005 p. 61

a grouping or classification of library materials that are a source of legal material in research.¹⁰⁰

3. Verifying

After being classified, the next step is to verify or re-check the data that has been classified, so that the accuracy of the collected data can be accepted and recognized by the reader.¹⁰¹

4. Analizing

Analyzing is a research that can be in the form of individuals, groups, objects or a setting of social events such as individual or group activities as the subject of research.¹⁰² This analysis is to systematically arrange the material of the results of interviews and observations, interpret it and analysis data is to produce a new thought, opinion, theory or idea, which is called the findings in a qualitative study, namely to change data into findings.¹⁰³ Data has been collected in the research, the data is classified and the data is analyzed by linking and interpreting facts that have been found related to kafa'ah in a marriage that will produce a thought or opinion of the Jama'ah Tabligh about kafaah in marriage in

¹⁰⁰ Soerjono Soekanto, And Sri Mamudji, *Normative Legal Research*, (Jakarta; Raja Grafindo Persada, 2006), p. 50

¹⁰¹ M.Amin Abdullah, *Religion Research Methodology: Multidisciplinary Approach*, Yogyakarta: Kurnia Kalam Semesta, 2006 p. 223

¹⁰² Hamidi, *Qualitative Research Methods: Application for Making Proposals and Research Reports*, cet. 3rd (Malang: UMM Press, 2005), p. 77.

¹⁰³ Marzuki, *Research Methodology*, Yogyakarta: Prasetia Widia Pratama, 2000 p. 83

Temboro village, Karas District , Magetan Regency. Analysis of the research done by researchers with discussing the formulation of the problem that has been determined to be more systematic.

5. Concluding

The final step is concluding, namely drawing conclusions from data that has been processed to get an answer.¹⁰⁴ The final stage of processing the material obtained is the conclusion of the research material obtained, with the intention of making it easier to describe it in the form of research. This stage has the purpose of answering what is the background of the research while answering the formulation of the problem described.¹⁰⁵ which researchers have found answers to the results of the research conducted. The researcher of this stage is to make inferences or draw important points which then generates a concise description, clear and easy to understand information about Kafa'ah in marriage according to Jama'ah Tabligh in Temboro village, Karas District, Temboro Regency.

¹⁰⁴ Nana Sudjana and Ahwal Kusuma, *Research Proposals at Universities* (Bandung: Sinar Baru Algasindo, 2000), p. 89.

¹⁰⁵ Saifullah, *Legal Research Typology*, (Malang: Intelegensia Media, 2015) p. 162

CHAPTER IV

RESEARCH RESULTS AND DISCUSSION

A. OVERVIEW OF RESEARCH OBJECTS

1. General Description of Jamaah Tabligh In Temboro

a. Village History

Temboro is a village name in the Karas District, Magetan Regency, East Java Province. In this village there is a boarding school called Al Fatah Islamic Boarding School. The pattern of development in this village is more dominated by food agriculture, namely palawija and sugar cane. The northern boundary is bordered by Jungke Village and Karas Village. The east is bordered by Temenggungan Village, Winong Village and Kembangan Village. The south is bordered by the village of Kedungguwo. West side is bordered by Taji village. The entire population of Temboro Village is a very religious follower of Islam, this cannot be separated because in Temboro Village there is

Al-Fatah Islamic Boarding School. Al Fatah Islamic Boarding School is very active in preaching to spread Islam, not only around the village but throughout Indonesia, even abroad. On August 4-6 2017 the Al Fatah Islamic Boarding School held a National Deliberation which was attended by around 300,000 scholars and students throughout Indonesia, as well as representatives from abroad.¹⁰⁶

Based on the story of the village elders, Temboro village is in the form of the Tanah Lapang area (in Javanese it is called "Ombo Oro-Orone").¹⁰⁷ Therefore, until now this area is called by the name Temboro Village, which means "Sing Ombo oro-orone region or an area with large tracts of land." Until now, Temboro Village is divided into 4 hamlets, namely :

1. Pule Hamlet or RW. I
2. Temboro Hamlet or RW. II
3. Balibatur Hamlet or RW III
4. Puhtelu Hamlet or RW IV

While the development of Temboro Village leaders from 1920 to the present has changed 6 times, while the names of the Temboro Village Heads are as follows :

¹⁰⁶ https://id.wikipedia.org/wiki/Temboro,_Karas,_Magetan accessed 04/04/2019 at 11: 26

¹⁰⁷ <http://temboro.magetan.go.id/sejarah-desal/> accessed 04/04/2019 at 13:20

1. Mr. Kasan Muntalib S presence served from 1945
2. Mr. H. Sayuti served from 1945 to 1974.
3. Mr. H. Achmad Shodiq served from 1974 to 1986.
4. Mr. H. Syadzali Shiddiq, BA served from 1986 to 1998.
5. Mr. Nashori served from 1998 to 2007.
6. Mr. H. Muhson served from 2007 to 2013
7. Mr. Mudakir served from 2014 to 2019

b. Geographical Location Of Temboro Village

Temboro Village is an area of Karas sub-district, Magetan Regency which is located in the eastern part of Magetan Regency. The boundaries of the Temboro Village area are as follows: The northern boundary is Karas Village and Temenggungan Village Karas Regency, the south is Kembangan Village and Kedungguwo Village, Sukomoro Regency, the west is Taji Village, Karas Regency, and east is Temenggungan and Tanjung Village Sepreh Village, District of Maospati.¹⁰⁸

c. Demographics of Temboro Village

In general the physical condition of Temboro village is similar to other villages in the Karas Subdistrict area, Temboro village is a flat

¹⁰⁸ Futiatl Romlah. 2011. *Role of Tablighi Jama'ah in the Development of Islamic Education in the Community of Temboro Village, Karas District, Magetan Regency Scholar* Vol. 9 No. January 1-June <http://jurnal.iainponorogo.ac.id/index.php/cendekia/article/view/866> p. 86

and sloping area. Temboro village is having an area of 517,320 Ha which is divided into two functions of use namely the yard or settlement and agricultural land. Climatologically reviewed, Temboro village is an area with a tropical climate that is having a high level of rainfall. To better understand the condition of Temboro village, here is the latest data on the physical condition of Temboro village based on statistical data:

Borderline :

North: : Jungke Village, Karas.

South : Kembangan Village, Kedungguwo.

East : Temenggungan Village, Tanjung Sepreh,
Kembangan.

West : Taji Village.

The area of the village consists of :

Tegal / Field : 12, 658 Ha

Road : 25,684 Ha

Settlement : 100,000 Ha

Graveyard : 2,500 Ha

Agricultural Land: : 370,000 Ha

Market : 0.838 Ha

Use of Land for Public Facilities :

Field: : 2,300 Ha

Offices: : 0.172 Ha

The School : 3,168 Ha

Topology

Village border with other Districts

East: Maospati District

South: Sukomoro District.

Orbitation

Distance to the nearest sub-district capital: 2 KM

Distance to district capital: 12 KM

Climate

Precipitation: 55 mm / th

Table III
Population Recapitulation
until March 19, 2018

1. Based on religion

No	Religion	Male	Female	Total
1	Islam	4.080	3.797	7.877
Total		4.080	3.797	7.877

2. Based on blood type.

No	blood type.	Male	Female	Total
1	-	4.080	3.797	7.877
Total		4.080	3.797	7.877

3. Based on Education

No	Education	Male	Female	Total
1	Not yet in school	925	1.002	1.927
2	Not yet finished elementary school / equivalent	425	431	852
3	Graduated from elementary school / equivalent	782	843	1.625
4	SLTP/Equel	772	653	1.425
5	SLTA/Equel	988	720	1.708
6	Diploma I/II	29	35	64
7	Academy 3 Diploma / Bachelor Degree	18	17	35
8	Diploma IV /Strata I	135	93	228
9	Strata II	10	3	13
Total		4.080	3.797	7.877

4. Based on Family Relationship Status

No	Family Relationship Status	Male	Female	Total
1	Head of family	1.920	403	2.323
2	Wife	0	1.716	1.716
3	Son	1.884	1.537	3.42
4	Son in law	10	5	15

5	Grandchild	53	36	89
6	Parents	3	44	47
7	In-law	1	21	22
8	Other Family	158	29	187
9	Aide	0	1	1
10	Others	51	5	56
Total		4.080	3.797	7.877

5. Based on Marital Status

No	Marital status	Male	Female	Total
1	Singleh	2.146	1.607	3.753
	Married	1.934	2.190	4.124
Total		4.080	3.797	7.877

6. Based on Work

No	Work	Male	Female	Total
1	Not yet Working	724	758	1.482
2	Taking care of household	1	443	444
3	Student	1.018	717	1.735
4	Retired	35	10	45
5	Civil Servants (PNS)	59	29	88
6	Indonesian National Army (TNI)	18	0	18
7	Republic of Indonesia Police (RI)	2	0	2
8	Trading	38	58	96
9	Farmers / planters	546	530	1.076
10	Breeder	3	0	3
11	Fishermen / Fisheries	2	0	2
12	Industry	11	2	13
13	Construction	13	0	13
14	Transportation	11	0	11
15	Private employees	77	41	118
16	BUMN employees	1	1	2
17	Employees Honorer	1	2	3
18	Casual worker	3	3	6
19	Farmers / Plantations	30	35	65
20	Domestic Helper	0	3	3
21	Bricklayer	7	0	7
22	Carpenter	6	0	6

23	Tailor	1	2	3
24	Mechanical	1	0	1
25	Physician	1	0	1
26	Mubaligh	33	16	49
27	Lecturer	4	0	4
28	Teacher	36	44	80
29	Doctor	1	1	2
30	Midwife	0	1	1
31	Nurse	1	2	3
32	Driver	5	0	5
33	Trader	47	35	82
34	Village Officials	9	0	9
35	Village head	1	0	1
36	Wiraswasta	1.274	1.031	2.305
37	Others	60	33	93
Total		4.080	3.797	7.877

7. Based on ethnicity

No	Ethnicity	Male	Female	Total
1	Javanese	4.080	3.797	7.877
Total		4.080	3.797	7.877

d. The State of the Population

Temboro Village is based on its location directly adjacent to several villages around it. In the north it is bordered by Temenggungan and Karas villages, in the south it is bordered by Kembangan and Kedungguwo villages, in the east it is bordered by Tengggungan and Tanjung Sepreh villages and the western part is bordered by Taji village. The area of Temboro village is 517,320 ha. Temboro Village is composed of four hamlets led by a Kamituwo, four Rukun Warga (RW) and 33 Rukun Tetangga (RT). The distance from Temboro

village to the district center is 2 km while the distance from the regency capital is 12 km.

The total population of Temboro village in 2018 is 7877 people. Consisting of 4080 men and 3797 women under 1732 heads of households (KK). From this data, the male population is more than women with a ratio of 51.8% for men and 48.2% for women. Judging from the number of family heads (KK), each family head is only in charge of 4-5 people. Thus, the average family of Temboro village is a small family.¹⁰⁹

Temboro village community including people who are open from various aspects. Both in terms of religion, culture, culture, and also the origin of the population. This is because Temboro village has the potential of attracting migrants from various cultures, namely the existence of a large pesantren that has its own character, which is the center of the JamaahTabligh movement.

The presence of Jamaah Tabligh in Temboro village is give a lot of changes, changes are starting from the way to dress, talk, and patterns of life. Included also are cultural assimilation and origin of the population where there are many migrants who ultimately also settle in Temboro village.

¹⁰⁹ Data is taken from data and documents taken from the office of the village chief Temboro, 9 January 2020

The cultural plurality and community life in Temboro village is unexpected, which is often ordered by social theory. Namely the occurrence is a social problem that arises due to the openness of people's lives. However, what happened in Temboro village was the opposite. The presence of the migrants actually brought a positive impact on Temboro village community, starting from the economic, cultural, and social progress aspects. because they are coming to the village of Temboro with a noble goal, which is to study, da'wah, improve morals, and self-character.

e. Economic life

If it is seen from the comparison between the number of family heads (KK), amounting to 1732 households and the number of economic businesses that reach 234, it is almost certain that every 7.5 households have one business. This condition is very good from the level of community welfare. Thus the economic condition of the Temboro village community is very productive.¹¹⁰

From the data above, it shows that the economic ethos and ethos to build life for the people of Temboro village are high. This is also proven by the high number of students. It also illustrates the

¹¹⁰ Ahmad Munir. *Theological Roots of Work Ethics of Jamaah Tabligh Case Study of Jamaah Community Tablecloth Village Temboro Village Karas Magetan District*, <https://jurnal.iainponorogo.ac.id/index.php/kodifikasia/article/view/1137> hal 5

existence of a good economic pulse that is able to support the other elements of life. When the community is able to finance and deliver their children to the world of education, as an indicator that the society is an educated society and an educated society is proportional to the society that has prosperity.

f. Human Resources and Religious Social Life

Temboro Village is a potential social asset, namely the existence of al-Fatah Islamic boarding school. The existence of this cottage is not only contributing to the social status of the community, but the existence of this cottage is to have a strong influence and magnetic power on the Temboro community. With the establishment of a large boarding school in the village of Temboro is having a significant impact on the lives of human resources Temboro village. Making the Temboro village community a learning society, both formal and informal. Formal learning is happening in schools with school age students. While informal and informal learning is happening both in children of study age and in adult age. Adult age is to join the majelis taklim and halaqah-halaqah, both in the mosque and in the mushalla.

