

***KAFA'AH* IN *SHARIFAH'S* MARRIAGE TO NON-*SHARIF* AMONG  
JAMA'AH TABLIGH FROM THE PERSPECTIVE OF AN IDEAL  
FAMILY CONCEPT  
(Study at Temboro Village, Karas Subdistrict, Magetan Regency)**

**THESIS**

**BY :**

**NURIYA UZLIFATUL FAIZAH**

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**ISLAMIC FAMILY LAW DEPARTMENT**

**SYARIAH FACULTY**

**STATE ISLAMIC UNIVERSITY MAULANA MALIK IBRAHIM MALANG**

**2024**

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## STATEMENT OF THE AUTHENTICITY

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In the name of Allah.

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

**KAFA'AH IN SHARIFAH'S WOMEN MARRIAGE TO NON-SHARIF  
MEN AMONG JAMA'AH TABLIGH FROM THE PERSPECTIVE OF AN  
IDEAL FAMILY CONCEPT (Study at Temboro Village, Karas Subdistrict,  
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Is truly a writer's original work that can be legally justified. If this thesis is proven to result in duplication or plagiarism from another scientific work, it as a precondition of degree will be stated legally invalid.

Malang, 7<sup>th</sup> of February 2024

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## MOTTO

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ  
عِنْدَ اللَّهِ أَتْقَىٰ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

*“Wahai manusia, sesungguhnya Kami telah menciptakan kamu dari seorang laki-laki dan perempuan. Kemudian, Kami menjadikan kamu berbangsa-bangsa dan bersuku-suku agar kamu saling mengenal. Sesungguhnya yang paling mulia di antara kamu di sisi Allah adalah orang yang paling bertakwa. Sesungguhnya Allah Maha Mengetahui lagi Mahateliti.”*

*“O people, indeed We have created you from a male and a female. Then, We made you into nations and tribes so that you may know one another. Indeed, the noblest among you in the sight of Allah is the most pious. Indeed, Allah is the All-Knowing, the All-Absorbing.”*

(Q.S. Al- Hujurat : 13)

## **ACKNOWLEDGEMENT**

Alhamdulillahirabbil'alamin, all praise be to Allah SWT who has given Grace and guidance so that a thesis entitled "Kafa'ah In Sharifah Women's Marriage To Non Sharif Men Among Jama'ah Tabligh From The Perspective Of Ideal Family Concept (Study At Temboro Village, Karas Subdistrict, Magetan Regency) can be completed. Shalawat and greetings may always be conveyed to our lord the Prophet Muhammad SAW who has guided us from the era of jahiliyah to the era full of knowledge that we feel today, hopefully one day we will get his syafa'at on the last day. Amien.

For all the teaching, guidance / direction, and service assistance that has been provided, with all humility the author expresses his incomparable gratitude to:

1. Prof. Dr. Zainuddin, MA. as the Rector of Maulana Malik Ibrahim State Islamic University Malang.
2. Prof. Dr. Sudirman, MA, CAHRM. As the Dean of the Faculty of Sharia, Maulana Malik Ibrahim State Islamic University Malang.
3. Hj. Erik Sabti Rahmawati, MA, M.Ag. as the Head of the Islamic Family Law Study Program, Faculty of Sharia, Maulana Malik Ibrahim State Islamic University Malang and also as the author's supervisor who has given his time to direct, teach, and motivate in the completion of writing this thesis.

4. All lecturers and staff of the Faculty of Sharia, Maulana Malik Ibrahim State Islamic University Malang who have provided knowledge and assistance to the author. *Jazaakumullah ahsanal jazaa'*.
5. Prof. Dr. H. Nur Ali, M.Pd.I and Mrs. Muktamaroh as the caretakers of the Roudlotul Ulum women's dormitory where I took shelter for 3 years of life in Malang. Thank you for all your sincere help and guidance, hopefully always in the Grace and protection of Allah SWT.
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8. The owner of NRP 01070007 who is no less important for his presence to always accompany the author through an uneasy day and has contributed in many ways. Thank you for being a home that is not only in the form of buildings and land. May the universe bless us. *Aaaamiin*.



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With the completion of this thesis report, it is hoped that the knowledge we have gained during college can provide charitable benefits for life in this world and the hereafter. As a human being who is never free from mistakes, the author really hopes for an apology.

Malang, 7<sup>th</sup> of February 2024

Author,

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## TRANSLITERATION GUIDENCE

### A. General

Transliteration is the transfer of Arabic script into Indonesian (*Latin*) writing, not Arabic translation into Indonesian. Included in this category are Arabic names from Arabs, while Arabic names from nations other than Arabic are written as the spelling of the national language, or as written in the reference book. Writing the title of the book in the footnotes and bibliography, still use the provisions of this transliteration.

### B. Consonant

Arab	Latin	Arab	Latin
ا	Not symbolized	ط	T{
ب	B	ظ	Z{
ت	T	ع	' _____
ث	S	غ	G
ج	J	ف	F
ح	H{	ق	Q
خ	Kh	ك	K
د	D	ل	L
ذ	Z	م	M
ر	R	ن	N
ز	Z	و	W
س	S	هـ	H
ش	Sy	أ/ء	_____'
ص	S{	ى	Y
ض	D{		

Hamzah (ء) which is often symbolized by alif, if it is located at the beginning of a word, then in its transliteration follows the vowel, it is not symbolized, but if it is located in the middle or end of a word, it is symbolized by the comma above (´), turning around with a comma (´) to substitute for the “ع” symbol.

### C. Vocal, long pronounce, and diphthong

Vocal <i>fathah</i>	= a			
Vocal <i>Kasrah</i>	= i			
Vocal <i>Dlomah</i>	= u			
Long vocal (a)	= Â	e.g.	قال	become Qâla
Long vocal (i)	= Î	e.g.	قيل	become Qîla
Long vocal (u)	= Û	e.g.	دون	become Dûna

Especially for reading you Nisbet, it cannot be replaced with “î”, but is still written with “iy” to describe ya' Nisbat in the end. Likewise, for the sound of diphthongs, wawu and ya 'after fathah wrote with "aw" and "ay", as in the example below”

Diphthong (aw)	= و	e.g.	قول	become Qawlun
Diphthong (ay)	= ي	e.g.	خير	become Khayrun

### D. Ta' marbuthah (ة)

Ta' marbûthah translited as “t” in the middle of word, but if Ta' marbûthah in the end of word, it translited as “h” e.g. الرسالة المدرسة become *alrisalat li al-mudarrisah*, or in the standing among two word that in the form of

mudhaf and mudlaf ilaih, it transliterated as t and connected to the next word, e.g. في امان الله become *fi amanillâh*.

#### **E. Auxiliary Verb and Lafadh al-Jalâlah**

Auxiliary verb “al” (ال) written with lowercase form, except if it located at the position and “al” in lafadh al-Jalâlah which located in the middle of two or being or become idhafah, it remove from writing.

1. Al-Imâm al-Bukhâriy said.
2. Al-Bukhâriy in muqaddimah of his book said.
3. *Masyâ Allah kâna wa mâ lam yasya ‘ lam yakun.*

#### **F. Indonesian Arabic Names and Words**

In principle, every word that comes from Arabic must be written using the transliteration system. When the name is the Arabic name of an Indonesian or an Arabic Indonesian, no need to write using the system transliteration.

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## ABSTRAK

Nuriya Uzlifatul Faizah, NIM 200201110109, 2024. ***Kafa'ah Dalam Pernikahan Syarifah dengan Non-Syarif di Kalangan Jama'ah Tabligh Ditinjau Dari Konsep Keluarga Ideal (Studi di Desa Temboro Kecamatan Karas Kabupaten Magetan)***. Skripsi. Program Studi Hukum Keluarga Islam. Fakultas Syariah. Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing : Erik Sabti Rahmawati, MA., M.Ag.

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**Kata Kunci :** Kafa'ah, Syarif Syarifah, Jama'ah Tabligh

Kesetaraan dalam suatu pernikahan yang biasa disebut dengan kafa'ah masih menjadi perhatian di lingkungan masyarakat yang menganut sistem *patronklien* (hubungan yang tidak sejajar), bahkan kondisi seperti ini seringkali menjadi sumber perselisihan kerumahtanggaan di kalangan tertentu.. Salah satu faktor yang mendorong lahirnya masalah kesetaraan laki-laki dan perempuan adalah keluarga wanita syarifah dan laki-laki non-syarif. Di Temboro banyak dijumpai anggota Jama'ah Tabligh yang melangsungkan pernikahan tanpa mempertimbangkan aturan nasab. Dilihat dari beberapa kasus pernikahan wanita syarifah dan pria non-syarif yang terjadi di Desa Temboro mereka tidak mempermasalahkan adanya perbedaan antara syarifah dan ahwal tersebut.

Penelitian ini merupakan penelitian empiris dan menggunakan pendekatan kualitatif, dimana data dalam penelitian ini diperoleh dengan cara wawancara dengan anggota Jama'ah Tabligh yang melangsungkan pernikahan tersebut dan juga menelaah dokumen. Jenis dan sumber data yang dipakai ialah menggunakan sumber data primer dan sekunder. Sedangkan dalam proses pengolahan data memakai Teknik edit, klasifikasi, verifikasi, analisis, dan kesimpulan.

Konsep kafa'ah yang disebutkan dalam hadits bahwa seseorang dinikahi karena 4 hal: kecantikannya, hartanya, keturunannya, dan agamanya. namun yang terjadi pada syarifah di kalangan jamaah tabligh mereka mengindahkan masalah nasab karena menurut mereka yang utama adalah agama dan sama-sama anggota jamaah tabligh yang bisa mendukung dakwah mereka. Dalam pernikahan antara keluarga *syarifah* dan *non-syarif* di kalangan Jama'ah Tabligh tidak banyak menimbulkan dampak negatif karena adanya saling pengertian, keterbukaan, dan

kasih sayang di antara mereka. Sehingga dapat dikatakan keluarga mereka menjadi keluarga yang ideal.