The teachings of the Jamaah Tabligh are inseparable from the breath and social understanding of the Temboro people. The teaching of prayer in congregation, respecting guests, and doing good to one

another is to make the life of the people peaceful, orderly, and full of harmony. One of the unique features of the Temboro community with the Jamaah Tabligh is the significant cultural and life assimilation and harmony. The teachings of Jamaah Tabligh are accepted and the Teachings of Jamaah Tabligh are coloring the life of the people of Temboro village. There are a number of teachings that have become icons of the Jamaah Tabligh practiced massively by the people of the village of Temboro, namely how to dress, obey ways of association, and politeness. Of the three things, it is finally forming an integrated life culture in the Temboro village community. Namely between the culture of social life with a culture of life that is based on religious teachings.¹¹¹

g. The Teachings of the Jama'ah Tabligh in Temboro

In general, Jama'ah Tabligh has its own characteristics, namely wearing robe, Pakistani skullcap, turban robe, burkok or veil for women, bearded, wearing pants above the ankles and others. They do not question a Mazhab that is followed by their congregation, such as in Pakistan, India, Bangladesh which mostly adheres to the Hanafi school of thought, in Southeast Asia many follow the Shafi'i school

¹¹¹ Ahmad Munir. *Theological Roots of Work Ethics of Jamaah Tabligh Case Study of Jamaah Community Tablecloth Village Temboro Village Karas Magetan District*, <https://jurnal.iainponorogo.ac.id/index.php/kodifikasia/article/view/1137> hal 5

and in the Middle East many use the Maliki school. In Indonesia, where the majority of people use the Safi'i school, Jama'ah Tabligh in Indonesia also uses the mazhab Safi'i or the Sunni is no exception to the Tablighi Jama'ah in Temboro.¹¹²

Jama'ah Tabligh in Temboro is the East Java Headquarters, in Temboro there is an al Fatah Islamic boarding school which became the forerunner to the development of Tabligh Jama'ah in this village. Al Fatah Islamic Boarding School which was established by K.H Mahmud. In this hut also teaches a tariqatnaqhsabandiyah until now. in addition, when the fasting month arrives at Pondok Pesantren al Fatah, many people visit it to do suluk.

The teachings of the Jama'ah Tabligh in Temboro are not much different from Nahdhatul Ulama which teaches or studies the yellow books which are generally studied at Nahdhiyin Islamic Boarding Schools such as Fathul Qarib, Fathul Mu'in, and other books. In addition, the Temboro community also carried out the traditions carried out by the Nahdhiyin community in general which included yasinan, tahlilan and so forth.

¹¹² <http://digilib.uinsby.ac.id/1776/6/Bab%203.pdf> accessed 04/04/2019 at 13:23 p.m. 60

2. The Origin and the Purpose of the Jamaah Tabligh establishment

The origin of the Jamaah Tabligh movement originated in the Indian subcontinent, which was founded by Muhammad Ilyas al-Kandahlawy. Muhammad Ilyas was born in 1303 H in the village of Kandahlah in the Muzhafar Nagar region, North Bangladesh India. He died on 11 Rajab 1363H.

The term al-Kandahlawi is derived from the word Kandahlah, which is the name of a village located in the Sahranfur area. While al-Dihlawi is another name for Dihli (New Delhi) which is the capital of India today. In this country is the headquarters of the JamaahTabligh movement. The al-Diyubandi is the origin of the word from Diyuband, which is an educational institution in the form of the largest madrasa for adherents of the Hanafi school of thought on the Indian peninsula. While al-Jisyti is a signification of the order called al-Jisytisiyah founded by Mu'inuddin al-Jisyti.¹¹³

Muhammad Ilyas received religious education at Deoband Islamic Madrasah in India. Here he studied al-Quran, al-Hadith, Fiqh, and other Islamic sciences. He also learned the hadiths of Jami' Shahih al-Turmuzdi and shahih al-Bukhari from an alim named Mahmud Hasan. Then he

¹¹³ Ahmad Syafi'i Mufid, *Development of Indonesian Transnational Religious Understanding* (Jakarta: Ministry of Religion of the Republic of Indonesia; Research and Development Agency for Religious Life Research and Development Center, 2011), 147.

continued to study Kutub al-Sittah with his own brother, Muhammad Yahya, who died in 1334 H.¹¹⁴

Muhammad Ilyas founded the JamaahTighigh movement to realize the teachings of Islam in real life. Therefore, the main objective of this movement is to spread the religion of Islam and revive the sunnah of the Prophet. Besides that, it is also to stem Christianization and return the Muslims who are freed into the fold of Islam.¹¹⁵ This condition is pushing for da'wah, which is realized by forming the Jamaah Tabligh movement in 1926 AD.¹¹⁶ After Muhammad Ilyas performed his second pilgrimage, he arrived in Kandahlawi on the 13th Rabi'ul of 1345 H, to coincide on September 25, 1926, as the momentum for the establishment of the JamaahTabligh.

Initially this congregation did not have a name, just call it Islam. The word Jamaah Tabligh is a name for those who deliver da'wah. Muhammad Ilyas said that if I had to give a name to this effort, then I would name the" movement of faith ".¹¹⁷ The Jamaah Tabligh is

¹¹⁴ Ali Nadwi, *Biography and Da'wah Business Maulana M. Ilyas*, trans.: Masrokhan A, (Yogyakarta: Ash-Shaff, 1999) 14

¹¹⁵ Ali Nadwi, *Biography and Da'wah Business Maulana M. Ilyas*, trans.: Masrokhan A, (Yogyakarta: Ash-Shaff, 1999) 78

¹¹⁶ Ruhaiman, *"Jama'ah Tabligh Surabaya 1984-2008 (Study of History and Religious Activities"*, (Thesis IAIN Sunan Ampel Faculty of Usuludin, Surabaya, 2008), 25

¹¹⁷ Mulwi Ahmad Harun Al Rosyid, *Straightening Misunderstanding of the Jaulah (Jamaah Tabligh)*, (Magetan: Pustaka Haromain, 2004). 21

officially not a group or a bond, but a Muslim movement is to become a Muslim who runs his religion, which is not looking at the origins of the mahdzab or its followers. In carrying out its missionary mission, Jamaah Tabligh is visiting the community directly, both in urban or rural areas. They are inviting the public to carry out the teachings of Islam to the fullest and to realize the sunnahs of the Prophet in real life.¹¹⁸

3. Central figures and Literacy of Jamaah Tabligh

A movement is inseparable from the figure that supports the ideology that moves it. There are several figures who are the figures who move the famous JamaahTabligh, including: 1) Muhammad Ilyas, he is the initiator of the establishment of JamaahTabligh. 2) Muhammad Yusuf is the son of Muhammad Ilyas, he is composing books such as al-Muntakhab al-Hadits and khuruj fi Sabîlillâh books according to the Koran and al-Hadith which are used as references for Jamaah Tabligh in preaching. 3) Istihyam al-Hasan is the one who replaced Muhammad Yusuf. 4) Zakariya al-Kandhalawi is the nephew of Muhammad Ilyas. 5) Manzhur Nu'many is a prominent Jamaah Tabligh, who is close to Muhammad Ilyas.¹¹⁹ 6) Abul Hasan Ali Nadwi is the one who often

¹¹⁸ Ahmad Munir. *Theological Roots of Work Ethics of Jamaah Tabligh Case Study of Jamaah Community Tablecloth Village Temboro Village Karas Magetan District*, <https://jurnal.iainponorogo.ac.id/index.php/kodifikasia/article/view/1137> hal 6

¹¹⁹ Mulwi Ahmad Harun Al Rosyid, *Straightening Misunderstanding of the Jaulah (Jamaah Tabligh)*, (Magetan: Pustaka Haromain, 2004), 7.

accompanied Muhammad Ilyas. 7) Sheikh Muhammad Sa'd al-Kandhalawi is the grandson of Muhammad Yusuf.

In carrying out da'wah, Jamaah Tabligh are having reference books, which are used to handle in solving various problems related to da'wah and life. The book that is used as a reference in the Jamaah Tabligh, namely the Tabligh al-Nishab written by Muhammad Zakaria al-Kandahlawi. This book is highly exalted to the Jamaah Tabligh. In addition, there are several books, which are used as a reference for the Jamaah Tabligh include :

- 1) The books of Fadhilah al-'Amal is the works of Maulana Zakaria. In addition to this book, there are also books of fadhilah al-'amal arranged thematically, which are a collection of several books, namely the book Fadhilah Shalat, the book of Fadhilah al-Dhikr, the book of fadhilah al-Tabligh, the book of fadhilah al-Quran , the book of Fadhilah Ramadhan, the book of Fadhilah al-Sadaqah, the book of Fadhilah al-Hajj, the book of Fadhilah al-Tijarah, Fadhilah of Beard, Stories of Friends of Prophets and others.
- 2) The Book of Hayat al-Shahabah is the one written by Yusuf.
- 3) Kitab al-Hadits al-Muntakhab is the work of Yusuf. This book is a collection of selected hadiths for the six qualities of the Companions.
- 4) The Book Riyadhush-Shalihin is the work of Imam Nawawi.
- 5) Kitab al-Targhib wa al-Tarhib is the work of Hafiz al-Mundziri.
- 6) The books fadha'il al-Haji and fadha'il shalawat are the works of Syaikul Hadist Muhammad Zakaria Kandhlawi, which are

translated into Indonesian. Fadha'il al-Hajj is recited before the pilgrimage season. The books are nuanced doctrine of moral formation. Starting from being obedience in groups, the spirit to practice and carry out a virtue, until the history of the companionship of the prophet Muhammad.

4. Principles of Teaching the JamaahTabligh

In delivering da'wah, the JamaahTabligh is to have the basic teachings outlined in the six principles of the doctrine, which is the principle of preaching. These six doctrines are taken from the nature of the Companions of the Prophet. The main point of this teaching is not to distort the concept of Islam and the concept of treatise, but to facilitate Muslims in practicing Islamic teachings. The six characteristics are :

1. Convinced of the thoyyibah's words "Laa ilaaha illallah Muhammadurrasulullah"

Convinced to is the Thayyibah sentence, the so-called great sentence is Laa ilaaha illallah Muhammadurrasulullah. The meaning of this sentence is that all beings do not have any strength other than the power of Allah. Believe that only Allah is the one who takes care and regulates the creature and all its attributes (rubuiyah).¹²⁰ While the meaning of the sentence Muhamadurrasulullah is to recognize

¹²⁰ Maulana Manshur, Masturah: *Da'wah Business in Women* (Bandung: Pustaka Ramadhan, 2007.).

that the only way of life to get the glory of the world and the hereafter is only by following the Prophet.¹²¹

2. Shalat khusyu' wa al-khudlu

Shalat khusyu' wa al-khudlu'. After believing the sentence thayyibah is a Muslim must perform shalat solemnly. The meaning of shalat khusyu' and khudhu' is a shalat with inner concentration and inferiority by following the example exemplified by Rasulullah SAW. The aim is to bring the attributes of obedience to Allah in shalat into daily life, while the way to get the shalat khusyu' wa al-Khudhu' is to da'wah the importance of shalat khusyu', the practice of shalat khusyu', learning to solve problems is by shalat and praying to Allah that he is given taufiq to pray with khusyu' .¹²²

3. Al-'Ilm Ma'a al-Dzikr

Knowledge and Dzikr (Al-'Ilm Ma'a al-Dzikr). Knowledge and remembrance are an inseparable unity. People who dhikr without knowing their knowledge are likely to do so inconsequentially. Likewise with knowledge that is not followed by dzikir, likened to walking without direction and purpose. Knowledge is to know the

¹²¹ An Nadhr M. Ishaq Shahab, *Khuruj fisabilillah: A Means of Tarbiyah To Establish Imaniyah Characteristics*, trans. Abu Sayyid Akmal (Bandung: Pustaka Zaadul Ma'aad). 106.

¹²² Mustofa Sayani, *Mudzakarah Six Attributes of Companions of the Prophet RA*. (Bandung: Reader, 2006). 12-13.

commands of Allah in every atmosphere and circumstance. while the dhikr is to present Allah in each of His commands. Carrying out Allah's commands in every circumstance is by presenting the majesty of Allah and following the way of the Messenger of Allah. Science is divided into two namely science of fadha'il and science of masa'il. Science of fadha'il is the science of discussing the virtues in religion. While the science of masa'il is the science of discussing the laws established by religion.¹²³ In preaching, the Jamaah Tabligh is more studying and preaching fadha'il knowledge than masail knowledge . Because fadha'il knowledge is judged to be more applicable and gives a real influence in fostering Muslim morality. While knowledge masa'il when accepted by those who lack self mastery and character are often used as a venue for division.

4. Ikram al-Muslimin

Glorify the Muslim Ummah (Ikram al-Muslimin). Troublesome other people is only going to damage charity. The purpose of glorifying fellow Muslims is so that we can convey rights and obligations to fellow Muslims. The harmony of fellow

¹²³ Maulana Yusuf al-Kandhalawi, *Six Attributes of the Companions of the Prophet and Practices of Conscience*, (Bandung: Pustaka Ramadhan, 2008). 18.

communication is the beginning of da'wah success. Glorifying fellow Muslims is one of the doors that leads to good deeds.¹²⁴

The first, second, and third nature are that they cannot stand alone. Starting with the similarity of belief, both towards the source of truth and the truth of its carrier. Then it is to carry out the shari'ah that is delivered, which is followed by knowledge, so that sympathetic and empathic feelings towards fellow Muslims are expected. Before carrying out the nature of Ikram al-Muslimin, it is first necessary to avoid things that invite division. When something invites division, it is difficult to present the nature of Ikram al-Muslimin. Because division is driven by a desire to seek victory and a desire for victory that will only glorify itself by disparaging others.

5. Tahsin al-Niyyah

Improving Intentions (Tahsin al-Niyyah). Intention which is organized and planned is known as sincere attitude. Ikhlas means to straighten, improve, and clear the intention in the heart of all things that are not addressed to Allah SWT. Ikhlas is a secret between the servant and his Lord that is unknown to anyone. Sincerity is the spirit of all the deeds that we do.¹²⁵ The sincerity of the intention is to make the da'wah workers willing to sacrifice their time, energy, and

¹²⁴ Maulana Manshur, *Masturah: Da'wah Business in Women* (Bandung: Pustaka Ramadhan, 2007). 35

¹²⁵ Abdurrahman Ahmad As-Sirbuny, *Mudzakarah Masturat*, (Cirebon: Pustaka Nabawi, 2009). 27

material to preach. Da'wah's work requires a lot of sacrifice. The time that is supposed to be used for work and other things in life activities is that all should stop being used only for da'wah work. Material that can actually be used for fun in life is to be set aside for capital and provision in da'wah.

6. Khuruj fi Sabilillah

The purpose of da'wah is to improve oneself, which is to use oneself, wealth, and time as commanded by Allah. Living a religion is in themselves and others by using their wealth and themselves. Before leaving to carry out khuruj is a briefing carried out by the leadership, among others: 1). Bayan Hidayah, which is done before the departure of the Jamaah to the place of sending preachers, so that the preacher is to understand what must be done when he reaches his destination. 2). Deliberation on the necessary needs is to be prepared in khuruj fi sabilillah and mudzakarah is about safari manners. 3). Bayan Wabsi, which is done after returning from preaching to the administrators of the headquarters 4). Bayan Karghozari, which is done after returning from the khuruj about Islamic conditions in the area that has been visited.

B. DATA EXPOSURE

From some of the interviews conducted by researchers with informants is related to the concept of kafaah in marriage according to the Jamaah Tabligh in Temboro village, the researcher will explain in the form of dialogue and narrative, but before the data submitted is first the researcher will explain the educational background of the informants, as the following table :

Table IV

Informant Names

No	Name	Position / character
1	Mugist	cleric at Al-fatah Temboro Islamic boarding school.
2	Hasan Bq	cleric at Al-fatah Temboro Islamic boarding school.
3	Mukhtar	cleric at Al-fatah Temboro Islamic boarding school.
4	Muhammad Thoha	cleric at Al-fatah Temboro Islamic boarding school.
5	Bilal	cleric at Al-fatah Temboro Islamic boarding school.

In general, the views and understanding of the jama'ah tabligh is about the concept of kafaah in marriage, some of which are different in practice and have considerations that are highly recommended before carrying out marriage. The following are the criteria and considerations in a marriage in Temboro Village.

1. The concept of kafaah according to the leader of the Jamaah Tabligh in the village of Temboro.

a. Understanding kafa'ah.

Kafa'ah means to be equal, equivalent or comparable. The meaning of equality in marriage is that a man is equal to his wife, equal in his position, equal in social rank and equal in character and wealth. So, the pressure in terms of kafa'ah is balance, harmony, and harmony, especially in matters of religion, namely morals and worship.¹²⁶

From the results of the researchers' interviews with the informants, in general they agreed that the meaning of the kafaah itself is equivalence, equality, balance, in various ways, namely between the bride and groom.

According to ust. Bilal, he is one of the Jama'ah Tabligh leaders in Temboro village, he said, that :¹²⁷

“Mukafaah maksudnya sekufu’ itu masuksunya sederajat, sederajat itu adakalanya sederajat dengan apa itu, agamanya, ada yang sederajat dengan apa itu, keduniannnya. Karna apa! Karna nanti tidak mukafaah rata-rata nanti kejadian apa itu, istilahnya akhirnya baru timbul setelah pernikahan seperti perceraian”.

“The meaning of Kafaah is equal, sometimes the same is in matters of religion, the same is in matters of worldliness. Because of what! Because if someone is not kafaah it will eventually cause problems like divorce”.

¹²⁶ Slamet Abidin, *Fiqh Munakahat* 1 (Bandung: CV Reader Setia, 1999). 50

¹²⁷ Bilal, interview, Day / date: Saturday, December 9, 2019 At 013.00 pm

b. Basic Laws of Kafa'ah

According to Ust. Mugist,¹²⁸ he is one of the Tabligh Jama'ah leaders in Temboro village, who is now actively teaching at the Temboro Al-Fatah Islamic boarding school, he said, that: one of the arguments for the kafaah is : The Word of Allah SWT (QS.Al-Hujurat : 49)

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاهُ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاهُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ

أَتْقَىٰكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

Meaning : O people! Indeed, We have created you from a man and a woman, then We made you nation and tribe so that you know each other. Surely the most noble of you in the sight of Allah is the most pious. Truly, Allah is All-Knowing, All-Exact. (QS.Al-Hujurat: 49 :13)

And the Hadith of the Prophet Muhammad SAW :

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: تُنْكَحُ الْمَرْأَةُ لِأَرْبَعٍ: لِمَالِهَا، وَلِحَسَبِهَا،

وَلِجَمَالِهَا، وَلِدِينِهَا، فَاظْفَرْ بِذَاتِ الدِّينِ تَرِبْتُ يَدَاكَ (رواه البخاري ومسلم)

Meaning: A woman is married for four (reasons) : her wealth, noble ancestry, beauty and religion. Therefore, look for women who is religious, then you will be happy.”(Narrated by Bukhari)¹²⁹

¹²⁸ Mugist, Interview, Day / Date: Saturday, December 8, 2019 at 08.00 am

¹²⁹ Al-Bukhari, Imam Abi Abdillah Muhammad ibn Ismail, Shahih Bukhari, (Beirut : Darul Fikri, 1999). VVI: 12

c. Terms kafa'ah

The fuqaha are different opinions about the kafa'ah as a legal requirement for marriage. There are those who argue as a legal requirement and there are also opinions that say no as a legal requirement. In addition, they differ again about what is included in the Kafa'ah. There are those who argue that the kafa'ah is only in terms of religion and morals, there are those who argue that the kafa'ah in addition to the religious and moral aspects also applies in terms of the nasab (inheritance), property, work, and physical disability.¹³⁰

According to Ust. Mugist, he is one of the Tabligh Jama'ah leaders in Temboro village, who is now actively teaching at the Al-Fatah Temboro Islamic boarding school, he said, that :¹³¹

“Kalau itu (kafaah) sendiri memang dalam islam itu kan dilihat dari segi satu nasab, nasab yang tertinggi tentunya keturunan Rasulullah, kemudain keturunan orang quraiys dan juga ada kafaah itu dilihat dari segi pekerjaan, anaknya petani dengan anaknya pedagang itu tentunya lebih, istilah nya orang jawa beraji, berharga anaknya orang pedagang, kemudian nanti dilihat dari segi eee ya termasuk kecantikannya atau kegantengannya, atau dilihat dari segi kekayaan harta, nah kalau ditempat kita itu, setelah orang-orang paham agama itukan pertimbangannya satu pilihlah agama atau ketakwaannya karna itu sudah ada haditsnya dalam eee kitab-kitab hadits itu nabi bersabda “*fajfar bidzatiddini*” “pilihlah orang yang punya agama maka tangan kamu akan beruntung maknanya hidupnya sukses, sukses disini gak mampu katakanlah orang biasa, jadi dia anaknya sholeh hafidz qur'an, bisa baca kitab, bapaknya itu perempuan tu orang kaya, udahlah dinikahkan, yang saya cari dari agama saja”.

¹³⁰ Dahlan Idhamy, *Principles of Fiqh Munakahat of Islamic Family Law*, Surabaya: AL-IKHLAS 1984. 19

¹³¹ Mugist, Interview, Day / Date: Saturday, December 8, 2019 at 08.00 am

"Kafaah is seen in terms of nasab, the highest nasab is of course the descendants of the Prophet Muhammad SAW, then descendants of quraiys and kafaah are also seen in terms of work. The son of a farmer with his son a trader is certainly not the same, the son of a trader has more value, the term Javanese people is "more beraji ", The child is more valuable as a trader. Then kafaah is in terms of beauty, or kafaah is in terms of wealth. Now in our place is after people understand religion, the consideration is religion or piety, because as it is stated in the hadith, the Prophet Muhammad SAW said: "Fajfar bidzatiddini" choose someone who has a religion. The meaning of his life will be successful here is if he is incapable, say he is an ordinary person (poor), he is hafidz qur'an, he is able to read the kitab, while a woman's father is a rich person, then a woman's father is saying: just get married, I'm looking for son-in-law in terms of religion alone.

Regarding the condition of the kafaah was also conveyed by Ustadz Hasan

Bq :¹³²

“Kalau kafaah difiqh rinci sekali itu, diantaranya masalah nasab, kemudian masalah pekerjaan ayahnya, anaknya saudagar berarti sekufu’ dengan saudagar, yai dengan yai kan begitu, anaknya orang orang alim ya dengan orang alim, terus masuk kekayaan juga orang kaya orang kaya, sholeh dengan sholehah, amaliah kan itu kaitannya”.

"If the kafaah difiqh is very detailed, among them are nasab problems, then it is a matter of his father's work. the merchant's son means that he is equal to the merchant, a kiyai is equivalent to a kiyai, the son of a pious is equal to a pious person, a rich person is equivalent to a rich person, a child of sholeh is equivalent to sholehah and this is his relation to amaliah.

Kafa'ah in the view of the Jamaah Tabligh in looking for a partner is to consider several aspects :

¹³² Hasan bq, interview, Day / date: Saturday, December 8, 2019 At 10:00 am

1. Nasab (descendant)

Nasab is having many meanings and interpretations. Some interpret it is the position of aristocrats and ordinary people, the offspring of aristocrats with rural communities are highly educated people with ordinary educated graduates of primary schools. A person can be said to have a good nasab if from his descendants is to have a good nasab as well.¹³³

Jama'ah Tabligh is not so concerned with the nasab, religion is the main consideration for them, that religion is to be connected with religious practice. Like narrative ust. Mugist :¹³⁴

“Saya kan dulu santri saya kan asli pati, kecamatan subolinggo, dekat dengan purwodadi, sunan prawoto mungkin pernah dengar, saya dulu disini nyantri, yah gak tau bagaimana ceritanya, diambil menantu oleh kiyai, kan kalau dilihat kafaah bapak saya gak kiyai, pegawai negeri malah, saya juga bukan habaib kan, dari segi nasab saya orang biasa, sedangkan istri saya syarifah, gak tau gimana pilihan kiyai terus saya dinikahkan dengan adiknya gus bed. bahkan dulu kiyai pernah mengatakan eee saya Tanya kan, gimana kiyai! saya katakanlah tidak keturunan habaib kok dinikahkan dengan adik jenengan, terus jenengan kan keturunan wali songo, keluraga disini kan keturunan sunan ampel, beliau menjawab itu nasab itu bisa disambung dengan amalan agama”.

"I used to be a santri, I came from pati, subolinggo sub-district close to purwodadi. Sunan Prawoto maybe you've heard of it. I used to be here (Temboro) was a santri. I don't know what the story, I was made a son-in-law by kiyai. When viewed in terms of kafaah, my father was not a kiyai, even my parents were civil servants (PNS). I am also not a habaib. In terms of my nasab is a person usual, whereas my wife is a

¹³³ Bilal, interview, Day / date: Saturday, December 9, 2019 At 013.00 pm

¹³⁴ Mugist, Interview, Day / Date: Saturday, December 8, 2019 at 08.00 am

sharifah, I do not know how the choice of the kiyai, then I was married to her younger sister gus bed. even first, I once asked the kiyai, how is this a kiyai? I say that I am not a descendant of habaib, how can I be married to your sister? then you are the descendants of wali songo. the kiyai family here (Temboro village) are descendants of Sunan Ampel, he answered: that nasab is can be connected with religious practices.

2. Occupation

Jumhur Fuqaha in addition to the Maliki school of thought is incorporating the profession into the element of kafa'ah, namely by making the profession of husband or family equal and equivalent to the profession of his wife and family. Therefore, people whose jobs are low, such as cupping, fire blowing, sweepers, garbage collectors, guards and herders are not equal to the daughter of the factory owner who is an elite person. The daughter of the merchant and the clothesman is not comparable to the daughter of the scientist and the qadhi, based on the existing tradition. While people who are always doing ugliness are lower than all of that. Unbelievers (kafir) are some of them equal to others; because kafa'ah is made as a category to prevent deficiencies, and there are no deficiencies greater than disbelief (kafir).

Jumhur fuqaha in addition to the Maliki school of thought incorporates the profession into the element of kafa'ah, namely by making the profession of her husband or family equal and equivalent to the profession of his wife and family. Therefore, people whose jobs

are low, such as cupping, fire blowers, sweepers, garbage collectors, guards and herders are not on par with daughters of factory owners who are elite, or high up like traders and garments. The girls' merchants and dressmakers are not comparable to the daughters of scientists and qadhi, based on existing traditions. Meanwhile, people who always make ugliness is lower than all of it. Some disbelievers are equal to others, because the kafa'ah are made into categories to prevent deficiencies, and there is no greater deficiency than disbelief. The Mazhab Maliki does not make the profession one of the elements of the kafa 'ah, because the profession is not something less like debt, nor is it something as common as property, and this opinion is strengthened by Shaykh Wahbah Az-Zuhaily.

The basis of classifying work is tradition. This is different from the times and places. It could be that a profession is considered low in one era, then becomes something noble in another time. Likewise it can also be a profession that is despised in one country and highly regarded in another.¹³⁵

¹³⁵ Wahbah Az-Zuhaily, *Fiqh of Islam* 9, Jakarta: Gema Insani, 2011 p. 228

The Jamaah Tabligh is not too concerned about the work of choosing a partner, their consideration is his piety. As said by a ust.

Mugist :¹³⁶

“Kalau itu (kafaah) sendiri memang dalam islam itu kan dilihat dari segi satu nasab, nasab yang tertinggi tentunya keturunan Rasulullah, kemudian keturunan orang quraiys dan juga ada kafaah itu dilihat dari segi pekerjaan, anaknya petani dengan anaknya pedagang itu tentunya lebih, istilah nya orang jawa beraji, berharga anaknya orang pedagang, kemudian nanti dilihat dari segi eee ya termasuk kecantikannya atau kegantengannya, atau dilihat dari segi kekayaan harta, nah kalau ditempat kita itu, setelah orang-orang paham agama itukan pertimbangannya satu pilihlah agama atau ketakwaannya karna itu sudah ada haditsnya dalam eee kitab-kitab hadits itu nabi bersabda fajfar bidzatiddini pilihlah orang yang punya agama maka tangan kamu akan beruntung maknanya hidupnya sukses, sukses disini gak mampu katakanlah orang biasa, jadi dia anaknya sholeh hafidz qur'an, bisa baca kitab, bapaknya itu perempuan tu orang kaya, udahlah dinikahkan, yang saya cari dari agama”.