## ABSTRACT

Nuriya Uzlifatul Faizah, SIN 200201110109, 2024, ***Kafa'ah In Sharifah's Marriage To Non-Sharif Among Jama'ah Tabligh From The Perspective of An Ideal Family Concept (Study at Temboro Village, Karas Subdistrict, Magetan Regency)***. Thesis. Islamic Family Law Department. Sharia Faculty. Maulana Malik Ibrahim State Islamic University, Malang. Supervisor : Erik Sabti Rahmawati, MA., M.Ag.

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**Keywords :** *Kafa'ah*, *Sharif Sharifah*, Jama'ah Tabligh

Equality in marriage, commonly called *kafa'ah*, remains a concern in communities that adhere to a patron-client system (non-parallel relationships). In fact, such conditions often become a source of disputes within certain households. One of the factors contributing to the emergence of issues related to gender equality is the marriage between a noblewoman (*syarifah*) and a non-nobleman. In Temboro, it is common to find members of the Jama'ah Tabligh entering into marriages without considering lineage rules.

Examining several cases of marriages between noblewomen and non-noble men in the village of Temboro, it is observed that they do not perceive any issue with the differences in status between *syarifah* and non-*syarif*. This study is empirical and employs a qualitative approach, where data is obtained through interviews with members of the Jama'ah Tabligh involved in such marriages, as well as document analysis. The types and sources of data used include primary and secondary data. The data processing involves techniques such as editing, classification, verification, analysis, and drawing conclusions.

The concept of *kafa'ah* mentioned in the hadith that a person is married for 4 things: his beauty, his wealth, his descent, and his religion. but what happened to the *sharifah* among the Jama'ah Tabligh they heeded the matter of lineage because according to them the main thing is religion and both members of the Jama'ah Tabligh who can support their da'wah. In the marriage between *sharifah* and non-*sharif* families among the Jama'ah Tabligh, it does not cause many negative impacts because of the understanding, openness, and love between them. So it can be said that their family becomes an ideal family

## ملخص البحث

نوريا ازلفة الفائزة. رقم القيد. 200201110109. الكفاءة في زواج الشريقات و غير الشرفاء في جماعة التبليغ من خلاصة دراسة مفهوم الأسرة المثلى (دراسة في قرية تمبورو, منطقة كاراس, مقاطعة ماجيتان). بحث الرسالة. شعبة الأحوال الشخصية, جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج. المشرفة: إريك سبتى رحماواتي, الماجستير

### الكلمات الرئيسية: الكفاءة, الشرائف والشريقات, جماعة التبليغ

المساواة في الزواج، المشار إليها عادة باسم الكفاءة، تظل قضية مثيرة للقلق في المجتمعات التي تتبنى نظام الزبونية (العلاقات غير المتوازنة). (في الواقع، تكون مثل هذه الظروف غالبًا مصدرًا للنزاعات داخل بعض الأسر. واحدة من العوامل التي تسهم في ظهور قضايا تتعلق بالمساواة بين الجنسين هي زواج امرأة نبيلة (شريفة) من رجل غير نبيل. في تمبورو، من المشترك العثور على أعضاء جماعة التبليغ يدخلون في زيجات دون النظر في قواعد النسب

عند دراسة عدة حالات من الزيجات بين النساء النبيلات والرجال غير النبلاء في قرية تمبورو، يُلاحظ أنهم لا يرون أي مشكلة في الفارق بين شريفة وغير شريف. تعتمد هذه الدراسة على منهج تجريبي وتستخدم نهجًا نوعيًا، حيث يتم الحصول على البيانات من خلال مقابلات مع أعضاء جماعة التبليغ المشاركين في تلك الزيجات، بالإضافة إلى تحليل الوثائق. الأنواع ومصادر البيانات المستخدمة تشمل البيانات الأولية والثانوية. عملية معالجة البيانات تشمل تقنيات مثل التحرير والتصنيف والتحقق والتحليل واستخلاص الاستنتاجات

مفهوم الكفاءة الذي ذُكر في الحديث يشير إلى أن الإنسان يتزوج بسبب أربعة أمور: جماله، وثروته، ونسبه، ودينه. ولكن الذي يحدث في حالة الشريفة بين أفراد جماعة التبليغ هو أنهم يتجاوزون مسألة النسب لأنهم يركزون على أن الأهم هو الدين، وأن جميع أعضاء جماعة التبليغ يمكن أن يدعموا دعوتهم. في الزواج بين عائلة شريفة وعائلة غير شريفة في جماعة التبليغ، لا يسبب الكثير من التأثيرات السلبية بسبب وجود التفاهم المتبادل، والانفتاح، والحب بينهم. وبالتالي يمكن القول أن أسرهم تصبح أسرة مثالية.

## CHAPTER I INTRODUCTION

### A. Background of the Study

Marriage, which is based on the conditions of marriage to realize happiness in the household, is often disrupted by the existence of clan status. This also creates a disharmonious atmosphere among the extended family of the clan, because it is considered unequal. According to Alwi Idrus Al-Masyhur, the factor of lineage (descent) needs special attention to the determination of a person's prospective mate, because this problem has a lot of influence on the nature, character and character of a person. In terms of descent, Arabs are *kufu'* between one another, as well as the Quraysh with their Quraysh, therefore men who are not Arabs (*ajam*) are not *kufu'* with an Arab woman, Arab men but not from the Quraysh are not *kufu'* with Quraysh women. According to Imam Shafi'i, the Quraysh man is not compatible (*sekufu'*) with the woman of Banu Hashim and the woman of Banu Muthalib. If Quraysh men are not compatible with the women of Banu Hashim and Banu Muthalib, let alone men who are not from Quraysh (*ajam*) want to marry the women of Banu Hashim and Banu Muthalib, it is not compatible.<sup>1</sup>

Equality in a marriage, commonly referred to as *kafa'ah*, is still a concern in a society that adheres to the patron-client system (unequal relationships), even this condition is often a source of domestic disputes in

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<sup>1</sup> Hammady Ghitsny, "Hammady Ghitsny\_ S20161053," 2020, 1–103.

certain circles. This situation makes one partner feel inferior and the other feel superior. This appears in the research results of Said Syaripuddin and Ahmad Banna that the consideration of *kafa'ah nasab* in leading someone to build a *sakinah* household is also not wrong, but the statement is not entirely correct. Because to realize a *sakinah* household there are other factors that support it, such as the factor of mature age, a qualified economy, and a good marriage partner.<sup>2</sup>

The research results of R. Zainul Musthofa and Siti Aminah show that *kafa'ah* has a role to form a *sakinah* family in accordance with Islamic teachings. Therefore, the substance of *kafa'ah* is the first step to creating a *sakinah* family.<sup>3</sup> The same thing is also found from the results of Salma Nida's research that every human being wants to get a life partner who is compatible, even better than himself. For this reason, every couple needs compatibility in marriage, compatibility in marriage, and compatibility between the two is very necessary in an effort to realize a *sakīnah* family. Otherwise, it can lead to inequality that creates gaps and disharmony in the household.<sup>4</sup>

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<sup>2</sup> S Syaripuddin and A Banna, "Kafa'ah Nasab Sebagai Syarat Utama Bagi Pernikahan Wanita Syarifah Di Kecamatan Lau," *Al-Tafaqquh: Journal of Islamic Law*, 2022, <https://jurnal.fai.umi.ac.id/index.php/tafaqquh/article/view/171>.

<sup>3</sup> R Z Mushtofa and S Aminah, "Tinjauan Hukum Islam Terhadap Praktek Kafa'ah Sebagai Upaya Membentuk Keluarga Sakinah (Studi Praktek Kafa'ah Di Kalangan Yayasan Pondok Pesantren)," *Ummul Qura Jurnal Institut*, 2020, <https://ejournal.insud.ac.id/index.php/UQ/article/view/389>.

<sup>4</sup> S Nida, "Konsep Kafa'ah Dan Dampaknya Terhadap Ketahanan Keluarga," *Istidal: Jurnal Studi Hukum Islam*, 2022, <https://ejournal.unisnu.ac.id/JSHI/article/view/4020>.

Marriages that aim to create a *sakinah mawaddah wa rahmah* family by adhering to religious teachings often face the problem of *kafa'ah*. One of the factors that encourage the birth of problems of equality between men and women is the family of *sharifah* and non-*sharif*. According to Imam Shafi'i, the requirements for marriage are the existence of a prospective groom and bride, a guardian, two witnesses, and the *sighat* of the marriage contract.<sup>5</sup> Whereas the marriage law in chapter 1 chapter 2 verse 1 is clear that : “*Perkawinan adalah sah, apabila dilakukan menurut hukum masing-masing agamanya dan kepercayaannya itu.*” From the above formulation, it is clear that the religious factor is the first basis for the validity of marriage. It is the law of each religion and belief that determines whether or not a marriage is valid.<sup>6</sup> However, equality in marriage has not been used as a benchmark in building family harmony.

So far, the studies on marriage equality reviewed by researchers show that firstly *Pernikahan Syarifah dengan Laki-Laki non-Sayyid (Studi Pendapat Habaib Pada Rabithah Alawiyah Jakarta)*<sup>7</sup> second, *Perkawinan Sekafaah Syarifah dengan non-Sayyid (Studi Komparatif Menurut Mazhab*

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<sup>5</sup> Ulfatus Sya'diah, Rizqiyah, and Ali Mahrus, “Rukun Dan Syarat Sah Pernikahan” (Bletok Bungatan: Al-Falah Pess, 2019).

<sup>6</sup> Rizky Perdana Kiay Demak, “Rukun Dan Syarat Perkawinan Menurut Hukum Islam Di Indonesia,” *Lex Privatum*, no. 3 (August 6, 2018): 1–13, <https://doi.org/10.1515/bpasts-2016-0041>.

<sup>7</sup> Muhammad Zainudin, “Pernikahan Syarifah Dengan Laki-Laki Non-Sayyid (Studi Pendapat Habaib Pada Rabithah Alawiyah Jakarta),” *BMC Public Health* 5, no. 1 (2017): 1–96, <https://ejournal.poltektegal.ac.id/index.php/siklus/article/view/298%0Ahttp://repositorio.unan.edu.ni/2986/1/5624.pdf%0Ahttp://dx.doi.org/10.1016/j.jana.2015.10.005%0Ahttp://www.biomedcentral.com/1471-2458/12/58%0Ahttp://ovidsp.ovid.com/ovidweb.cgi?T=JS&P>.

Maliki dan Mazhab Syafi'i Tentang *Kafaah* Nasab)<sup>8</sup> third, Konsep Kafa'ah Dalam Perkawinan Wanita *Syarifah* dengan Laki-Laki non-*Sayyid* (Studi Tentang Persepsi Kalangan *Habaib* Pada Organisasi *Rabithah Alawiyah* di Kabupaten Jember).<sup>9</sup> Of the three studies, research on *kafa'ah* in reviewing the concept of an ideal family has not been done much.

Equality in a marriage often causes pros and cons based on lineage, religion, economy, and social status. In fact, Islam actually brings norms that support the creation of an atmosphere, peace, and prosperity in the family. In terms of marriage, *kafa'ah* means equality between husband and wife, in terms of lineage, religion, wealth, and so on. Meanwhile, according to the fiqh experts, they define that *kafa'ah* is equated with social matters, with which it is hoped that a happy, prosperous and harmonious household life will be realized. But of the many qualifications offered for this purpose, only one qualification is agreed upon by the fuqaha, namely the qualification of religious stability (*dīn*) with religion (*millah*), and taqwa and goodness (*at-Taqwā wa as-Sīlah*).<sup>10</sup>

Abdurrahman Ba'lawi also said that it is forbidden for a non-sharif man to propose to a sharif woman even if there is consent between her and her guardian. This is because the lineage of the *sharifah* is *saheeh*, and for every descendant of Fatimah Az-Zahra' there are rights for her close and

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<sup>8</sup> Syarifah Zuliannisa Alathas Et Al., Non-Sayyid Perkawinan Sekafaah Syarifah dengan Non-Sayyid, 2022.

<sup>9</sup> Ghitsny, "Hammady Ghitsny\_ S20161053."

<sup>10</sup> Asrizal Saiin, "Efektivitas Kafa'ah Membentuk Rumah Tangga Harmonis Perspektif Undang-Undang No. 1 Tahun 1974" 3, no. 1 (2018): 17.

distant relatives. Likewise, according to the Shafi'i madhhab, this is also prohibited because *kafa'ah* in terms of *nasab* is important in a marriage, while according to the Maliki madhhab *nasab* is not a priority in *kafa'ah* marriage so that marriage between a *sharifah* and a non-*sharif* is fine as long as her guardian is happy.<sup>11</sup>

Temboro is one of the villages whose population consists of migrants from various regions, tribes, and ethnicities, each of which has different traditions and cultures. Based on an initial survey in 2022 in this village, it was found that many Tabligh Jama'ah members entered into marriages without considering the rules of *nasab*. Judging from several cases of marriage between *sharifah* and non-*sharif* that occurred in Temboro Village, they did not mind the difference between *sharifah* and *ahwal*. Even the family members still love and consider them as their own biological children even though they know the consequences of their marriage will cut off the *nasab* to the child. From the *sharifah*'s family very much appreciates the existence of the husband, so that he does not feel ostracized even though he comes from the same *kabilah* or group. This is what makes researchers interested in studying more deeply about this problem.

## **B. Problems of the Study**

1. What is the concept of *kafa'ah* in *sharifah*'s marriage to non-*sharif* among Jama'ah Tabligh?

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<sup>11</sup> Abdurrahman Baghlawi, *Bughyah al-Murtasyidin*, (Semarang : Toha Putra, tt) hal. 72



2. What is the impact of marriage between a *sharifah* and a non-*sharif* on family life in terms of the concept of an ideal family?

### **C. Objective of the Study**

1. To describe the concept of *kafa'ah* in *sharifah*'s marriage to non-*sharif* among Jama'ah Tabligh.
2. To elaborate on the impact of the marriage in terms of nasab, household stability.

### **D. Significance of the Study**

It is hoped that the results of this study provide a meaningful significant to society, both theoretically and practically :

#### 1. Theoretical Significances

From a scientific aspect, hopefully this research will be able to contribute to the science of Islamic Family Law, especially related to problems in the field of *kafa'ah* and is expected to be able to add insight into knowledge relations.

#### 2. Practical Significances

- a. For the community, it is hoped that this research can provide additional information about the views of Jama'ah Tabligh in Temboro on the marriage of sharif women and non-sharif men.
- b. For further researchers, it can be used as a comparison and additional reference material for research that will be carried out next.

## **E. Definition of Key Terms**

In writing the title of this thesis there are several words that need to be clarified in detail, namely:

### 1. Jama'ah Tabligh

Jama'ah Tabligh is an islamic community organization that has a da'wah method by means of *khuruj* or a da'wah program where each member is encouraged to take the time to leave the family for 3 days every month, 40 days or 4 months every year to preach from one mosque to another and from one area to another, depending on the readiness and ability of each member.

### 2. Syarif and Syarifah

Sharif and syarifah are descendants of the Prophet Muhammad's grandson Hasan bin Ali bin Abi Talib, syarif for men and syarifah for women which means "the noble".

### 3. Kafa'ah

Kafa'ah or kufu' is the equality that exists in a marriage, the equality referred to here can be equality in terms of religion, education, social status, descent or lineage, etc.

## **F. Systematic Discussion**

In order to form a systematization in the preparation of this thesis, it will be described into five chapters, namely:

Chapter I (first). Introduction whose content is an explanation of the contents of the research at a glance. The contents of the introduction are the

background, problem formulation, research objectives, research benefits, writing systematics which contains a conclusion or description of the research.

Chapter II (second). Literature Review in which there are previous studies that have to do with the research being conducted now in order to be a comparison. Followed by the theoretical basis which contains an overview that discusses the marriage of sharifah women and non-sharif men among the tabligh from the perspective of an ideal family concept.

Chapter III (third). The research method contains the type of research, research approach, research methods, and data processing procedures used in this study.

Chapter IV (fourth). Research Results and Analysis in the form of data obtained from data sources, then continued with the analysis process so that answers to the problems raised by researchers are obtained.

Chapter V (fifth). A closing that contains conclusions and a brief explanation of the issues discussed presented in the form of bullet points. In this chapter, there are also suggestions that contain academic suggestions for institutions and researchers.

## CHAPTER II

### LITERATURE REVIEW

#### A. Previous Study

As for the benefits obtained from previous research in order to be a comparison and find whether there are similarities or differences, as well as for consideration or foundation in research. The previous research that the author listed, namely :

*First*, a study conducted by Syarifah Zuliannisa Alathas in 2022 with the title Perkawinan Sekafaah Syarifah dengan Non-Sayyid (Studi Komparatif Menurut Madzhab Maliki dan Madzhab Syafi'I Tentang Kafa'ah Nasab), Ar-Raniry State Islamic University Banda Aceh.

This study also discusses the marriage of sharifah and non-sayyid, besides that, this study also analyzes the comparison of madzhab between the Maliki madzhab and the Shafi'I madzhab regarding kafa'ah nasab. The equation with this research is that both discuss how marriage between sharifah and non-sayyid While the difference is the theory used, in previous studies using a comparative study between the Shafi'i and Maliki Madzhab regarding kafa'ah nasab while in this study using the concept of an ideal family which will discuss the life of the husband and wife after marriage and the research conducted by the current researcher has results where the majority of subjects allow the marriage and also different objects and places of research.

The results of this study state that the Maliki Madzhab recognizes that there is *kafa'ah* in Islam, but does not accept the existence of *kafa'ah*

*nasab* in marriage. In the Maliki Madhhab *kafa'ah* is divided into two, namely religion and freedom from disgrace determined by women. *Kafa'ah* in terms of wealth, independence, lineage, and work is not recognized. And if a lowly man marries a noble woman (*Sharifah*) then it is valid, this is according to the Maliki school of thought. So marriage for a *sharifah* with a non-sayyid is valid in the Maliki school of thought. Whereas in the Shafi'i Madhhab *kafaah* is *nasab*, religion, independence, and *khifah* (profession).

*Second*, a study conducted by Husin Hasbi, Sukardi, and Arif Wibowo in 2021 with the title Penerapan Kafa'ah Dalam Pernikahan di Kalangan Syarif dan Syarifah Perspektif Hukum Islam (Studi Kasus di Kampung Arab Kelurahan Dalam Bugis Kecamatan Pontianak Timur), Pontianak State Islamic Institute.

In this study discusses the application of *kafa'ah* in *syarif* and *syarifah* marriages, in practice the Arab Village community in the Bugis Inner Village is very protective of this custom because they greatly honor the *nasab* they have and are reluctant to break the *nasab*. The similarity between this research and previous research is that they both discuss *kafa'ah* in *sharifah* marriage, while the difference is that previous research used the perspective of Islamic law and in this study used the concept of an ideal family which discusses more about the life of a married couple after marriage, and the objects and places of research are different.

*Third*, a study conducted by Muhammad Zainudin in 2017 with the title Pernikahan Syarifah dengan Laki-Laki Non Sayyid (Studi Pendapat

Habaib Pada Rabithah Alawiyah Jakarta), Syarif Hidayatullah State Islamic University Jakarta.

This research also discusses the marriage of sharifah with non-sharif. The difference between this research and previous research is the theory used, in the previous thesis analyzing the opinion of habaib rabithah alawiyah regarding the marriage, while in the research conducted by this author discusses kafa'ah in sharifah and non-sharif marriages which are analyzed using the concept of an ideal family where this thesis discusses more about how the couple's life after marriage.