"Kafaah is seen in terms of nasab, the highest nasab is of course the descendants of the Prophet Muhammad SAW, then descendants of quraiys and kafaah are also seen in terms of work. The son of a farmer with his son a trader is certainly not the same, the son of a trader has more value, the term Javanese people is "more beraji ", The child is more valuable as a trader. Then kafaah is in terms of beauty, or kafaah is in terms of wealth. Now, in our place, after people understand religion, the consideration is religion or piety, because as it is stated in the hadith, the Prophet Muhammad SAW said: "Fajfar bidzatiddini" choose someone who has a religion. The meaning of his life will be successful here is if he is incapable, say he is an ordinary person (poor), he is hafidz qur'an, he is able to read the kitab, while a woman's father is a rich person, then a woman's father is saying: just get married, I'm looking for son-in-law in terms of religion alone.

¹³⁶ Mukhtar, Interview, Day / Date: Saturday, December 8th, 2019 at 18.00 pm

3. Beauty

In beauty or good looks, this is indeed relative and subjective. But in the reality of the field, beauty or good looks is going to change one's self when surrounded by abundant wealth, position or achievement is inherent in that person (in this case is usually due to materialistic factors). Even because it is a sympathy and love factor, it is different when someone in a state of hatred or even hatred has occurred that is so deep. then someone's beauty is able to change ugly because of the factors of abhorrence or animosity, whether it's attitude, physical or behavior. but there are also those who are beautiful because their beauty is well-known and their existence is recognized, then supported by good attitude and behavior is coupled with their achievements (in this case the person's category is the of inner beauty), and there are also those who are indeed beautiful inside and out (inner beauty and outer beauty). and this is usually the more durable to old age. in fact there are also beautiful sizes, at least the standard that becomes a beautiful size, such as in the event of the election of the beauty queen or miss Indonesia, and so forth.¹³⁷

¹³⁷ humaidi Humaidi, Thesis, *Shift in the Meaning of Kafaah in Marriage (A Sociological Study of Kafaah in the Frame of View of Religious Leaders and Gender Equality Activists in Malang City)*, Ahwal Al-Syakshiyah, Postgraduate, UIN MALIKI MALANG 2011. 108

Beauty is something that can support marital harmony, but beauty is not the main goal in choosing a mate. Jama'ah Tabligh does not question beauty in choosing a life partner. In the concept of kafa'ah, if you want to choose a mate or life partner is recommended to choose a beautiful woman, but it all is as a complement, to form a harmonious family. This is as conveyed by Ustadz Hasan Bq : ¹³⁸

“Kita memilih wanita alasannya kan, mukanya, hartanya, cuma yang paling penting fajfar bidzatiddin taribat yadak itu. Ya mesti yang cantik. Temboro gak temboro sama, tapi ada juga cantik nomor sekian yang penting alim sholehah itu yang dianjurkan kiyai. Kalau Anjuran masyaikh jangan lihat cantiknya bahkan anjurannya kalau ustadz, khusus ustadz ini cari yang sudah lulus, jangan masih ngaji. Di temboro sendiri pun kafaah yang model fiqh rinci itu ya gak bisa di pake, maksudnya begini banyak orang yang kaya dapat miskin, banyak juragan-juragan dapet petani bahkan ada juga yang anaknya kiyai dapet orang umum, kan keluarga dalem sendiri aja ada yang beberapa orang umum, kafaah yang di fiqh itu gak ketat banget gak, ini kan maslahat wali mujbir itu jangan semena-mena, kalau gak sekufu' terus anaknya gak mau, kan repot”.

“The reason we choose women is because of their beauty and wealth. it's just that the most important is "Fajfar Bidzatiddin Taribat Yadak". Indeed, choosing a partner is someone who must be beautiful. in Temboro or outside Temboro is the same as the beautiful priority. but there is also beauty is the consideration of the latter, the important Alim and Shalihah. that is what the kiyai recommends. The advice of the shaykh is do not be seen from its beauty, even the suggestion of the shaykh is that who has passed the pesantren is not a person who is still in education. it is recommended for the clerics. In Temboro itself, the kafaah as detailed in fiqh is not used. It means that many people are rich, they get people who are poor. Many masters he is getting a farmer. there is also the son of a kiyai he is getting a common person (ordinary). kafaah in accordance with fiqh is not so strict. this kafaah is as benefit, which is the right of wali mujbir and the woman. so in

¹³⁸ Hasan bq, interview, Day / date: Saturday, December 8, 2019 At 10:00 am

determining the kafaah is not arbitrary. If he is not equal then his child does not want that choice, then this will be troublesome.

4. Wealth

Shafi'i and Maliki schools of thought argue that prosperity does not enter into the nature of the kafa'ah, because wealth is something that can be lost. And wealth is not a pride for people who have a good name and distant vision (blind). In my opinion (Wahbah Zuhaili) this opinion is diligent (strong). Wealth is not eternal and property is something that goes and property is also something that can be lost.¹³⁹

Jama'ah Tabligh is not concerned about property when they are looking for a marriage partner. They believe that wealth is a gift from Allah SWT with a predetermined measure, provided they are actively working and praying. The important thing is to be able to practice religion well, as stated by Ustadz Biqi:¹⁴⁰

“Alhamdulillah di Temboro ini gak terlalu dilihat Pertimbangan ekonomi, ada juga pertimbangan seperti itu tapi cuman yang paling banyak gak. Kalau jamaah tabligh ini lebih longgar masalah ekonomi dari pada gerakan yang lain. Jamaah tabligh sekaya kayanya banyak yang punya menantu miskin-miskin, wes jogo agomo apalagi lulusan pesantren terus dakwahnya giat itu dah diambil menantu, banyak itu, gus-gus tapi menantunya miskin. Lebih longgar dari pada, kalau NU dan Muhammadiyah kan ketat sekali kalau saya lihat masalah ini”.

¹³⁹ Wahbah Az-Zuhaili, *Fiqh of Islam* 9, Jakarta: Gema Insani, 2011 228

¹⁴⁰ Hasan bq, interview, Day / date: Saturday, December 8, 2019 At 10:00 am

"Alhamdulillah in Temboro village, kafaah is not seen from economic considerations. There are also considerations like that, but the most is not considering economic problems. In the Tabligh group, the kafaah problem is more lax than the other movements. Many of the followers of Jamaah Tabligh are rich but he has a poor son-in-law, "Wes Jogo Agomo" (that's all, keep the religion). Moreover, he is a graduate of a pesantren, and his preaching is active. So he is going to be taken as a son-in-law by many people and in Temboro many religious teachers are getting a son-in-law who is poor. In the Jamaah Tabligh the issue of kafaah is more lax than other organizations. Like NU and Muhammadiyah on this issue, it is very strict if I look at this issue".

Regarding wealth is also briefly explained by Ustadz Mugist : ¹⁴¹

"Kalau kafaah disini tu kan dalam mazhab syafi'i tu kan hukumnya sunnah, kalau dari keluarga perempuan mau isqatul kafaah sudah selesai masalah, misalkan mas ini (menunjuk hanna teman saya) orangnya ganteng pinter tetapi dari hutan purwodadi sana haaha (guyon) atau mas ini (Penulis) dari hutan Aceh sana aaa (bercanda) yang perempuannya ingin dinikahi, ya sekarang dari pada terjadi zina atau banyak disitu kemaslahatan yang lebih tinggi yang kaitannya dengan agama akhirnya kita tutup mata kitalah untuk urusan nasab, urusan harta, gak masalah".

"Kafaah in the syafi'i school the law is sunnah, if from a family of women want "isqatul kafaah" the problem is resolved. For example this brother (Ustadz Mugist is pointing Hanna is my friend) he is handsome and smart but he is from purwodadi forest haaha (joking tone). or this brother (writer) is coming from the jungle of Aceh hahaha (joking tone). While the woman is the one who wants to be married, then you are immediately married, without thinking about other considerations. Instead of happening is adultery in themselves and in marriage is a lot of benefits that relate to religion. Then we are closing our eyes in choosing a partner in terms of nasab, matters of property, then in this case it will not be a problem".

¹⁴¹ Mugist, Interview, Day / Date: Saturday, December 8, 2019 at 08.00 am

5. Religion

Religion is the highest quality consideration in Islam. Because religion is an element that must be proud of beyond the elements of position, property, nasab and all other aspects of life.¹⁴² Abu Yusuf is of the opinion: a man whose father is Islam is considered equal to a woman whose father and grandmother are Muslim. Because to get to know a man is enough we know from his father alone.

Kafa'ah is harmony between husband and wife. Kafaah is the basic foundation of the establishment of a Muslim family. The harmony demanded by Islam is that in choosing a husband is not a match in terms of the pride of ancestors, nobility, position or wealth, but the harmony demanded is in the same religion.¹⁴³

The Tabligh Jama'ah in Temboro village is emphasizing one religion in choosing a life partner, namely Islam. Religion is the essence of life. If we don't have religion, then our life is not going to have a clear direction and purpose. And kafaah is the right of a woman's guardian, As conveyed by Ustadz Hasan Hasan Bq:¹⁴⁴

¹⁴² Muhammad Yusuf Musa, *Ahkam al-Ahwal ash-Syakhsiyyah fi al-Islam* (Egypt: Dar al-Kutub al-Arabi), 1376H / 1956, 144

¹⁴³ Husein Muhammad Yusuf, *Choosing a Mate and Procedures for marriage in Islam*, Jakarta: Gema Insani 1987. 68

¹⁴⁴ Hasan bq, interview, Day / date: Saturday, December 8, 2019 At 10:00 am

“kalau kafaah ini sebetulnya untuk wali, untuk orang tua putri. Tapi tetap yang disini dianjurkan agama maksudnya walaupun miskin gak bernasab tapi kalau alim, sholeh ya itu yang dianjurkan. Gak harus kaku seperti yang di fiqh gak, gak harus juga. ini orang sholeh, ini orang kaya harus pilih orang kaya, kalau gak jangan. Gak. Kita tetap mengakui adanya konsep kafaah yang fiqh itu, tapi praktiknya ya gak. Kalau dia memang ridho ceweknya dapet orang shaleh miskin padahal dia kaya, Alhamdulillah malah bagus, karna kan pertimbangannya agama”.

“Kafaah is a woman's right. But the recommended consideration is religious considerations. It means that even though he is a poor person, he does not have a nasab, but he is an Alim and Sholeh, so the criteria like this are the priority. The consideration of the kafaah is not to be rigid as in the book of fiqh. he is a pious person, he is a rich person, so if he is married he must choose a rich person. it is not like that. we believe in the concept of kafaah in the book of fiqh, but in practice it is not. If the woman is happy to get a man who is poor, even though she is a rich person, Alhamdulillah this is good because of the consideration of the woman and her guardian is a religion”.

The virtue of paying attention to religious considerations is also conveyed by Ustadz Mugist :¹⁴⁵

“Kalau teman-teman jamaah tabligh kalau mencari matu itu ya, yang di pandang agamanya, kemudia dipandang keilmuan, mungkin anaknya tu punya potensi hafidz qur'an, anaknya punya potensi hafal kitab fiqh dan juga yang dipandang itu diantaranya adalah anak itu punya potensi dalam bidang dakwah. O anaknya ini sergep khuruj fisabilillah, sergep ee silaturahmi dari rumah ke rumah pertimbangannya di situ karna memang para orang tua mencari mantu itu tujuan mengambil mantu yang berkreteria seperti itu, itu untuk menghidupkan agama ketika pulang dikampung”.

"If the Jamaah Tabligh friends are looking for a son-in-law, then the point of view is in terms of religion and science. Maybe a child is having the potential to memorize the Qur'an, a child is having the potential to memorize the book of fiqh. And the consideration is a

¹⁴⁵ Mugist, Interview, Day / Date: Saturday, December 8, 2019 at 08.00 am

child who has potential in the field of da'wah / khuruj fisabilillah. Maybe a child is diligent in carrying out the fisabilillah khuruj. A child is a diligent friendship from house to house. All of that is a consideration before marriage, because a parent looking for a son-in-law is someone who can bring religion to life when he returns home.

6. **Khuruj**

Based on the results of the interview, the researcher is gaining a number of points and adding new understanding. That the consideration of the kafaah among the Jamaah Tabligh is in addition to consideration of the nasab, wealth, beauty, and religion, which are also considered in the Jamaah Tabligh is the khuruj fisabilillah.

Khuruj is one of the considerations in the Jamaah Tabligh, as conveyed by Ustadz Muhammad Thoha :¹⁴⁶

“Terkait masalah jamaah tabligh, khuruj itu bagian dari kekufuan karna bagian dari agama, semakin banyak kita berkorban semakin tinggi rasa cinta kita. Jadi cinta berbanding lurus dengan pengorbanan, kalau kamu bilang cinta tapi tidak ada pengorbanan, bohong. Khuruj itu bagian dari kekufuan tapi bukan kewajiban. Kalau memang sama-sama sepaham maka itu akan lebih memudahkan”.

"Regarding Jamaah Tabligh, the khuruj is part of equality because khuruj is part of religion. The more we sacrifice, the higher our love. So love is directly proportional to sacrifice, if you are saying love but you are no sacrifice for what you love, then love is the same as a lie. Khuruj is part of equality but khuruj is not an obligation. because if the couple is both understand each other in the household then it will be easier ".

Ustadz Muktar also is explaining the importance of khuruj Fisabilillah as consideration of marriage. He said that :¹⁴⁷

¹⁴⁶ Muhammad Thoha, Interview, Day / Date: Saturday, December 8, 2019 At 10:00 am

“Kafa’ah di pandang dari segi agama, kesholihan laki-laki dan perempuan, pekerjaan kan gitu,, nasab. Dalam orang dakwah ini ya nanti biasanya kalau mau cari menantu ya orang yang sudah baik lah sholat jamaah, sholatnya terjaga , nanti kalau sudah mau meluangkan waktu biasanya ada yang mensyaratkan, kamu boleh jadi menantu tapi syarat syarat kamu keluar dakwah dulu 4 bulan biasanya seperti itu. Tapi biasanya orang dakwah cari orang-orang yang baik aja gitu, sholeh. Biasanya kalau dari pihak perempuan nanti cari sama-sama orang dakwahnya, sudah ambil usaha dakwah atau belum, sudah istiqamah atau gak, o ini belum pernah kalau pernah suruh keluar dakwah dulu nanti baru boleh ambil menantu, biasanya seperti itu.

"Kafa'ah is seen in terms of religion. Other considerations are in terms of pious men and women, work and nasab. In the Jamaah Tabligh is usually looking for someone's son-in-law his shalat is good. he is able to shalat on time. If he is already willing to take the time to go to implement the Khuruj Fisabilillah, so usually there is someone who requires him to be a son-in-law, you are allowed to be my son-in-law but the condition is you have to go to carry out khuruj fisabilillah for 4 months, usually it is like that. but usually in people proselytizing (Jamaah Tabligh) is looking for a son-in-law of a good person and just pious, usually if on the women's side looking for a son-in-law is both da'wah people (Jamaah Tabligh). Whether he is already carrying out da'wah or he is not yet carrying out da'wah. He is already istiqamah da'wah / khuruj or he is not yet istiqamah da'wah / khuruj. If he is never da'wah / khuruj, then he is first leaving to carry out khuruj fisabilillah, after that he can be used as a son-in-law, usually is like that.

7. Knowledge

a. Alim

The term Alim is used among the Tabligh Jamaah in Temboro village, namely people are those who learn and understand the science of fiqh, and Alim is to be one of the main

¹⁴⁷ Mukhtar, Interview, Day / Date: Saturday, December 8th, 2019 at 18.00 pm

considerations in marriage among them. As said by Ustadz Hasan

Bq :¹⁴⁸

“Umumnya cari yang alim, yang sholeh, kalau di temboro. Kalau di luar temboro beda lagi soalnya. Kalau yang temboro yang alim yang sholeh, tambah lagi, yang sudah keluar setahun. Ya itu jamaah tabligh diantara pertimbangannya sudah keluar setahun apa belum”.

"Generally, Temboro people choose a partner who is Alim. he is a pious person, that is when in Temboro. If outside the Temboro village the problem is different again. If the criteria for the village of Temboro are Alim, pious and he has carried out Khuruj fisabilillah for 1 year.

b. Hafidz Al-Qur'an

People who memorize the Qur'an are having more priority among the Jamaah Tabligh, before someone is carrying out marriage, it is necessary to consider the reading and memorization of the Qur'an. because for Jamaah Tabligh memorized the Koran is one of their main considerations in choosing a partner. As Ustadz Mugist said :¹⁴⁹

“Biasanya di cari anak yang hafidz qur'an, sholehnya misalkan istiqamah cadar, tidak ada kedengaran anaknya suka main laki-laki yang tidak mahram, tidak ada iktilat laki-laki yang tidak mahrom, kalau cantik itu urutan nomor sekian”.

“In choosing a partner is usually looking for children who hafizh Al-Qur'an and pious. If she is a woman, she is istiqamah wearing a veil, she do not like to play with boys who are not mahram (Ikhtilat). if choosing a woman because her beauty is the last order.

¹⁴⁸ Hasan bq, interview, Day / date: Saturday, December 8, 2019 At 10:00 am

¹⁴⁹ Mugist, Interview, Day / Date: Saturday, December 8, 2019 at 08.00 am

Likewise is conveyed by Ustadz Bilal, the criterion is beauty, he is hafizd Al-qur'an and pious, As he said that :

“kalau punya istri yang cantik, kemudain Hafizh qur'an, yang Alimah”

“If you want to have a wife, then choose a wife who is beautiful. she is hafizh of the qur'an and she is also a Alim person.

d. The Criteria of the Kafa'ah

The conditions for the kafaah are in terms of morals and morals. If a man is disobedient, he is proposing to a woman, who is a woman committed to religion. Then it is not permissible for the woman's guardian to approve her marriage.¹⁵⁰

The main criteria for kafa'ah in the Temboro village is religion, which is interpreted in the form of obedience in carrying out religious orders. As said by Ustadz Bilal :¹⁵¹

“Orang yang punya iman, cari istri itu pertimbangan agama yang dicari, tapi kalau orang yang imannya lemah atau orang gak punya iman yang dicari dunianya.kecantikannya hartanya, dia cantik gak! Dia punya uang atau tidak! Kalau orang iman, dia orang shalihah gak! Orang Alimah gak!

"A person is having faith in finding a wife, the consideration is religion. but if the person who is having weak faith or the person who is not having faith, then he is looking for from the side of his world and his wealth. Is the person he wants to marry a beautiful person? does he have money? etc.

¹⁵⁰ Ukasyah Abdul Manan Athaiby, *Fatawa Asy_Shaikh Al-Albani wa Muqaranatuha bi Fatawa Al-Ulama*, Ciara: Maktabah Ats-Turats Al-Islami 1995 translated by Aminuddin Abdul Djalil, Fatwa-Fatwa Syaikh Albani, Jakarta: Azzam Library 2003. 256

¹⁵¹ Bilal, interview, Day / date: Saturday, December 9, 2019 At 013.00 pm

As for the person who is a believer, what he is looking for is a pious person and Alim.

The Temboro people are very considering the concept of equality in terms of religion.¹⁵² Religious piety is the fortune of a Muslim in the world and his treasure in the hereafter. Whereas wealth, position and beauty are only mortal, they are not eternal. In other words, if a person is more concerned with kafaah in terms of their dwelling, then impertinence will come soon.¹⁵³

The beauty of the human body is that it will end at a certain age. And the fascination of men with women is that it will recede in time. However, the beauty of religion and its values is that the noble will last, because it is Rabbaniyyah. People who are looking for a wife above the principles of Rabbaniyyah, then Allah is going to make his wife as the most beautiful wife in the view of Allah SWT. Besides that, God is going to glorify him from other wives.¹⁵⁴

Thus kafa'ah can be conditioned on pre-decision to get married and kafaah can also be conditioned on a process in married life in accordance with the conditions and needs of husband / wife as well as mutual benefit.

¹⁵² Muhammad Thoha, Interview, Day / Date: Saturday, December 8, 2019 At 10:00 am

¹⁵³ Abdul Hamid Muhammad Ghanam, *Bring Your Family to Heaven: Guide Guiding Families to Walk on the Manhaj Titullah*, translator: Muhtadi Kadi (At-tanwir), Jakarta: MIRQAT Publishing, 2007. 84

¹⁵⁴ Abdul Hamid Muhammad Ghanam,..... 86

It is important to note that the Muslim community believes that equality in religion is the main measure.¹⁵⁵

e. Function of Kafa'ah

Custom, tradition and power are usually more powerful and influential on the wife. If her husband is not equal with her, the bond of husband-wife relations is usually not continued. The bond of love between the two is released. Husband who is a household support does not have appreciation and attention. Likewise, female guardians, they are reluctant to have in-laws with people who are not in accordance with them, both in their religion, honor and tradition because they are feeling insulted about it. Thus, the bond of in-law is to be released and become fragile, thus making the social goals and the intended outcome of the marriage is not to be realized.¹⁵⁶

According to Ust.Hasan Bq is one of the Tabligh Jama'ah leaders in Temboro village, who is now actively teaching at Temboro's Al-Fatah Islamic boarding school, he explained about the function of the Kafaah, that :¹⁵⁷

¹⁵⁵ Dra.Hj.Mufidah Ch, M.Ag., *Islamic Family Psychology: Gender Authorization*, Malang: UIN-Malang Press 2008. 89

¹⁵⁶ Wahbah Az-Zuhaili, *Fiqh of Islam 9*, Jakarta: Gema Insani, 2011. 218

¹⁵⁷ Hasan bq, interview, Day / date: Saturday, December 8, 2019 At 10:00 am

“Fungsi kafaah untuk maslahat pernikahan, satu selera, mudah diterima di masyarakat di keluarga besar. Suami istri artinya Lebih bisa kerjasama, bisa membantu sama-sama ngajar. Sama-sama ustadz/ustadzah, sama-sama jamaah tabligh, sama-sama khuruj. Lebih mudah amal lebih mudah berjuang”.

"The function of the kafaah is to benefit marriage. Marriage is one taste, so marriage is easily accepted in society and marriage is acceptable in large families. Husband and wife are more able to work together, husband and wife are able to help each other in teaching. If the marriage is carried out with the husband / wife Both are clerics, the husband / wife are both Jamaah Tabligh, the husband / wife are both carrying out khuruj. Then marriage is easier for charity and struggle ".

Kafaah also is very influential on children's emotions, as conveyed by Ustadz Mukhtar :¹⁵⁸

“Pengaruhnya untuk anak, kalau nanti tidak kafaah walaupun mungkin ya cantik atau ganteng kan nanti dampak kepada anak-anaknya ini, akhlaknya anak-anak tersebut, perempuan yang baik saja kalau garis kerurunannya dari orang-orang gak baik itukan nanti ada pengaruh kepada anak, atsar dari orang tua itu ada”.

“The consideration of kafaah is the influence for children, if someone is not kafaah, maybe he is beautiful or handsome, then the impact is on the morals of these children. The woman that he is a good person, if the lineage of the woman is a good offspring, it will later affect the child, because it is the influence of the parents there”.

f. The Urgency of Kafa’ah

The issue of kafa'ah is deemed important, so there is harmony in the lives of husband and wife in fostering the household.¹⁵⁹ Kafa'ah in Islam in choosing a prospective husband or wife is not determining whether a marriage is valid or illegitimate. Kafa’ah is the right of women

¹⁵⁸ Mukhtar, Interview, Day / Date: Saturday, December 8, 2019 at 18.00 pm

¹⁵⁹ M.Ali Hasan, *Life Guidelines for Housekeeping in Islam*, Jakarta: Prenada Media Group 2003 p. 33

or guardians. Because a marriage is unbalanced, a marriage that is not compatible, it will cause ongoing problems and most likely is to cause divorce, Therefore, it may be canceled.¹⁶⁰

According to Ustadz bilal is one of the Tabligh Jama'ah leaders in Temboro village, he explained about the urgency of Kafaah, that :¹⁶¹

“Penting mukafaah itu, Karna nanti tidak mukafaah rata-rata nanti kejadian apa itu istilahnya akhirnya baru timbul setelah pernikahan seperti perceraian .saling nuntut menuntut akhirnya, contohnya orang kaya sama orang kaya ya toh, kan mukafaah , nanti kalau gak mukafaah, nanti awalnya kelihatannya bagus nanti akhirnya rata-rata menuntut, nanti akan ada masalah, pernikahan itu kan ada masalah, pernikahan adalah masalah. Ada enaknya ada masalahnya juga, kalau nikah cari enaknya gak enak-enak. Cari untuk amal agamanya, sesama amall agama, terjadi kebaikan bersama. Cari keberkahan bersama”.

“Kafaah is important. Because if someone is not kafaah, then it will arise is a problem after marriage, such as divorce. Someone is demanding. Rich people are married to rich people, where they are both equal. if a person is not a kafaah, then the beginning of a marriage is good, finally most of them are demanding so that many problems arise. Marriage is a problem. In marriage there are happy and difficult. If someone is married because it is just fun, then he is not feeling happy. Look for a couple who he is practicing religion well. If he is practicing religion together, there will be a common good. A person married is to seek blessing together”.

The urgency of kafaah is also explained by Ustadz hasan Bq:¹⁶²

“Kafaah itu menjadikan keluarga barokah, Sama-sama bisa mengamalkan agama, Bisa manfaat untuk kelurganya kemudian masyarakatnya, bangsa dan ummat seluruh alam, Bagaimana dari rumah rumah ini lahir alim-alimah da'i-da'iyah, hafidzh hafidzh”.

¹⁶⁰ Abd.Rahaman Ghazaly, *Fiqh Munakahat*, Jakarta: Kencana 2006. 97

¹⁶¹ Bilal, interview, Day / date: Saturday, December 9, 2019 At 13.00 pm

¹⁶² Hasan bq, interview, Day / date: Saturday, December 8, 2019 At 10:00 am

“The kafaah is to make the family blessing. By paying attention to the kafaah, they are equally capable of practicing religion, they are able to benefit the family, community, nation and the whole of nature. How from this house is born a pious person, da'i and hafidzh Al-Qur'an”.

2. Implications of Kafaah According to the Leader of Tabligh Jamaah in

Temboro village, Karas District, Magetan Regency

a. Application of kafa'ah requirements in Temboro village, Karas District, Magetan Regency

In the previous explanation, it has already been explained that the Temboro people have criteria in determining equality, both in terms of religion, work, wealth, beauty, science and religion. For Jamaah Tabligh the main consideration is in terms of religious observance. One of the practices of Religion according to the Tabligh congregation is interpreted Khuruj Fisabilillah. But this is just a concept that is not too formal, As said by the ust. Mugist :¹⁶³

“Kalau di sini (desa temboro), ketika sudah kenal usaha agama ini, tabligh ini (jamaah tabligh), maka yang menjadi pertimbangan agama atau ketakwaannya. sekarang katakanlah orang tersebut bernasab tinggi kayak apapun tapi, kalau gak ada iman, gak ada takwa, tidak berarti hidupnya. nyatanya anaknya nabi nuh kan'an masuk neraka ya kan, walaupun istrinya nabi, istrinya nabi luth ya kan tidak ikut ajaran suaminya juga masuk neraka, pamannya nabi abu jahal masuk neraka juga. Kalau disini kafaah itu sunah kemudian kalau mau digugurkan hak kafaah silahkan saja itu hak masing-masing”.

“If here (Temboro village), when someone is familiar with the efforts of this religion, this Tabligh (Jamaah Tabligh), then the consideration of

¹⁶³ Mugist, Interview, Day / Date: Saturday, December 8, 2019 at 08.00 am

the kafaah is religion or piety. At this time, if a person is to have a noble line, if he is not to have faith, he is to have no piety, then his life is meaningless. the fact that, the son of Noah is kan'an, he is going to hell. His wife the prophet Luth, she is not following the teachings of her husband, he is also going to hell. Abu jahl is his uncle the prophet muhammad SAW, he is going to hell too. if here (Temboro) kafaah the law is sunna. If someone is willing to dissolve the rights of the kafaah, then this is welcome. Those are the rights of each person”.