The results of this study explain that Habaib Rabithah Alawiyah prohibits sharifah marriage with non-sayyid men because it is considered not sekufu'. Among the Habaib, that the concept of marriage of the Ahlul Bayt family is a necessity to get a partner who is suited'. The sharifah's marriage to a non-sayyid man is permissible according to the perspective of Islamic law, because it is considered that all humans are the same, and what is seen is the side of his piety to Allah SWT, not from the side of his lineage or nobility.

The following table illustrates to make it easier and understand previous research :

Table 1.1  
Previous Research

No	Title	Equality	Difference	Result
1.	Perkawinan Sekafaah Syarifah dengan Non-Sayyid (Studi Komparatif Menurut Madzhab Maliki dan Madzhab Syafi'I Tentang Kafa'ah Nasab)	Discusses the marriage of a sharifah to a non-sharif.	<p>a. The theory used, in previous research using a comparative study between the shafi'i and maliki madzhab regarding kafa'ah nasab, while in this study using the concept of an ideal family which will discuss the life of the husband and wife after marriage.</p> <p>b. Previous research used normative research methods while this research used empirical methods.</p>	<p>Maliki Madzhab recognizes that there is <i>kafa'ah</i> in Islam, but does not accept the existence of <i>kafa'ah nasab</i> in marriage. In the Maliki Madzhab <i>kafa'ah</i> is divided into two, namely religion and freedom from disgrace determined by women. <i>Kafa'ah</i> in terms of wealth, independence, lineage, and work is not recognized. And if a lowly man marries a noble woman (<i>Sharifah</i>) then it is valid, this is according to the Maliki school of thought. So marriage for a <i>sharifah</i> with a non-sayyid is valid in the Maliki school of thought. Whereas in the Shafi'i Madzhab <i>kafaah</i> is <i>nasab</i>, religion,</p>

No	Title	Equality	Difference	Result
				independence, and <i>khifah</i> (profession).
2.	Penerapan Kafa'ah Dalam Pernikahan di Kalangan Syarif dan Syarifah Perspektif Hukum Islam (Studi Kasus di Kampung Arab Kelurahan Dalam Bugis Kecamatan Pontianak Timur)	Discusses marriage kafa'ah among sharifs and sharifahs.	In previous studies using the perspective of Islamic law while in this study using the concept of an ideal family which discusses more about the life of the married couple after marriage.	In this study discusses the application of <i>kafa'ah</i> in <i>syarif</i> and <i>syarifah</i> marriages, in practice the Arab Village community in the Bugis Inner Village is very protective of this custom because they greatly honor the nasab they have and are reluctant to break the nasab
3.	Pernikahan Syarifah dengan Laki-Laki Non Sayyid (Studi Pendapat Habaib Pada Rabithah Alawiyah Jakarta),	Discusses marriage kafa'ah among sharifs and sharifahs.	The previous thesis analyzed the opinion of habaib rabithah alawiyah regarding the marriage, while the thesis made by the researcher discussed more about the life of the married couple after marriage by analyzing using the theory of the ideal family concept..	The results of this study explain that Habaib Rabithah Alawiyah prohibits sharifah marriage with non-sayyid men because it is considered not sekufu'. Among the Habaib, that the concept of marriage of the Ahlul Bayt family is a necessity to get a partner who is



No	Title	Equality	Difference	Result
				suited'. The sharifah's marriage to a non-sayyid man is permissible according to the perspective of Islamic law, because it is considered that all humans are the same, and what is seen is the side of his piety to Allah SWT, not from the side of his lineage or nobility.

## B. Theoretical Framework

### 1. The Regulation of Marriage

Marriage according to shara' nikah is a handover contract between a man and a woman with the aim of satisfying each other and to form a sakinah household and a prosperous society. The fiqh experts say, *zawwaj* or nikah is a contract that as a whole contains the word nikah or *tazwij*. This is in accordance with the expression written by Zakiyah Darajat and friends who provide the following definition of marriage: "An agreement that contains the legal provisions for the permissibility of marital relations with the word nikah or *tazwij* or its second meaning."

According to the marriage act of 1974 republic of Indonesia, article 1 is *“ikatan lahir batin antara seorang laki-laki dan seorang perempuan sebagai suami istri dengan tujuan membentuk keluarga atau rumah tangga yang bahagia dan kekal berdasarkan Ketuhanan yang Maha Esa.”* On the article 3 of the 1974 act number 1 is also explained by the rules of marriage *“Pada dasarnya seorang pria hanya boleh memiliki seorang isteri. Seorang wanita hanya boleh memiliki seorang suami.”*<sup>12</sup>

In Islamic Law a marriage can be carried out if it fulfills the pillars and conditions of marriage. What is meant by the pillars of marriage is the essence of marriage itself, so without one of the pillars, marriage cannot be carried out. While what is meant by a condition is something that must exist in marriage but does not include the essence of marriage itself.<sup>13</sup> If one of the conditions is not met, the result is that the marriage is invalid. The pillars of marriage are :

- a. Future husband
- b. Future wife
- c. Guardian
- d. Two witnesses
- e. Ijab qabul

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<sup>12</sup> Muhsin Aseri, “Politik Hukum Islam di Indonesia,” *Al Qalam: Jurnal Ilmiah Keagamaan dan Kemasyarakatan*, October 18, 2018, 1–15, <https://doi.org/10.35931/aq.v0i0.57>.

<sup>13</sup> Demak, “Rukun Dan Syarat Perkawinan Menurut Hukum Islam di Indonesia.”

## 2. *Kafa'ah*

*Kafa'ah* or *kufu'* according to the language means equal, balanced or similar compatibility, equal or comparable. What is meant by *kafa'ah* or *kufu'* in marriage according to Islamic legal terms is the balance and compatibility between the prospective wife and husband so that each candidate does not feel heavy to enter into marriage. Or a man is comparable to his prospective wife, equal in position, comparable in social level and equal in morals and wealth.<sup>14</sup>

*Kafa'ah* is the equality between the prospective husband and the prospective wife so that there is no doubt in entering into marriage. So that *kafa'ah* needs to be emphasized before getting married. *Kafa'ah* is a condition outside of marriage. So, it does not mean that people who are not *kufu'* whose marriages are not valid. The marriage is still valid even though it is not *kufu'*. However, with this *kafa'ah* it can minimize problems in the future.<sup>15</sup>

*Kafa'ah* plays a role in forming a *sakinah* family in accordance with Islamic teachings. Because *kafa'ah* is the first step to creating a *sakinah* family. *Kafa'ah* also aims to save marriages from failure due to differences between the two partners.

There are at least four things that are the purpose of marriage, namely reassuring the soul, realizing (preserving) offspring, fulfilling

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<sup>14</sup> T P Ningsih, "Konsep Kafa'ah Dalam Pemilihan Pasangan Menurut M. Quraish Shihab dalam Perspektif Fikih" (eprints.uinsaizu.ac.id, 2020), <https://eprints.uinsaizu.ac.id>

<sup>15</sup> L Hidayah, Konsep Kafa'ah Dalam Perkawinan Perspektif Ulama Pondok Pesantren di Tulungagung (repo.iain-tulungagung.ac.id, 2019), <http://repo.iain-tulungagung.ac.id/12213/>.

biological needs, and training to bear responsibility. The four most important factors are the objectives of marriage that need to be given careful attention and contemplation, so that the continuity of married life can run as expected.

In terms of choosing a mate, or *ikhtiyar az zaujah*, the Prophet Muhammad SAW established four main things related to the matter of *kafa'ah* that should be considered by every prospective husband against his prospective wife, and vice versa, by the prospective wife against her prospective husband. The four things of *kafa'ah* that are intended are: wealth, lineage, beauty and religion of the prospective wife. The Prophet Muhammad SAW said :<sup>16</sup>

تُنكَحُ الْمَرْأَةُ لِأَرْبَعٍ لِمَاهَا وَلِحَسَبِهَا وَلِحَمَاهَا وَلِدِينِهَا فَاطْفُرْ بِذَاتِ الدِّينِ تَرَبِّتْ

يَدَاكَ (رواه البخاري و مسلم)

*Meaning: "A woman is married for four things: for her wealth, her offspring, her beauty, and for her religion, so choose for her religion, surely you will be lucky. (Quoted from the book mukhtar al-hadith an-nabawi)*

Among the Maliki school of thought, the *kafa'ah* factor is also considered very important. The main priority in the qualifications of this madhab is the aspect of religion and freedom from defects as for wealth, lineage, work, and others are only made as considerations.

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<sup>16</sup> Jazari and Muhammad Hasyim, "Komparasi Konsep Kafaah Dalam Perspektif Imam Maliki dan Imam Syafii," *Jurnal Pusaka* 12, no. 2 (December 31, 2022): 35–48, <https://doi.org/10.35897/ps.v12i2.895>.

According to the scholars of the Maliki school of thought, the only things that make *kafa'ah* permissible are religion, wealth, and freedom from defects. The following are the criteria used by scholars to determine *kafa'ah* :

a. Imam Maliki

Imam Malik was of the opinion that *kafa'ah* is only in religion, i.e. a pious woman is not equal to a wicked man. Among the Maliki school of thought, the *kafa'ah* factor is also considered very important. The main priority in the qualifications of this madhab is the aspect of religion and free from defects. As for wealth, lineage, work, and others are only made as considerations.

All fiqh scholars (Hanafiyah, Shafi'iyah, Malikiyah, Hambaliyah) agreed to include religion in *kafa'ah*. The Malikiyah group included religion in *kafa'ah*. Imam Maliki's opinion is considered by some contemporary scholars to be in accordance with the conditions of today, namely the age of democracy, the age of equality, equality and taste. That humans are actually the same whether poor, rich, rank, commoner, noble descent and so on are equal. The only thing that makes humans have a higher degree than others is because of their *taqwa*.

Imam Malik argued that *kafa'ah* is only in religion, namely that a pious woman is not equal to a wicked man. According to the Maliki school of thought, this is the only criterion for *kafa'ah*,

as moral and religious equality is closer to the teachings of Islam. This opinion of the Maliki school is considered to be in accordance with the conditions of the present era, namely the age of democracy, the age of equality, equality, and the noble view of all livelihoods and halal work.