The same thing was conveyed by Ustadz Mukhtar :¹⁶⁴

“Cuman Biasanya, maunya, pinginnya ,karna biasanya kalau sesama orang dakwah nanti kan gak ada yang menghalangi, nanti kalau suaminya mau keluar dakwah gak dihalangi mertua karna sudah sama-sama kafaah. Misalnya, saya mau tinggalkan istri selama 3 hari karna melaksanakan Khuruj. maka tidak akan terjadi masalah. Kalau misalkan sama-sama istikharahnya baik , kemudian pihak keluarga walaupun belum usaha dakwah juga orangnya baik ya bismillah”.

“Usually, we are married to fellow members of Jamaah Tabligh. They are married to fellow members of the da'wah (they are the same in the movement, ie members of the Jamaah Tabligh), thus there is nothing preventing them from carrying out khuruj Fisabilillah. if a husband is wanting to carry out khuruj. he is not prevented by in-laws because they are already kafaah. for example, i am leaving my wife for 3 days, because i am carrying out khuruj then in this case it is nothing will happen and if someone is already both Istikharah good, then the family is not yet carrying out khuruj / da'wah but he is a good person. Bismillah”.

Likewise is what has been said by Ustadz Hasan Bq :¹⁶⁵

“Kafaah itu wasilah untuk menyatukan antara pihak calon mempelai laki-laki dan wanita artinya bukan maksud inti, tapi kalau sudah bisa bersatu tanpa ada kafaah ya boleh-boleh saja, kalau gak sekufu' haram, gak disini. Bahkan hafidz dan gak hafidz pun disini gak haram, walaupun kebanyakan ulama saking hati-hatinya ikut mazhab ahmad yang mengatakan haram, disini pun longgar. Jadi tetep kita menghargai

¹⁶⁴ Mukhtar, Interview, Day / Date: Saturday, December 8th, 2019 at 18.00 pm

¹⁶⁵ Hasan bq, interview, Day / date: Saturday, December 8, 2019 At 10:00 am

kafaah ya itu untuk biar tidak terjadi yang tidak diinginkan, tidak cocok, tapi andaikan yang dipentingkan agama ya Alhamdulillah, malah”.

“Kafaah is as a wasilah to unite the bride and groom candidates. if it is united without the kafaah, then that is okay. If someone is not equal then the law is haram, in this Temboro village is not the case. even a person is hafizh, he is married to someone not hafizh, here (Temboro) is not haram. Although most scholars are saying haram because they are very careful, they are following the Imam ahmad school, so in this case they are saying it is haram. we are still respecting kafaah to avoid things that are not desirable. But if someone is prioritizing religious considerations. Alhamdulillah”.

The practice kafaah of the Jamaah Tabligh group in the Temboro village is different from the Jamaah Tabligh outside Temboro. Temboro is a boarding school area, Temboro is a place for people to gain knowledge, Temboro is a place for pious people. Generally the Jamaah Tabligh outside Temboro village is a layman, so their consideration in choosing a marriage partner is that he is an active khuruj or not. As said by Ustadz Hasan Bq :

“Jadi jamaah tabligh sama temboro agak beda, maksudnya temboro lebih ketat, temboro inikan pesantren , temboro ini lo kampungnya itu kan santri semua itu, orang-orang desanya, gak bisa jadi patokan sebetulnya jadi bagaimana kriteria jamaah tabligh terus Tanya ditemboro kadang-kadang tu beda memang. Beda sendiri. Jamaah tabligh umumnya kan oram awam, kalau temboro yang alim yang shaleh, tapi kalau jamaah luar gak! Aktif dakwah gak! Terus sudah keluar setahun atau belum, itu betul- ditekankan diluar itu bahkan walaupun tidak terlau alim, lulusan pesantren bisa ngaji dikit aktif dakwah menantu idaman. Kalau ditemboro gak, kan pesantren! Apa-apa dilihat dari ilmu, ini yang paling berharga disini yang alim yang sholeh. Kemudian jamaah tabligh ada lagi yang lebih umum lagi, itukan yang jamaah tabligh biasanya yang putrinya juga alumni dia kan nyarnya yangi ustadz, kan ada juga jamaah tabligh yang anaknya tu umum juga tidak mondok la kalau itu gak ada ustadz, gak ada setahun yang penting 4 bulan. Jadi begini, Keluar satu tahun itu hanya untuk alumni pesantren ,untuk ulama lah

bahasanya, jadi khuruj setahun ini aturan untuk ulama kalau untuk orang umum keluarnya cuman 4 bulan, biasanya jamaah tabligh yang anaknya dapat orang umum, yang pingin dapet orang umum gak pingin ustadz ya syaratnya gak setahun ganti 4 bulan. Itu juga beberapa jamaah tabligh yang aktif ya, itu dipentingkan betul itu. Maka kadang-kadang sampai tingkatannya sampeyan jadi mantu 4 bulan dulu hehe tapi dikit yang kayak gitu yang ekstrem itu hehe. Bahkan ada beberapa, banyak oknumlah bukan beberapa itu, banyak oknum yang tingkatannya jadi syarat tapi ini oknum. Kayak cewek untuk di temboro, ini beda diluar, kalau di temboro, kalau alumni, inikan rata-rata alumni yang dianjurkan kiyai yang sudah lulu takhassus tadi mondok 9 atau 10 tahun. Jadi kiyai ini gak suka, gak suka gak sampai marah, gak suka kalau lihat ada ustadz atau alumni yang nikah orang belum lulus masih kelas 7 masih kelas 6 sudah dilamar. Itu untuk alumni temboro dan rata-rata alumni kalau didesa temboro. Kalau diluar ya agak beda lagi. Kalau orang-orang jamaah tabligh umum tidak seketat itu memilih wanita, memilih wanita biasanya ya yang masturah, masturah itu maksudnya sudah pakai hijab sempurna gitu, targetnya itu tapi banyak juga yang gak gitu. Maksudnya masturah itu dia sudah tutup hijab ada yang dimaksud lebih dari itu dia sudah khuruj masturah, masturah biasanya 3 hari paling lama 15 hari. Atau gak minimalnya yang anaknya ahabab ja`di tingkatannya yang pertama yang sudah masturah atau setidaknya yang menutup hijab, setidaknya yang anaknya ahabab anaknya jamaah tabligh sama. Ahabab maksudnya jamaah tabligh. Kalau temboro atas lagi, yang sudah lulus, lulus takhassus”.

“So the Jamaah Tabligh and Temboro Jama'ah are somewhat different, Temboro is more stringent in determining the kafaah in marriage. Temboro is a boarding school area. Temboro is the majority of the population is santri, so it is cannot be used as a benchmark in determining the kafaah. What are the criteria for the kafaah on the Jamaah tabligh? then what are the criteria for kafaah in Temboro village? it is certainly different. The Kafaah criteria for the Temboro people are Alim and Sholeh. Whereas Jamaah Tabligh are generally lay people. The kafaah outside Temboro is seen from whether he is active da'wah or not. he is already implementing khuruj 1 year or not. it is really emphasized outside the Temboro village. Although a person is not very Alim, he is a graduate of a pesantren, he is able to read the Qur'an and he is an active khuruj, so he is a dream son-in-law. It's different if in Temboro village, Temboro is a boarding school area. Everything is seen based on knowledge. The most preferred kafaah in Temboro village are Alim and Shaleh. And also the members of Jamah Tabligh are more general considerations, namely Someone Jamaah Tabligh whose

daughter is an alumni of Temboro boarding school, usually they look for a partner whose criteria are memorizing the Qur'an, for which they are already scholars. A Jamaah Tabligh is a child of a general person, he is not studying in Islamic boarding school, so their criteria in choosing a partner are not ulama, kafaah for them are not to carry out a khuruj for 1 year, but they only are carrying out a 4 month khuruj. So implementing khuruj for 1 year is for the pesantren Alumni. The term is for the scholars. If for the general public is to carry out khuruj for 4 months. This is only done by a few people who are active in the members of the Jamaah Tabligh. And that is very stressed. So sometimes there is a member of the Jamaah Tabligh saying that, if you are wanting to be my son-in-law, then you are to have to do khuruj first for 4 months. But very few people are like that, even though it seems extreme. and usually they are carrying out things like that only certain elements. In fact, there are some elements that make khuruj as a marriage condition. Kafaah girls in Temboro village are different from women outside Temboro. Ditemboro is recommended by the kiyai to marry an alumni of an Islamic boarding school, who he has graduated from Takhasus, ie he has been studying for 9 to 10 years. So the clerics are not like an alumni of an Islamic boarding school, who is still married in education. He is still not passing the pesantren, they either are still in grade 7, or they are still in grade 6 but there is already someone who applied. If outside Temboro is a little different again. If the general Jamaah Tabligh is usually not that strict in choosing women. Usually in choosing women is the masturah. Masturah is someone who has worn the hijab perfectly. in addition, the meaning of Masturah is that someone has carried out khuruj for 3 days, a maximum of 15 days. Or at least is someone married, he is getting ahab children. Ahab is a person who is a sympathizer of Jamaah Tabligh. Or it might be said that the meaning of ahab is Jamaah Tabligh”.

The practice of the kafaah in Temboro village is also conveyed by

Ustadz Bilal :¹⁶⁶

“Rata rata santri disini, temboro ini jaman dulu awal-awal tu,oooh , kalau ditawarkan jaman dulu, awal-awal dakwah itu ya, ini saya nangani nikah mulai tahun 2001. Awal-awalnya dulu, yang kalau maharnya besar itu mau, dulu awal-awal ya, tapi setelah, setelah itu, setelah mungkin ada orang yang setelah maharnya banyak gitu ya, akhirnya

¹⁶⁶ Bilal, interview, Day / date: Saturday, December 9, 2019 At 013.00 pm

orang apa, bahagia, tidak. Belum tentu, tapi setelah ini. Akhir-akhir ini maksudnya kalau ditawari uang yang banyak tidak terkesan dia, sama-sama santri yang gak punya, kenapa! Nikah sama orang kaya tu, biasanya jadi budak, awalnya yo eeeh yo ,penampilan menyenangkan tapi akhirnya menyusahkan, tapi kalau nikah sama santri , sama ustadz gajinya biasa-biasa saja, hidupnya biasa-biasa saja tapi kehidupannya tenang.kehidupannya tenang. Semua sudah semua sudah rizkinnya masing-masing urusan masing-masing. terutama pondok sini pondok al fatah ini kalau ditawari orang yang ditawari malnya baik sekarang tidak terkesan inginya orang orang biasa saja biasa yang sama –sama anunya sehingga mudah untuk diarahkan”.

“In Temboro village, I was handling marital problems starting in 2001. If someone is willing to get married if the dowry is high. Someone married is with a high dowry, will he or she be happy? it is not certain. Lately, if a person is married is offered a lot of money then he is not impressed anymore. Usually, someone is married to a rich person so he is a slave. In the beginning, a rich person's appearance is pleasing, but in the end it is bothersome. If a person is married to a santri, someone is married to an ulama, he or she will feel happiness and peace in the home. Even though his salary is mediocre, his life is also simple but his life is peaceful and calm. And everyone's fortune is determined by Allah SWT. In Al-Fatah Islamic boarding school Temboro, if someone married is offered a lot of money then he is not impressed anymore, because he wants to marry someone who is mediocre, so he is easy to be directed”.

The practice of the kafaah in Temboro village is also conveyed by

Ustadz Muhammad Thoha :¹⁶⁷

“Santri mendapatkan santri, hafidz qur'an mendapatkan hafidzh qur'an, bagusnya seperti itu ya, hafidz qur'an mendapatkan pns ya bagus juga, tapi biasanya itu hafalannya amburadul hahaha (Nada guyonan) gak bisa saling menyimak, kalau hafidz qur'an sama hafidz qur'an abinya sama uminya, uminy sama abinya anaknya begitu juga”.

“A santri is to get a santri, hafidz Al-qur'an is to get someone who is hafidzh Al-qur'an, the good is like that. A hafidz of the Qur'an is getting a civil servant also good, but usually the memorization of the Qur'an is

¹⁶⁷ Muhammad Thoha, Interview, Day / Date: Saturday, December 8, 2019 At 10:00 am

not maintained. He is not able to listen to each other memorizing the Qur'an. if they are both memorizing the Qur'an then they are able to listen to each other's memorization of the Qur'an".

“Kalau teman-teman jamaah tabligh kalau mencari mantu itu ya, yang di pandang agamanya, kemudian dipandang keilmuan, mungkin anaknya tu punya potensi hafidz qur'an, anaknya punya potensi hafal kitab fiqh dan juga yang dipandang itu diantaranya adalah anak itu punya potensi dalam bidang dakwah. O anaknya ini sergep khuruj fisabilillah, sergep ee silaturahmi dari rumah ke rumah pertimbangannya di situ karna memang para orang tua mencari mantu itu tujuan mengambil mantu yang berkreteria seperti itu, itu untuk menghidupkan agama ketika pulang dikampung.”

“If the Jamaah Tabligh friends are looking for a son-in-law, then the point of view is in terms of religion and science. Maybe a child is having the potential to memorize the Qur'an, a child is having the potential to memorize the kitab of fiqh. And the consideration is a child who has potential in the field of da'wah / khuruj fisabilillah. Maybe a child are diligent in carrying out the fisabilillah khuruj. A child are a diligent friendship from house to house. All of that are a consideration before marriage, because a parent looking for a son-in-law is someone who can bring religion to life when he returns home”.

b. Application of kafa'ah function in Temboro village, Karas District, Magetan Regency

According to ustadz Thoha, the function of the kafa'ah is to make a harmonious family.¹⁶⁸ In practice, of course there are many undesirable problems in marriage as we are finding disputes between partners, we are seeing a lot of deficiencies in couples and others. To

¹⁶⁸ Muhammad Thoha, Interview, Day / Date: Saturday, December 8, 2019 At 10:00 am

avoid things that are undesirable in the household. Then it is necessary to look with kindness to each partner. As conveyed by Ustadz Bilal :¹⁶⁹

“Kita sebagai orang islam memandang yang baik saja tapi kita pandang kekurangannya, banyak kurang misal dalam pernikahan. Nikah ini suami sama istri dipandang kebaikannya saja. Suami melihat istri kebaikannya saja. Istri melihat suami kebaikannya saja, nanti hari semakin hari semakin membaik”.

“We are Muslims, so we are looking at someone with a good view. if we are looking at someone from their shortcomings, then we are finding many shortcomings, for example in marriage. Marriage which is seen from someone it is only his kindness. Husband is looking at his wife then that is seen only his kindness. The wife is looking at the husband, then what is considered is his kindness. if so, the days passed are getting better”.

c. The Problem of Applying Kafa'ah

a. The virtues and shortcomings of the application of the kafa'ah are among the Jama'ah Tablighi.

According to jumhur ulama, harmony and happiness in one household is largely determined by the harmony of the couple. If there are a mismatch between husband and wife, it is not only a bad impact on both, but also the impact is on in-laws and other families.¹⁷⁰ So the need for careful consideration is in choosing a partner, to create a family that is sakinah, mawaddah and rahmah.

¹⁶⁹ Bilal, interview, Day / date: Saturday, December 9, 2019 At 013.00 pm

¹⁷⁰ M.Ali Hasan,.... 33

1. The virtue of looking at the kafaah is as a consideration of marriage

By paying attention is equality in marriage, it will be calm in domestic life. The bitterness and sweetness of life is that it can be felt together, because the intention to marry is for religious charity as conveyed by Ustadz bilal :¹⁷¹

“Plusnya jadi kesenangan. hidupnya tenang keluarganya tenang. karena apa? Karena sama-sama, Sama-sama persamaan, sama-sama tidak punya, kalau kaya sama-sama kaya kalau nggak ada sama-sama kita rasakan . pahitnya kita rasakan senangnya kita rasakan kita ini tidak untuk cari enak-enak, kita ini untuk amal agama”.

“The virtue of choosing by considering kafaah is happiness. His life is calm, because of what? because together are feeling happy and hard life. the bitterness is that we feel, the difficulty of life is also we feel, we get married is not just looking for pleasure, but we are married is for religious charity”.

Kafaah is very important for maintaining harmony in the household and maintaining stability in the household.¹⁷² In addition, kafaah is indeed for the benefit of marriage and a person is well received into the family, whether it is from a female or male family because there are similarities between the two partners.¹⁷³

¹⁷¹ Bilal, interview, Day / date: Saturday, December 9, 2019 At 013.00 pm

¹⁷² Mugist, Interview, Day / Date: Saturday, December 8, 2019 at 08.00 am

¹⁷³ Hasan bq, interview, Day / date: Saturday, December 8, 2019 At 10:00 am

2. The disadvantage are not looking at kafaah as a marriage consideration.

If someone is not looking at the kafaah in choosing his partner, then his life is unhappy, as stated by Ustadz Bilal :¹⁷⁴

Kalau minusnya. Ada minusnya sih hehe Kalau minusnya karena kafaah sama-sama nggak punya nya akhirnya hidupnya tambah tidak tenang.

“Shortcomings are regardless of kafaah in choosing a partner, then there are shortcomings. If they are equally unequal, then ultimately their lives will be unhappy”.

Without any consideration is the kafaah in choosing a partner, then there is a dispute in the household and mutual prosecution are between husband and wife. And also if someone is very considerate of the kafaah in choosing a partner, then he is difficult to find a son-in-law, as what is said by Ust. Hasan Bq : ¹⁷⁵

“Terlalu kafaah susah cari menantu, cari orang-orang yang sesuai dengan kita, sama-sama, Terlalu ketat gak bagus”.

“If someone is very considerate of the kafaah, then it is difficult to find a son-in-law. look for people who are equal to us. Too strict in choosing a partner is not good”.

¹⁷⁴ Bilal, interview, Day / date: Saturday, December 9, 2019 At 013.00 pm

¹⁷⁵ Hasan bq, interview, Day / date: Saturday, December 8, 2019 At 10:00 am

b. The impact of equality in choosing a partner is among the Jamaah Tabligh.

1. Marriage of Jamaah Tabligh is with fellow members of Jamaah Tablighi.

If the marriage is with fellow members of the Jamaah Tabligh, then this will make it easier in the household, and the hope is the birth of warriors of the same religion as his father, namely to become da'i-da'iyah and alim-alimah, as conveyed by Ust. Bilal :¹⁷⁶

“Yang diharapkan nanti punya anak keturunan dari keturunan orang-orang soleh kemudian keturunan dari keturunan dai dan daiyah pejuang pejuang-pejuang yang kita harapkan seperti itu. Sama-sama kalau biasanya bapaknya ahli berjuang insyaallah anaknya juga ahli berjuang, kita mengingatkan perjuangan. Ingin punya anak yang soleh Menjadi pejuang dai dan daiyah alim dan alimah”.

“The hope is to have pious offspring, then we are to expect descendants of da'i and da'iyah and religious warriors, which we are hoping for. Usually if his father is a religious warrior, his son will also become a religious warrior. We are always remember the importance of striving for religion, we want to have pious children, and children are to be da'i-da'iyah and Alim-Alimah”.

Marriage with fellow members of the Jamaah Tabligh is expected to be born of children, which always is to prioritize shalat, as Ust. Mukhtar said :¹⁷⁷

¹⁷⁶ Bilal, interview, Day / date: Saturday, December 9, 2019 At 013.00 pm

¹⁷⁷ Mukhtar, Interview, Day / Date: Saturday, December 8th, 2019 at 18.00 pm

“Menikah dengan sesama anggota jamaah Tabligh yang diharapkan, Ya anak-anaknya nanti mau mementingkan sholat, kata kuncinya kan sholatnya dijaga”.

"Married is with fellow members of the Jamaah Tabligh, which is expected, so that children are later able to prioritize shalat. The key word, they are able to keep shalat.

2. Marriage of Jamaah Tabligh (male) is not with a member of Jama'ah Tabligh (female)

If men are members of Tablighi Jamaat, while women are not members of Tablighi Jamaat, then we are approaching women families so that they understand the need for proselytizing efforts.

As stated by Ustadz Muktar :¹⁷⁸

“Itu nanti ya biasanya perlu pendekatan dengan keluarga si perempuan ketika mau mengambil usaha dakwah tinggalkan sebentar apalagi 40 hari, 3 hari tinggalkan kan belum paham, Tapi sebetulnya itu (khuruj) eee mewajibkan sendiri jadi kalau orangnya lagi eee semangat ya berangkat.

"It is usually necessary to approach a woman's family, when she is taking the da'wah business to leave the family for 40 days, 3 days, then they are in need of an excuse, because they are not understood. But actually the khuruj is obliging oneself to carry out the khuruj, if someone's person is again in spirit then he is setting out to carry out the khuruj.

¹⁷⁸ Mukhtar, Interview, Day / Date: Saturday, December 8th, 2019 at 18.00 pm

In Jamah Tabligh, if the woman is not a member of Jamaah Tabligh, then she is to be scouted by her husband, as stated by, Ustadz Mugist :¹⁷⁹

“Gak masalah, banyak juga santri kita yang terbelit seperti itu, itu nanti akan dibina oleh suaminya bisa, dulu ada guru saya namanya maulana harun, namanya guru kita kan gurunya jamaah tabligh kan, istrinya tu lulusan sma, suruh mondok ndak mau, padahal dia punya rupa yang cantik karna orang bandung, orang sunda, sekarang hari-hari di malang, ngomong bahasa arab, anaknya ngomong bahasa arab semua ya karna itu tadi dibina oleh suami dan orang tuanya pun ada dukungan. Disini (desa Temboro) ada ustadz dari yaman, ustadz abdul madjid namanya, itu istrinya orang purwodadi, purwodadi kota, waktu itu kenalannya di semarang, perempuannya cantik anaknya, ustadz abdul majidnya tu item orang yaman kan, tapi gak tau sudah suka sama suka, akhirnya ustadz abdul madjid bilang kamu suka sama saya, ya suka! kalau kamu mau nikah sama saya, saya syaratnya satu, kamus harus pakai cadar. Sekarang woow wes pakai cadar”.

"In this case it is not a problem, many of our students are involved in such cases. it is to be fostered by her husband. My teacher's name is Maulana Harun, he is called our teacher meaning he is the teacher of Jamaah Tabligh, his wife is a high school graduate, she is told to study at a pesantren, but she is unwilling, even though she has a beautiful face, because he is a bandung, she is Sundanese. Now she is spending his days in Malang, she is able to speak Arabic, her son also can speak Arabic, because they are scouted by her husband. And her parents are also supportive. Here (Temboro) is an ustadz, he is from Yemen. his name is Abdul Madjid. his wife is a Purwodadi, Purwodadi City. His acquaintance is in Semarang. Ustadz Abdul Madjid is a black person who is from Yemen. Because they are already like each other, Finally Abdul madjid is saying, "You love me, replied the woman (Abdul Madjid's wife) yes, I love you. if you are to marry me, I have a condition, you are to wear a veil. Now she wears a veil ".

¹⁷⁹ Mugist, Interview, Day / Date: Saturday, December 8, 2019 at 08.00 am

3. Marriage of Jamaah Tabligh (female) is not with a member of Jama'ah Tabligh (Male)

If Jamaah Tabligh is from the woman's side, then in this case it is dependent between husband and wife, who among them has the most powerful influence in the household, as stated by Ustadz Muktar :¹⁸⁰

“Itu nanti kuat yang mana itu, kalau kuat yang perempuan, nanti yang perempuan bisa mempengaruhi suaminya, supaya suaminya kemasjid lah”.

“In this case, husband and wife are among those, who are more devout in practicing their religion, if women are better in religion then they are able to influence their husbands, so that their husbands are present at the mosque”.

Differences of opinion are common in marriages, as well as in the families of Jamaah Tabligh. So it is undeniable that there will be disputes in the household, between husband and wife related to religious understanding. If the woman's understanding is strong about religion, she is better off divorced from her husband and she is more concerned with religious orders, as conveyed by Ustadz Mugist :¹⁸¹

“Nah itu yang biasanya yang banyak sering terjadi ya, malah akhirnya perempuan yang dulunya bercadar akhirnya lepas hijab. pernah terjadi ya, santri kita juga tu, orang kalimantan, dia kan

¹⁸⁰ Mukhtar, Interview, Day / Date: Saturday, December 8th, 2019 at 18.00 pm

¹⁸¹ Mugist, Interview, Day / Date: Saturday, December 8, 2019 at 08.00 am

suaminya kan ini seorang pengusaha, pertama kan disuruh pakai cadar yang, anu warna artinya bukan hitam, akhirnya di suruh pakai jilbab lama-kelamaan pake rok mini. Karna memang perempuan itu kan fitrahnya mengikuti laki-laki. Ada juga, nanti kalau perempuannya kuat, nanti akhirnya minta cerai, udahlah saya lebih milih agama dari apda milih harta kamu , dari pada saya menjad i istri kamu tapi saya lepas cadar saya lebih baik minta cerai, kalau itu kan hak perempuan juga boleh kan”.

“Problems in the household are common, even a woman who is always wearing the veil initially, finally she is removing the veil. This has happened and it is our santri too. She is from Kalimantan, her husband is a businessman. At first he was instructed to wear a colored veil that is other than black, then he was told to wear ordinary hijab, and finally he was wearing a miniskirt. Because indeed the nature of women is to follow men. And if a woman is that she has a good religion, then she is going to ask for a divorce, she is choosing religion over wealth. Rather than me being your wife, Rather than me being your wife but I am removing the veil, so I am better off asking for divorce. it is a woman's right, so this is okay”.

C. DATA ANALYSIS

1. Analysis Concept of Kafaah According to the Leader of Jamaah

Tabligh Community in Temboro Village

In general, the author's observations related to the results of research interviews with some of the leaders Jamaah Tabligh in the Temboro village about the consideration of kafaah among Jamaah Tabligh are Nasab, Occupation, Treasure, Beauty, Religion, Science and Khuruj Fi Sabilillah. In determining the most favored consideration is the selection of kafa'ah based on religion and kafa'ah based on Science and Khuruj Fisabilillah.

1. Kafaah's Consideration of Religion

The determination of the kafa'ah based on religious considerations is an ideal consideration in determining the kafa'ah of marriage. This is in accordance with the hadith of the Prophet Muhammad which reads :

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: تُنْكَحُ الْمَرْأَةُ لِأَرْبَعٍ: لِمَا هِيَ،

وَلِحَسَبِهَا، وَلِجَمَالِهَا، وَلِدِينِهَا، فَاظْفَرِ بِدَاتِ الدِّينِ تَرِبْتَ يَدَاكَ (رواه البخاري)

Meaning: *A woman is married for four (reasons) : her wealth, noble ancestry, beauty and religion. Therefore, look for women who is religious, then you will be happy. ”(Narrated by Bukhari)¹⁸²*

The four criteria for kafa'ah above are having different provisions from one another. When examined, these four aspects are supporting aspects, which are considered to have significance in the household. The explanation of these four things is :

1. **The choice of wife in terms of property ownership.** The material aspect is explicitly very significant for the sustainability of the household.
2. **The choice of wife is based on her nasab.** Heredity is one indicator of determining one's individuality. In marriage, nasab (offspring) is one of the considerations in determining a partner.
3. **Selection of wife based on beauty.** This is typically based on the biological nature of beauty. This is intended to prevent irregularities in the household. Beauty is assumed to be a factor that fulfills the need for fun, so that it will keep from deviations. However, this beauty factor is not the main factor.
4. **The choice of wife based on her religion.** The Messenger of Allah is to position this typical as the main typical in the selection

¹⁸² Al-Bukhari, Imam Abi Abdillah Muhammad ibn Ismail, *Shahih Bukhari* (Beirut : Darul Fikri, 1999). VVI : 12

of a partner. This is because religious factors are urgent factors. Religious factors are superior in choosing a partner, more than any other factor. Because women are religiously qualified, even though they are less physically beautiful. So religion is appropriate and needs to be considered.