As for occupation, wealth, nationality and independence, these are not taken into account in marriage. A man from an *ajam* nation, such as Indonesia, is equal to an Arab woman, even if she is a *Sharifah/Sayyidah* of Alawiyah descent. Similarly, a man who is a sweeper or gardener is equal to a woman who is the son of a merchant, the son of a nobleman, or the son of a pious person, and a poor man is equal to a rich woman or the son of a rich person, and even a free woman is equal to a slave man. Thus according to Imam Maliki, according to him all these things can change according to God's destiny.<sup>17</sup>

#### b. Imam Syafi'i

According to Imam Syafi'i, there are five considerations of *kafa'ah* in marriage, namely religion, lineage, occupation, independence, and freedom from defects. *Kafa'ah* according to the Shafi'i school of thought is an important issue that must be considered before carrying out

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<sup>17</sup> A A Faradilah et al., "Kafa'ah Dalam Perkawinan: Perspektif Hukum Islam," *Qadauna: Jurnal*, 2022, <https://journal3.uin-alauddin.ac.id/index.php/qadauna/article/view/27125>.

marriage. The existence of *kafa'ah* is believed to be a factor that can avoid the appearance of disgrace in the family.

According to Imam Shafi'i, *kafā'ah* means commensurate or comparable. The purpose of *kafā'ah* is to maintain safety and harmony in marriage, not for its validity. The validity of the marriage does not depend on the existence of *kafā'ah* in the marriage. Even if the groom and the bride are not compatible, the marriage will still be valid. However, the issue of whether or not they are compatible is the right of the woman and her guardian. This means that the woman can cancel the marriage contract because there is no compatibility between the prospective husband and wife. In the book *Al-Umm* authored by Imam Shafi'i, "I do not know of any ruler who has anything to do with women except that they should marry them off to men who are compatible."<sup>18</sup>

### 3. Syarif and Syarifah

*Sharifs* (*sharifah* for women) are descendants of the Prophet Muhammad from the Hasan line. While *sayyid* (*sayyidah* for women) is a descendant of the Prophet Muhammad Husein. Hasan and Husein are the grandchildren of Prophet Muhammad and the son of Ali bin Abu Talib who married Prophet Muhammad's daughter Fatimah Az-Zahra'.

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<sup>18</sup> S Munawaroh, "Konsep Kafa'ah: Studi Komparasi Hukum Islam Pasal 61 Dan Kitab Al-Fiqh Al Manhaji 'Ala Madzhab Al Imam Al-Syafi'I," *Lisyabab: Jurnal Studi Islam Dan ...*, 2021, <https://lisyabab-staimas.e-journal.id/lisyabab/article/view/92>.

*Syarifah* has the virtue of its presence as a successor to the descendants of the Prophet Muhammad SAW. Therefore, in terms of marriage, *sharifah* is not allowed to marry a non-*sharif* ('*ajam*) man because they are considered not equal or *kufu'* and can break the lineage of the Prophet Muhammad SAW. This opinion refers to the view of *Habaib Jam'iyyah Rabithah Alawiyyah* Yogyakarta.<sup>19</sup>

A *sharifah* should be married to a *sharif/sayyid* or the son of a *habib* as well, and those who are not *sayyids* should not marry a *sharifah*. Al-Alamah Sayyid Abdurrahman bin Muhammad bin Husain al Masyhur a scholar who is also from the *Alawiyyin* who is famous for his book *Bugyah Al-Mustarsyidin* said: "A *sharifah* who is proposed to by someone other than a *sayyid* (other than a descendant of the Prophet SAW) then I do not see that the marriage is allowed even if the *sharifah* and her closest guardian approve." This is because the noble lineage cannot be achieved and equalized. For every close or distant relative of the descendants of Sayyidatina Fatimah Az-Zahrah r.a. is more entitled to marry the *sharifah* than others.<sup>20</sup> Whereas the Qur'an has explained that all humans are the same, the only difference is their piety :

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<sup>19</sup> H Hasbi, S Sukardi, and A Wibowo, "Penerapan Kafaah Dalam Perkawinan Di Kalangan Syarif Dan Syarifah Perspektif Hukum Islam," *Al-Usroh*, 2021, <http://e-journal.iainptk.ac.id/index.php/alusroh/article/view/205>.

<sup>20</sup> Fakhry Hasan, "Pemikiran Habaib Terhadap Pernikahan Antara Syarifah Dengan Laki-Laki Non-Syarif (Studi Pendapat Habaib Kota Bekasi)," *Angewandte Chemie International Edition*, 6(11), 951–952., no. Mi (2016): 5–24.



يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا

وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَىٰكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

*“O mankind, indeed We created you from a man and a woman and made you into nations and tribes that you may know one another. Verily, the noblest among you in the sight of Allah is the most pious among you. Indeed, Allah knows best.”*

#### 4. Jama'ah Tabligh

Jama'ah Tabligh is one of the da'wah movements that has the sincerity to invite people to obey Allah by practicing religion perfectly according to the example of the Prophet Muhammad Saw, especially inviting the practice of praying five times in congregation. The Jama'ah Tabligh approach by going from house to house (*silaturahmi*) which in this case uses a psychological approach to invite (persuasive), inviting to obey Allah.<sup>21</sup>

Jama'ah Tabligh is a group that is very intense in proselytizing. The da'wah that is delivered adapts to the way the Prophets AS. by way of *jaulah* (friendship) visiting his ummah from house to house, inviting his ummah to obey Allah by inviting the practice of religion perfectly (*kaffah*). Jama'ah Tabligh in its da'wah approach also uses an illumination meeting (*bayan*) about the importance of religion, the effort of religion.

<sup>21</sup> Y Andrian, “Pendekatan Dakwah Jama'ah Tabligh Dalam Meningkatkan Ketaatan Beragama Masyarakat,” *Mau'idhoh Hasanah: Riset*, 2019, <http://journal.iai-agussalimmetro.ac.id/index.php/mauidhohhasanah/article/view/30>.

The time of going out (*khuruj*) is 3 days, 7 days, and 40 days. The assumption is, that within 30 days of working to seek the world, 3 days for this congregation are devoted only to *da'wah* in the way of Allah alone, sometimes also 7 days, sometimes also 40 days in 1 year or even more. Before doing *khuruj*, family development is carried out, especially mothers and women are held *ta'lim* or commonly called *masturat*, which means closed or veiled. So that when they leave *khuruj* they can already act as the head of the household at home..<sup>22</sup>

The beginning of the entry of Jama'ah Tabligh to Temboro Magetan in 1983 and the first place to go was Pondok Pesantren Al-Fatah Temboro or KH. Mahmud who at that time was the caretaker of Pondok Pesantren al Fatah Temboro. The Tabligh Jama'ah entered Temboro brought by Abdusobar along with his entourage. They walked from Jakarta to Banyuwangi. In addition, KH. Mahmud's son, KH. Uzairon, who is currently the leader of the Tabligh Jama'ah in Temboro, who was studying in Egypt, met the Tabligh Jama'ah group. KH. Uzairon was interested and went to Pakistan to learn more about the Tabligh Jama'ah's *da'wah* movement. When he returned from his studies, KH. Uzairon developed the Jama'ah Tabligh preaching movement in the al Fatah Temboro Islamic Boarding School and its community.

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<sup>22</sup> M.Si. Khusniati Rofi'ah, "28 Yudi Andrian , Pendekatan Dakwah Jama'ah Tabligh Dalam Menigkatakan...", 2010, 28-42.

Jama'ah Tabligh in Temboro village experienced many obstacles at the beginning of its development from the local government, especially the Madiun government. The government considered that the Tabligh Jama'ah's missionary movement was a terrorist movement that endangered the community. Even KH Uzairon, who at that time served as chairman of the Syuriah Nahdhatul Ulama' Magetan Regency, was fired. However, a few years later the Tabligh Jama'ah grew rapidly in Temboro and its surroundings. Currently, the Tabligh Jama'ah's missionary movement has entered government agencies such as POLRES Magetan, LANUD Iswahyudi Magetan, ARMED Ngawi and others. In addition, the Tabligh Jama'ah also has a lot of influence in changing the lives of the people of Temboro in terms of the economy, the way of dressing and daily life. The teachings of the Tabligh Jama'ah are actually no different from those of the Tabligh Jama'ah in general. However, the Tabligh Jama'ah in Temboro uses the Imam Shafi'i Madhhab, which is mostly adhered to by the majority of Muslims in Indonesia. In addition, the Tabligh Jama'ah in Temboro uses Tariqat Nahsabandiyah.<sup>23</sup>

After the establishment of the Jama'ah Tabligh proselytization method at Al-Fatah Islamic Boarding School, not long after that the Temboro community felt enthusiastic to start following a series of

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<sup>23</sup> A R Pakaya, J Situmorang, "Problematika Khuruj Fi Sabilillah Keluarga Jama'ah Tabligh," *Journal of Islamic* 2022, <http://journal.iain-manado.ac.id/index.php/almujtahid/article/view/2146>.

activities. Not only in terms of worship, but in terms of dress they also follow the teachings of Jama'ah Tabligh. The women wear niqab or burko' while the men wear robes or Muslim clothes that are no longer than the ankles accompanied by a kopyah or songkok. The people of Temboro are very appreciative and enthusiastic about this movement, and they do not hesitate to spend their money and lend their land and houses to support the activities carried out by the Tabligh Jama'ah. Not a few people in Temboro offered their land to be sold at a low price to help the development of the Tabligh Jama'ah. After KH Uzairon succeeded Kyai Mahmud, the enthusiasm of the Temboro community for the Tabligh Jama'ah increased even to this day.<sup>24</sup>

The Temboro community adheres to the teachings brought by the Tabligh Jama'ah, for example, the norms and systems that they adhere to, they highly value the existence of these norms and systems and they apply them in their daily lives in order to create harmony or harmony between communities. Community leaders have an important role in the life of the Temboro community, one of which is in religious matters. They regulate the way the community treats their religion and ensure that the norms and systems are implemented properly. The daily activities carried out by the Temboro community cannot be separated from the Tabligh Jama'ah. The daily activities

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<sup>24</sup> D Dharmayani, A Hermanto "Konsep Burdah dalam Perspektif Jama'ah Tabligh," *Fikri: Jurnal Kajian* , 2022, <https://garuda.kemdikbud.go.id/documents/detail/3148458>.

carried out by the Temboro community itself are inseparable from the principles of Jama'ah Tabligh. So that the system emerges that religious activities in Temboro must continue to run and culture is maintained. So the role of actors in the community is very necessary.<sup>25</sup>

## 5. Ideal Family Concept

As we know that psychology is the study of individual behavior in relation to the environment (physical and social environment), both directly and indirectly, visible and hidden, conscious and unconscious behavior. Related to this kind of individual behavior, there is a relevant setting, as shown in the family setting.