2. Considerations based on Science

Temboro is the majority of pesantren areas, in the world of pesantren is knowledge gained through a lot of teaching in it will lead someone to individual piety. This piety is the majority tangible in the form of religious piety. Jama'ah Tabligh in Temboro village in understanding science are more into understanding religious knowledge such as the science of Fiqh, hadith, and Al-Qur'an.

The people of Temboro are very enthusiastic about studying religion, especially fiqh, among the Tabligh Jamaah who understand the science of fiqh is called Alim. Fiqh is a scientific discipline in the religion of Islam, Fiqh has succeeded in explaining clearly and precisely about the laws contained in each piece of verse, and the hadith in the thousands. By mastering the discipline of fiqh, the teachings of Islam are understood correctly, as the Messenger of Allah used to teach it.

Maybe a Muslim is still considered normal, if he is not able to master scientific disciplines such as interpretation, hadith, Arabic,

ushul fiqh and others. But specifically the science of fiqh, every Muslim is as much as possible should know it. Because this is related to the problems of daily life, such as worship, mu'amalah and so forth. Because it is impossible for us to worship properly, without knowing the fiqh of the chapter of worship. Allah SWT said :

.....قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ (9)

Meaning : Say, "Are those who know equal to those who do not know?" Only they will remember [who are] people of understanding. (QS.As-Zumar :9).

This is because actually every word, action, even what is in the heart, everything will be held accountable. Allah SWT said :

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۚ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا
(الإسراء:36)

Meaning : Do not follow that of which you have no knowledge. Surely the hearing, the sight, the heart - each of these shall be called to account. (QS ; Al-Isra 36).

The consideration of the kafaah from the scientific aspect is very important and even obligatory is to be prepared by everyone who wants to get married, because knowledge is a guide. Knowledge is to appoint a man to be a good leader for his wife and children, Knowledge also will guide a woman to be an obedient wife and soothe

the eyes of her husband and a model mother and she is able to give birth to a generation who fights for the religion of Allah SWT.

3. **Khuruj Fisabilillah**

Activities undertaken by Jamaah Tabligh are not easily accepted by everyone, there are pros and cons to the da'wah method carried out by Jamaah Tabligh. Despite their role as propagators of the Islamic religion, many people consider the activities of khuruj as bi'dah, illogical, ridiculous, and a long debate. For those if someone who has carried out religious practice well, but has not yet carried out the khuruj Fisabilillah then it is not yet perfect. Because khuruj / da'wah is the mother of religion. For Jamaah Tabligh, khuruj is part of the equality that really needs to be considered.

This is very different from the opinions of jumhur ulama, According to the Maliki school, there are only two kinds of kafaah, namely: religion and conditions, that is to say conditions of survival from disgrace that can lead to choice, this is not a condition in the sense of honor and nasab, which means equality here is to be the same as husband and wife.¹⁸³

According to Imam Hanafi, there are six types of kafaah, namely: religion, Islam, independence, nasab, wealth, and profession.

¹⁸³ Ibrahim Muhammad Al-Jamal, *Islamic Women's Fiqh*, Jakarta: Panjaka Panjimas, 1999. 35

According to them, kafaah does not lie in salvation from disgrace that can cancel a marriage, such as insanity, leprosy, and smelly mouth. While the Shafi'i school, the kafaah is divided into six types, namely: religion, purity, independence, nasab, free from shame that can lead to choices, and the profession.¹⁸⁴

While the Hambali school is divided into four kinds of kafaah, namely religion, profession, tradition, and prosperity. As quoted from the book of Islamic Fiqh by Wahbah Az-Zuhaili: They are agreed upon the kafaah in religion. Besides Maliki is an agreement on kafa'ah in freedom, tradition, and profession. The Maliki and Shafi'i schools are agreed on the nature of being free from dishonor which can lead to the right to vote.¹⁸⁵

Thus, kafaah in the sense of khuruj Fisabilillah is not included in the criteria of kafaah according to the four Imams of the above schools. Prevention of marriage on the grounds of not implementing khuruj certainly is very limiting the space for Muslims to get married. Whereas Islam is to provide such a vast space for anyone to choose their potential partners, even from the slave class, as long as they still embrace Islam. As stated in KHI Article 61 which reads Unequal is

¹⁸⁴ Wahbah Az-Zuhaili, *Fiqh of Islam*9, Jakarta: Gema Insani, 2011. 222

¹⁸⁵ Wahbah Az-Zuhaili, *Fiqh of Islam*9, Jakarta: Gema Insani, 2011, p. 223

not a reason to prevent marriage, unless it is not equal because of religious differences or ikhtilafuad-din.

However, the consideration of khuruj is not an obligation, it is just an option to find a partner who has the same understanding, so that they are given the ease in building a domestic life.

2. Analysis of the Implications of Kafaah According to the Jamaah

Tabligh Leader in Temboro Village

In relation with the practice of kafa'ah in Temboro Village, throughout the observation of researchers, researchers is finding three ways or methods of consideration in determining equality. three ways are considerations that determine the application of kafa'ah in Temboro village. The three ways are: first, the application of kafa'ah based on religion. Second, the application of kafa'ah based on science. Third, Khuruj Fisabilillah.

1. Implementation of Kafa'ah Based on Religion

Religion is human nature. If a human is religious, it means he is still in his nature and if he is leaving religion, then he is like a fire that is no longer hot or like honey that is no longer sweet. Human life is without religion like a ship without a captain. So there is a saying that says: "With the science of life becomes easy, and with religion life becomes directed".

Religion is the ideal foundation in determining one's individual capacity. The foundation of religion is also used as a shield to face the globalization of the times. The religious foundation for the application of the kafa'ah in the Temboro village has a very positive impact on the community in the Temboro village, which is to make the village active with religious activities, so that the Temboro village is known as the Medina village.¹⁸⁶ So that the village is visibly blessed. Allah SWT said :

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ

Meaning : *If the inhabitants of the countries of faith and god fear, surely We will bestow upon them blessings from heaven and earth, but they deny (Our verses), then We torture them for their actions. (QS.Al-A'raf : 96)*

Regarding the foundation of the importance of religion in determining the kafaah is also conveyed by Ustadz Mugist : The Word of Allah SWT (QS.Al-Hujurat: 49) :

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاهُ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاهُ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

¹⁸⁶<https://www.liputan6.com/regional/read/4018162/hidup-harmonis-di-kampung-madinah-desa-temboro-magetan> diakses Jum'at, 17-01-2020 jam : 2 :31

Meaning : *O people! Indeed, We have created you from a man and a woman, then We made you nation and tribe so that you know each other. Surely the most noble of you in the sight of Allah is the most pious. Truly, Allah is All-Knowing, All-Exact. (QS.Al-Hujurat: 49 :13)*

From this verse, it is explained that humans are the same and no one is the most noble in His side other than the piety to Allah SWT, by fulfilling obligations to God and obligations of fellow human beings. Judging from the information above, we can draw a conclusion, that the principle in *kriteria kafaah* is from religious determination and noble morals.

Logically, it can be said that no one has the right to determine someone else's devotion, because the nature of devotion is God's right. However, this religious indicator can be seen in the activities of one's worship and one's behavior.

2. Implementation of Kafa'ah Based on Knowledge

In determining a marriage partner, the main consideration in determining a person's individual quality is seen from knowledge. The statement of Imam Shafi'i rahimahullah quoted by Imam Nawawi in the muqaddimah of his work : *al Majmu '*. Imam Nawawi said :¹⁸⁷

¹⁸⁷ <https://darunnajah.com/perkataan-imam-syafii-4/>

قال الشافعي رحمه الله تعالى : العلم أفضل من صلاة النافلة وقال : ليس بعد الفرائض أفضل من طلب العلم، وقال : مَنْ أَرَادَ الدُّنْيَا فَعَلَيْهِ بِالْعِلْمِ وَمَنْ أَرَادَ الْآخِرَةَ فَعَلَيْهِ بِالْعِلْمِ

Imam Shafi'i RA said: Studying knowledge is more important than sunnah prayer. He said: There is no practice after the fardhu experience that is more important than studying. And he also said: Whoever wants (happiness) the world should be with knowledge whoever wants (happiness) the afterlife should be with knowledge. "

Kafaah Jamaah Tabligh in Temboro village is different from Jamaah Tabligh outside Temboro, Temboro is a boarding school area, a place for people to gain knowledge, a place for ulama. While the people outside the Temboro village are mostly ordinary people, the criteria kafaah are seen active or not khuruj fisabilillah, differ in the Temboro village, in addition to being active khuruj, the kafaah is also viewed in terms of science.

The emphasis of the kafaah on the Temboro community is on knowledge. Temboro people assume that someone who has knowledge is the expert on the book called Alim and ahlul qur'an are memorizers of the Qur'an. Because in Temboro village everything is seen with knowledge, so this criterion is highly prioritized. In addition, the consideration is recommended for fellow boarding school alumni who have been educated in Islamic boarding schools for 9 to 10 years and other considerations is khuruj fisabilillah for 1 year, khuruj one year

specifically for the scholars, while for the general public only 4 months.

While people outside Temboro are lay people, the criterion is active Khuruj Fisabilillah. Although he is not so Alim, but he is already studying in a pesantren and he is able to read the Koran, so this is the desired criteria outside the Temboro village.

Kafaah Tabligh Jamaah in Temboro village can be seen from the urgency of knowledge and the role of the Al-Fatah Islamic boarding school. Temboro is a boarding school area, Temboro is a place for people to get knowledge, Temboro is a place for scholars. In addition, the role of scholars in Islamic schools in Temboro village in educating students, both students and female students is very significant. Therefore, the application of kafa'ah in Temboro village is emphasizing the aspect of knowledge.

3. Khuruj Fisabilillah

In addition, Khuruj Fi Sabilillah is the main criterion among the Jamaah Tabligh. Because Jama'ah Tabligh have their own series of activities in accordance with the direction of the Shaykh, one of them is khuruj fisabilillah. khuruj is a method of da'wah carried out by someone to convey the teachings of Islam by moving places. They are

forming groups of 6, 9, up to 12 people to da'wah out of their hometowns and visit people in other areas. In fact, khuruj activity is carried out until visiting other countries. This is to convey the message of the Prophet Muhammad SAW. In the framework of amar ma'ruf nahi mungkar. Their basis is: Al-Qur'an 'Ali Imran verse 110 :

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ

الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِّنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ ﴿١١٠﴾

Meaning : *You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah . If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient.*

The word ukhrijat is interpreted by the Jama'ah Tabligh as coming out of the house to travel to preach. This Surah is the basis for the preaching of the Jama'ah Tabligh because of the dream that came to the movement's first founder, Muhammad Ilyas Zakariya al-Kandahlawi,¹⁸⁸ saying that the interpretation of the verse is "Get out of the house and travel "

¹⁸⁸ The full name is Muhammad Ilyas bin Shaykh Muhammad Ismail Dyupandi Al-Jisty Al-Kandahlawi. Tabligh worshipers were first established in the southern city of Delhi called the Mewat region, India. precisely in 1926 M the missionary movement was established. The people there have long followed the teachings of Islam since around the XII century. But a decline in the quality of Islam, rituals performed by the people of Delhi are very superstitious and mystical. So, as if there is a

There are no scholars who claim that khuruj is part of kafaah. However, khuruj is a routine activity of Jamaah Tabligh , so khuruj is very important for them to consider. Besides that, they are obliging themselves to khuruj fisabilillah. And even some Jamaah Tabligh are required to make khuruj as a marriage requirement.

CHAPTER V

CLOSING

A. Conclusion

Based on the results of the study, the authors get from all the discussion that has been presented above, that :

1. The concept of the kafaah Jamaah Tabligh in the Temboro village is seen in terms of religion and science. several factors were concerned by members of Jama'ah Tabligh in measuring the equality in a marriage including Alim-alimah, Hafidz-hafidzah, and Khuruj Fisabilillah. Alim refers to those who master religious knowledge including fiqh, Tafsir, Nahwu, Shorof and other knowledge. Meanwhile, hafidz is a person who memorizes the Al-Qur'an. The members also believe that Khuruj is an aspect to be concerned in a marriage, yet this aspect is not a requirement.

2. In practice, the application kafaah of the Jamaah Tabligh in the Temboro village is emphasizing the religious aspect in its main consideration, other considerations are considerations based on science and Khuruj Fisabilillah. Basically, the implementation of the concept is carried out in accordance with the concepts they have built and agreed upon together.

B. Suggestions

1. For the kiai and members of the Jamaah Tabligh in Temboro village, it is better to expand the scientific treasures related to kafa'ah both theoretically by considering social change and practically socially.
2. In the area of Temboro, even though the members of Jamaah Tabligh in Temboro village consider more about the kafaah in terms of religion, but do not forget about it from an economic perspective. Therefore, each member of the Jamaah Tabligh should prioritize his family before carrying out khuruj. Because many members of Jamaah Tabligh are very enthusiastic about carrying out Khuruj Fisabilillah, finally obligations in the household cannot be carried out properly. Although, this is only done by a handful of elements.
3. In practice, Tabligh Jamaah applies the kafaah provisions which are still disputed by some scholars regarding the issue of khuruj, the ulama are still pros and cons of the khuruj law itself. According to the author, khuruj as a consideration in marriage is not a problem, because it is one

of the procedures of worship believed by some groups to get closer to Allah SWT and follow the Sunnah of the Prophet Muhammad SAW. In this case, it would be better if the practice of kafa'ah is adjusted to the evolving needs and social demands. This is useful in establishing the benefit of a married couple.

4. In this modern era, many elements are stating that they are Ahlu Sunnah Wal Jamaah. It would be better, the Jamaah Tabligh is to write their thought concepts and their arguments that are applied in their daily activities to become a legal basis. As in the field of worship, muamalah, muasarah and others. Thus, every activity of the Jamaah Tabligh Jamaah has a strong foundation in carrying out its activities.

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APPENDIX



Interview with Ustadz Muhammad Thaha



Interview with Ustadz Mukhtar



Interview with Ustadz Muhammad Hasan Bq



Interview with Ustadz Bilal



Interview with the head of Temboro Village

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