Family psychology is good to know, understand, and apply to families or individuals in the family. Family psychology as a provision to control, predict and understand the behavior of family members. Facilitate interaction with family members who understand better. Understand the desires or characteristics of each family member well. Understand opinions and differences that exist as a process of providing support. Influence the behavior or mindset of family members by providing a more positive point of view.

The scope of family psychology is as follows :

- a. Household management
- b. Communication between family members

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<sup>25</sup> M B Mustofa, "Gerakan Dakwah Jama'ah Tabligh di Kalangan Wanita Dalam Pembinaan Keluarga Muslim," *Mau'idhoh Hasanah: Riset*, 2019, <http://journal.iai-agussalimmetro.ac.id/index.php/mauidhohhasanah/article/view/29>.

- c. Potential development in the family
- d. Problem solving strategies

Every family longs for happiness and peace of mind. Because it is in the family that the closest, most frequent, and even continuous relationship occurs. However, not all marriages succeed in achieving happiness, even according to Zakiah Daradjat today it seems that many husband and wife relationships are very fragile, the relationship between children and parents is less close, as well as the relationship between fellow children is not well established.

Today's family problems are indeed diverse, some are always overwhelmed by disputes and quarrels and it is not uncommon for violence to occur, so that households that were originally calm turn into conflicts and disharmony. There are also those who suppress their hearts and feelings, because they are ashamed to be heard by neighbors, so there is a cold war and mutual avoidance of family conversations and discussions, the household is like a deserted grave with no communication.

The dimension of family deterioration is the beginning of a humanitarian crisis that will eliminate the identity, so that it can no longer understand its meaning and function. When a person no longer understands the role and function of marriage in the family, he will question the urgency of the family or the essence of marriage.

Marriage should not be just a tradition of formality related to administrative matters, it should not lose its meaning.

Marriage is actually the dream of every family in general, and especially for the Islamic community, they still refer to the strength of Islamic law. Therefore, to achieve the ideal family, Zakiah Daradjat provides a solution so that each couple in the family does several things including, understanding each other, namely understanding everything about life and the experiences that have been passed, as well as the environmental atmosphere in which each lives and is raised with all its own advantages and disadvantages. In addition, married couples must also accept each other. Husband and wife should be accepted as they are, if something needs to be changed, do not force it but make the person concerned encouraged to change it.<sup>26</sup>

Mutual respect is also one of the efforts towards an ideal family that must be shown and strived for seriously and done sincerely and honestly. Then followed by trusting and loving each other is an effort to realize the ideal family.

Dr. Zakiah Daradjat as a family consultant, he finds many household cases and provides solutions as the last consideration

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<sup>26</sup> Hj. Hamida Olfa, "Keluarga Ideal," 2018, 1–18.

before making a decision to go towards an ideal family. Here are the solutions to become an ideal family :

- a. Understand each other
- b. Accept each other
- c. Respect each other
- d. Trust each other
- e. Love each other

If one wants to maintain a family in peace and happiness, then all components in the household such as husband, wife and children must instill a sense of responsibility. To carry out this responsibility must be preceded by understanding oneself. By understanding himself, he will be able to understand how to deal with his spouse and then there will be mutual understanding between each other and in turn will be able to avoid disputes and quarrels in the household.



## **CHAPTER III**

### **RESEARCH METHOD**

The research method is a regularly arranged method or technique used by a researcher to collect data / information in conducting research that is tailored to the subject / object to be studied.

#### **A. Type of Research**

This type of research is empirical research in which researchers try to find understanding and understanding of a phenomenon that occurs in people's lives by participating in research directly or not. To obtain the desired data or information, the researcher goes directly to the field to conduct interviews with married couples of Jama'ah Tabligh members in Temboro.

#### **B. Research Approach**

This research uses a qualitative approach to seek and find an in-depth understanding of marriage between sharif women and non-sharif men among Jama'ah Tabligh.

#### **C. Research Setting**

The research is located at Temboro Village, Karas Subdistrict, Magetan Regency, the selection of this location was carried out because in Temboro Village there is a Tabligh Jama'ah group where many of its members marry between *sharifah* and non-*sharif*.

## D. Data Sources

What is really needed in research is a data source, because without a data source we cannot know where the subjects we get in research come from.

### 1. Primary Data Sources

In this research, primary data sources are obtained from direct interviews with subjects or informants related to this research. The informants are husband and wife whose husband is a non-*sharif* and his wife is a *sharifah* and members of the tabligh congregation.

The following is a table of some of the informants who will be interviewed in this research :

Tabel 1.3  
Information of Interviewee<sup>27</sup>

No	Name	Age of Interviewee	Information
1.	AM	52	Husband
2.	AIB	48	Wife
3.	SLA	23	Wife
4.	NF	28	Husband
5.	T	39	Member of Jama'ah Tabligh
6.	MN	26	Member of jama'ah Tabligh

### 2. Secondary Data Sources

In a study, of course, not only the main data, secondary data is also important. Secondary data is a data source that is used as

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<sup>27</sup> Abbreviated name

a support for the discussion in a study. Secondary data in this study are articles or journals about *kafa'ah*, jama'ah tabligh and ideal family concept, as well as previous theses.

#### **E. Data Collection**

The next step is data collection, where researchers carry out procedures to obtain results in research. Steps in collection can be in the form of interviews, observation and documentation according to qualitative research. In this study, in collecting data, researchers conducted data collection, namely :

##### **a. Interview**

Interviews are conducted in order to obtain information or information on the topic taken in the research and the process of proving information obtained from previous techniques. Researchers are more interested in choosing semi-structured interview techniques because they can ask informants questions with general or free questions related to the focus of the research, namely by providing information about how the informant's life is after the marriage.

##### **b. Documentation**

Documentation is data that can be used to obtain information that has already occurred. The data used is in the form of informant photos, correspondence, journals and so on in accordance with the facts related to the research.

## **F. Data Analysis**

The next method is the data processing method, where the data that has been collected is processed in several ways to facilitate the analysis process, namely :

### **a. Editing (Data Checking)**

In the editing process, the data that has been collected is then checked and the data that has been obtained is adjusted. In this study, researchers collected the results of interviews with a sharifah who married a non-sharif who was also a member of the Tabligh Jama'ah, then the editing process was carried out. The importance of the editing process makes it easier for researchers to select data that is clear and appropriate and can answer questions related to the research focus.

### **b. Classifying (Data Grouping)**

After checking the data, then the data grouping is carried out, where all data from interviews or documentation is peeled and grouped according to their needs, with the aim of making it easier for researchers to read the data results. The grouping of data carried out by researchers is in accordance with the formulation of the problems that have been made, namely regarding the background of the marriage and the impact of the marriage.

c. Verifying (Data Verification)

In Verifying or can be called data verification where the data is concluded and ensured that the data from the data taken is truly valid and can be recognized in research. This research uses sources from interviews with the married couple and also members of the Tabligh congregation in Temboro Village. That way, the results of the interview will be combined with the themes taken, as written by the researcher.

d. Data Analysis

In Verifying or can be called data verification where the data is concluded and ensured that the data from the data taken is truly valid and can be recognized in research. This research uses sources from interviews with the married couple and also members of the Tabligh congregation in Temboro Village. That way, the results of the interview will be combined with the themes taken, as written by the researcher.

e. Conclusion

The research conclusion is the last stage of data processing. That way after the answers have been collected from the next stage of analysis, it will be concluded about

the data from a *sharifah* who is married to a non-*sharif* who is also a member of Jama'ah Tabligh.

## **CHAPTER IV**

### **RESEARCH FINDINGS AND DISCUSSION**

#### **A. Overview**

##### **1. History of Jama'ah Tabligh's Entry to Indonesia**

As a proselytizing movement, Jama'ah Tabligh has spread throughout the world. They are spread in approximately 250 countries including Indonesia. The early history of the Tabligh Jama'ah in Indonesia was first brought by an emir named Miaji Isa in 1952 in Jakarta and developed in 1974 in Kebon Jeruk. Then it spread widely throughout the archipelago.

It is also said that the Tabligh Jama'ah was brought by Maulana Luthfi ur-Rahman from Bangladesh in 1973 during his tour of Indonesia. He stopped in Tanjung Karang, and was well received by the management of the al-Abror mosque on Jl. Pemuda No. 20 Tanjung Karang, Lampung. Then continued by Dr. Abdul Hay, Dr. Abdul Rashid, Prof. Dr. Ahmad Sabuur, Dr. Salman from Alighard University of India..

The Tabligh Jama'ah has headquarters around the world, reaching 250 headquarters. Starting from the worldwide headquarters in Nizammudin, India, there are national headquarters in Indonesia, Malaysia and others. Temboro Village is currently the East Java Regional Headquarters, while the Indonesian headquarters is located at the Kebun Jeruk Mosque in Central Jakarta.

JT or Jama'ah Tabligh is a religious group that is relatively easy to recognize because of the way they dress. They dress in white takwa or koko clothes and wear white Hajj skullcaps. Some are dressed in gamis, a long shirt commonly worn by Arabs, or in Pakistani and Indian-style koko, with no mustache but a long beard. This group often visits mosques across towns and villages and stays in them for several days to conduct tabligh. They call this activity khuruj (outreach). Tabligh Jama'ah always bring sleeping and cooking equipment such as stoves, pots and others to every mosque they visit.

## **2. History of Jama'ah Tabligh's Entry to Temboro**

Temboro is a village located in Karas District, Magetan Regency, East Java Province. Based on the story of the village elders, Temboro village was once a field (in Javanese ombo oro-orone). So it is called the village of "Boro" or Temboro. The meaning of Boro is ombo oro-orone or an area with a large open field.<sup>28</sup>

In this village there is an Islamic boarding school called Pondok Pesantren Al-Fatah. The northern boundaries of this village are Jungke Village and Karas Village. The eastern border is Temenggungan Village, Winong Village, and Kembangan Village. The southern boundary is Kedungguwo village. And the west is bordered by Taji Village.

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<sup>28</sup> [https://id.wikipedia.org/wiki/Temboro,\\_Karas,\\_Magetan](https://id.wikipedia.org/wiki/Temboro,_Karas,_Magetan)



One of the most important places for the development of Jama'ah Tabligh is Temboro village. This village is an example of the success of Jama'ah Tabligh since the beginning of its presence in Indonesia. It is said that this village, which has around 925 households, became the center of the Islamic movement in Magetan Regency.

The history of the Tabligh Jama'ah in Temboro village began in the 1980s, when this pesantren was visited by Tabligh Jama'ah from Pakistan. In 1983, a group of Jamaah Tabligh from Pakistan led by Abdussobar visited Al-Fatah pesantren after walking from Jakarta to Banyuwangi. At that time, it was Kyai Mahmud who received them because KH. Uzairon was still studying in Egypt. However, while studying in Egypt, KH. Uzairon met a group of Jama'ah Tabligh. Furthermore, KH. Uzairon was interested in Jama'ah Tabligh and had the initiative to study again in Pakistan. After returning to Indonesia in 1989, KH. Uzairon found that Kyai Mahmud had also started this da'wah effort so that after that it was determined that the Al-Fatah pesantren adopted the Tabligh practice.

KH. Uzairon's struggle paid off with the Al-Fatah Temboro boarding school being used as a regional center for Jama'ah Tabligh in East Java, even Pon-Pes Al-Fattah Temboro is already known in this archipelago. This is proven by the presence of students who come from outside the island of Java and some even from neighboring countries such as Malaysia, the Philippines and others.

### **3. The Development of jama'ah Tabligh at Temboro**

In the 1980s, when Jama'ah Tabligh entered Temboro, Karas Subdistrict, Magetan Regency, there were various upheavals between Muslims and the state. The emergence of movements that were considered radical, laws that required the use of the single principle of Pancasila in organizations and others. In its struggle, Jama'ah Tabligh in Temboro reaped a lot of opposition from the community and the government, especially the Madiun government, which strictly prohibited the existence of Jama'ah Tabligh's da'wah.

At the beginning of its spread, this da'wah was very hated by the community, because they considered that Jama'ah Tabligh was a movement that came from abroad which was banned by the local government. Even at that time KH. Uzairon had served as chairman of the NU Magetan district for two periods which was finally coup d'état or fired on the grounds that he brought the Jama'ah Tabligh da'wah movement.

Nevertheless, KH Uzairon did not relent in his struggle to preach in the way of Allah. Through the Tabligh Jama'ah movement, he embraced the entire Temboro community and gave an understanding of the importance of preaching and upholding the banner of Islam through the tabligh movement. This is evidenced by the fact that many of the surrounding communities have accepted and even participated in preaching with this movement.

In the early period of the Tabligh Jama'ah (1983-1990), its development was not very rapid, even fairly mediocre without any significant development. This was because there were many conflicts between people outside Temboro who did not agree with their preaching. According to Mr. Abdullah, in the early days of da'wah they were often stoned when they did *khūruj fī sabīlillāh*. They were also under constant surveillance by the local government, especially the Madiun government, which regarded them as terrorists.

However, Jama'ah Tabligh ignored the obstacles and hindrances from the local government and continued to preach what they thought was right. In 1990, the relationship between Muslims and the government was referred to as the honeymoon of the relationship between the State and Islam. The fear of extremism that is often attributed to the rise of Islamic fundamentalism or radicalism to form an Islamic government or state began to fade along with the honeymoon.

In 1997, Al-Fatah Islamic boarding school officially adopted the teachings of Jama'ah Tabligh. This boarding school implemented a compulsory system for its students to preach to the homes of Temboro villagers. In addition, changes were also made by Pondok-Pesantren in terms of clothing in formal schools. Students are required to wear Middle Eastern-style gamis uniforms for male students and women wear black uniforms with a veil.

It was at this time that the Temboro community began to openly accept the Tabligh Jama'ah. The community began to be enthusiastic about the existence of this da'wah movement in their village, even they were willing to sell land at a very cheap price for the sake of the advancement of the da'wah movement in Temboro village. In 2002, the expansion of the mosque was carried out by KH. Uzairon as the caretaker of Al Fatah Islamic Boarding School as well as Amir Jama'ah Tabligh East Java regional headquarters. This was done because of the increasing number of enthusiastic Jama'a Tabligh members. In addition, rice fields or plantations that were formerly planted with sugar cane are now used as a village which is currently known as Trangkil village which is used as the headquarters of Jama'ah Tabligh in Temboro village.

Jama'ah Tabligh has a huge influence and change on the lives of the people of Temboro. These changes can be seen in terms of the economy, lifestyle and daily behavior. The Temboro community turned into a village where many preachers and students came to gain knowledge. Their arrival was utilized by the residents around the hut to trade.

Many people in Temboro sell clothes and school supplies, as well as books studied in the school, and whatever is sold in the village is needed by the students of Al-Fatah. The economy of the people of Temboro before the arrival of the Tabligh Jama'ah was below average,

they lived very little. Unlike now, they have no shortage in their daily lives with the presence of the Tabligh Jama'ah.

Such a phenomenon is probably the only one in Indonesia in Temboro village, so we will not be able to distinguish between the students of the hut and the indigenous people of the village. Even before we enter Temboro village, we are greeted with the words "you are entering the Muslim dress code area". There are many Arabic signs or writings posted on the side of the road.

In addition, it is amazing that when the call to prayer is heard, the people of Temboro will leave whatever they are doing; those who are trading will stop trading, those who were previously in the fields will return home immediately. They flock to mosques and musholla to perform congregational prayers without exception. If there is one person who has not returned from the rice field before Asr, the people of Temboro will not dare to go home if the maghrib adhan has not finished, because they are ashamed of their surroundings for not wearing Muslim clothing.

## B. Findings and Discussion

### 1. The concept of *kafa'ah* in *sharifah*'s marriage to non-*sharif* among Jama'ah Tabligh

#### a. The Introduction Process and Reasons for Marriage of the Two Couples

Based on the results of an interview with Mrs. AIB, she stated :

*“Jama'ah tabligh ini kan sebuah komunitas ya mbak yang fokus utamanya dalam urusan da'wah. Adapun dalam segi fiqih mereka ya sesuai dengan madzhab yang dianut, dalam kasus di Indonesia kan madzhabnya Syafi'i. Dalam fiqihnya Syafi'i ada yang disebut dengan kafa'ah, tetapi perlu digaris bawahi bahwasannya kafa'ah pada madzhab Syafi'i ndak ada sangkut pautnya dengan sah atau tidaknya pernikahan tapi itu merupakan pertimbangan dalam nantinya lanjut atau tidak.”<sup>29</sup>*

*“Jama'ah Tabligh is a community whose main focus is da'wah. In terms of fiqh, they are in accordance with the madzhab they follow, in the case of Indonesia, the madzhab is Syafi'i. In Syafi'i fiqh, there is something called kafa'ah, but it needs to be underlined that kafa'ah in the Syafi'i madzhab has nothing to do with whether or not the marriage is valid, but it is a consideration in whether or not to continue.”*

So according to Mrs. AIB's explanation, Jama'ah Tabligh itself in terms of marriage they adhere to the madzhab adopted by the majority of Indonesian people, namely the Shafi'i Madzhab, in the Shafi'i madzhab *kafa'ah* does not make a marriage valid or not, but is only used as a consideration whether the marriage will continue or not. If we look at other Arab groups they are very

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<sup>29</sup> AIB, Interview, (Magetan, November 17 2023)

concerned about the issue of *nasab* because according to them *nasab* is an honor that must be maintained.

Unlike the Jama'ah Tabligh, according to them, the thing that must be prioritized in choosing a partner is his religion. Despite the fact that the marriage between a *sharifah* and a non-*sharif* has many disagreements among the *habaib*, the Jama'ah Tabligh members still agree to it because it prioritizes things other than lineage. One of the purposes for which it is strictly forbidden for a *sharifah* to be married to a non-*sharif* among the Arab community is to preserve and maintain their glory as descendants of the Prophet Muhammad SAW.

With the reality that occurs among Jam'ah Tabligh, this is certainly a concern for many people, especially from their own members and non-members, because not all agree on this matter. Couples who are about to get married certainly experience a sense of anxiety, as stated by Mr. AM :

*"Ketika saya dikenalkan sama guru saya ke istri saya sempat ngomong begini wong saya ini hanya orang biasa, bapak ibuk saya ya pekerjaannya cuma ke sawah apa pantas saya bersanding dengan istri saya. Istri saya ini dari keturunan Basyeban yang asalnya dari Yaman. Tapi beliau sanjjang wong kui dipilih keron agomone, memang betul nduk di hadits juga sudah disebutkan fadzfar bidzati diin taribat yadak"*<sup>30</sup>

*"When my teacher introduced me to my wife, she said, "I'm just an ordinary person, my mother and father only work in the fields, how appropriate is it for me to be with my wife?" My wife is of Basheban descent, originally from Yemen. But he spoke that humans are*

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<sup>30</sup> AM, Interview, (Magetan, November 17 2023)

*chosen because of their religion, in the hadith it has also been mentioned fadzfar bidzati diin taribat yadak”*

The issue of *kafa'ah* does need to be considered, but the most important measure of *kufu'* is in terms of religion, not in terms of descent, wealth, occupation, and so on. A righteous man, even if he is of low descent, has the right to marry a woman of high status. A poor man has the right to marry a rich woman, provided that the male party is a Muslim who abstains from begging. This is in accordance with the words of the Prophet SAW narrated by Tirmidhi with hasan sanad from Abu Hasim Al-Muzaini :

حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو السَّوَّاقُ الْبَلْخِيُّ، قَالَ : حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ عَبْدِ اللَّهِ

بْنِ هُرْمُزٍ، عَنْ مُحَمَّدٍ وَسَعِيدِ ابْنَيْ عُبَيْدٍ، عَنْ أَبِي حَاتِمِ الْمُرَيْبِيِّ، قَالَ : قَالَ رَسُولُ

اللَّهِ : إِذَا جَاءَكُمْ مَنْ تَرْضَوْنَ دِينَهُ وَخُلُقَهُ فَأَنْكِحُوهُ إِلَّا تَفْعَلُوا تَكُنْ فِتْنَةً فِي الْأَرْضِ

وَفَسَادًا. قَالُوا : يَا رَسُولَ اللَّهِ وَإِنْ كَانَ فِيهِ؟ قَالَ : إِذَا جَاءَكُمْ مَنْ تَرْضَوْنَ دِينَهُ

وَخُلُقَهُ فَأَنْكِحُوهُ، ثَلَاثَ مَرَّاتٍ. هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، وَأَبُو حَاتِمِ الْمُرَيْبِيُّ لَهُ صُحْبَةٌ

وَلَا نَعْرِفُ لَهُ عَنِ النَّبِيِّ ﷺ غَيْرَ هَذَا الْحَدِيثِ

*Meaning: "Muhammad ibn 'Amr As-Sawwaq Al-Balkhi narrated to us, he said: Hatim ibn Isma'il narrated to us, from 'Abdullah ibn Hurmuz, from Muhammad and Sa'id two sons of 'Ubaid, from Abu Hatim Al-Muzani, who said: The Messenger of Allah (may Allah's peace and blessings be upon him) said: "If a man whose religion and character you approve of comes to you, marry*



*him. If you do not, there will be trials on earth and corruption." They said: O Messenger of Allah, even if he is poor? He said: "If a man of whom you are pleased with his religion and morals comes to you, then marry him." A total of three times. This is a hasan garib Hadith. Abu Hatim Al-Muzani was related to the Prophet and we do not know of any narration from him other than this."*

The hadith is addressed to guardians to marry off the women they represent to men who are religious, trustworthy and of good character. If they do not want to marry a virtuous man, but instead choose a man of high descent, position and wealth, then this will lead to fitnah (temptation) and endless damage to the man. This will cause endless fitnah and damage to the man. As said by Mr. NF as follows :

*"Dalam hal pernikahan munakahat dan kafa'ah itu yang memiliki otoritas menjawab itu kan fiqh, sedangkan Jama'ah Tabligh itu ya hanya itu gerakan da'wah seperti NU, Muhammadiyah, dll. Jadi tidak bisa dikerucutkan seperti itu, jadi menurut saya tetap kembali kepada fiqh karena fiqh lebih luas daripada lembaga da'wah seperti ini. Ya sama halnya seperti yang dianut warga Indonesia sendiri, disini Jama'ah Tabligh tetap mengacu kepada Madzhab Syafi'i di antara Maliki, Hanafi, dan Hambali. Di dalam hadith kan juga disebutkan to wanita itu dinikah karena 4 hal hartanya, keturunannya, kecantikannya, dan agamanya"<sup>31</sup>*

*"In terms of munakahat marriage and kafa'ah, the one who has the authority to answer is fiqh, while Jama'ah Tabligh is only a da'wah movement like NU, Muhammadiyah, etc. So it cannot be narrowed down like that. So it cannot be narrowed down like that, so in my opinion it still goes back to fiqh because fiqh is broader than da'wah institutions like this. The Tabligh Jama'ah still refers to the Shafi'i Madhhab among Maliki, Hanafi, and Hambali. In the hadith, it is also mentioned that a woman is married for four things: her wealth, her offspring, her beauty, and her religion."*

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<sup>31</sup> NF, Interview, (Magetan, November 30 2023)

In the hadith, it is mentioned that a woman is married for four things: her offspring, her beauty, her wealth and her religion. Whoever chooses a woman for her religion will surely be lucky. This saying is the reference for Jama'ah Tabligh members to choose a life partner.

Jama'ah Tabligh itself in its worship practice still refers to fiqh and they do not make their own provisions. Because the Jama'ah Tabligh is only a *da'wah* movement that has the aim of spreading Islam in their way, namely *khuruj* or traveling out of their area to convey Islam by inviting the population to congregate in the mosque and reviving the teachings of Islam.

In the matter of marriage, they follow the Shafi'i school, thus disregarding issues of lineage because, according to the Shafi'i school, the legitimacy of a marriage is not determined by lineage. Indeed, according to some scholars, the issue of lineage cannot be replaced by anything, even knowledge, piety, social standing, and so on. Therefore, they think that the Arab community is not equivalent to non-Arab or *'ajam* communities. However, it is essential to emphasize that, according to Allah SWT, all humans on the face of the earth are equal, and the only thing that distinguishes them is their piety. According to the opinion of SLA :

*“Kalau dari Jama'ah Tabligh disini cari pasangan itu ya yang pertama agamanya, terus dari keilmuannya, dia hafidz qur'an apa ahli fiqh atau hadits, terus ndak lupa juga kemampuannya untuk da'wah karena fokus utama Jama'ah Tabligh ini kan menyebarkan*

*agama Islam. Oh ternyata anaknya ini sregap metu (khuruj fii sabilillah) itu juga jadi pertimbangan”<sup>32</sup>*

*“For the Jama’ah Tabligh here, the first thing we look for in a partner is his religion, his knowledge, whether he is a memorizer of the Qur’an or an expert in fiqh or hadith, and not to forget his ability to da’wah because the main focus of the Tabligh Jama’ah is to spread Islam. Oh, it turns out that this child is diligent in going out (khuruj fii sabilillah), it is also a consideration”*

In selecting a life partner according to the Jama'ah Tabligh, the majority of them have specific criteria, namely knowledge, being a Quran memorizer (*hafidz*), and active participation in khuruj (Islamic outreach activities). They define knowledge as someone who is a student of hadith or other religious texts and is capable of applying that knowledge in their daily life as a guiding principle. Since the majority of the Jama'ah Tabligh members are also students who study in Islamic boarding schools, they pay great attention to this aspect when choosing a partner. If the person is a memorizer of the Quran and Hadits, it becomes an additional merit to be considered.

*Khuruj* is a method of da'wah used by the Jama'ah Tabligh, and it is also considered in the partner selection process according to their beliefs. This activity is a *da'wah* program in which each member is encouraged to dedicate time to leave their family for 3 days every month, 40 days or 4 months every year, to engage in outreach activities, moving from one mosque to another and from

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<sup>32</sup> SLA, Interview, (Magetan, November 30 2023)

one region to another, depending on the readiness and capability of each member. Someone who has completed khuruj is considered a comprehensive member of the Jama'ah Tabligh, genuinely committed to striving in the path of Allah.

In carrying out *khuruj fī sabīlillāh*, a member (*karkun*) must adhere to the discipline of khuruj, which includes increasing religious learning, remembrance (*dhikir*), service, preaching, and performing worship to Allah. Additionally, the guidelines for *khuruj* entail reducing sleep, limiting worldly discussions, cutting down on food and drink. Furthermore, they must abstain from relying on humans and submit themselves entirely to Allah. They should also obey the *Amir* (leader), respect the mosque as it is the house of Allah, avoid engaging in political and divisive discussions. This aligns with what MN expressed as follows :

*“Biasanya kami disini mencari yang sama-sama sepaham, kalau sepaham lebih mudah to, sama-sama berjuang untuk da’wah. Kalau masalah nasab itu kan bisa disambung dengan ilmu agama, banyak juga yang istilahnya mereka dari nasab yang sama tapi malah mereka tidak menjaganya. Nasab itu kan suatu kehormatan mbak kemuliaan yang harus dijaga entah itu perilakunya apa perkataannya, kalau misalkan dari nasab tidak kufu’ kan tidak membuat pernikahannya tidak sah juga.”<sup>33</sup>*

*“Usually we look for those who share the same ideals, if they share the same ideals it's easier to fight for da'wah. If the problem of lineage can be connected with religious knowledge, there are also many who are from the same lineage but they don't protect it. Nasab is an honor that must be maintained whether it's the behavior or the words, if for example from the nasab is not kufu', it does not make the marriage invalid either.”*

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<sup>33</sup> MN, Interview, (November 7 2023)

Lineage is an honor that must be carefully preserved, and this understanding can be reinforced by religious knowledge. In the context of religion, lineage is often considered a crucial part of an individual's identity. For example, Islam teaches the importance of preserving lineage and ancestry. Religious knowledge highlights values such as honesty, justice, and respect for family. In the context of lineage, this can be interpreted as a duty to maintain the integrity of one's ancestry and engage in actions that strengthen family bonds.

Islam also emphasizes the importance of avoiding actions that can harm lineage. Thus, preserving lineage is not only a social or family responsibility but also a part of religious duty. Religious knowledge can provide moral and ethical guidance that helps individuals understand how crucial it is to safeguard lineage as an honor bestowed by Allah.

In Islam, the validity of marriage is not solely determined by social status or lineage but is more focused on meeting specific requirements. Islamic marriage law emphasizes certain aspects such as *ijab qabul* (proposal and acceptance), mutual consent, and the fulfillment of other conditions. As long as these conditions are met, the marriage is considered valid, and lineage or the social status of the family does not pose an obstacle.

It is important to remember that in Islam, justice and equality between spouses are considered crucial. Therefore, it is essential for both parties to understand and fulfill their responsibilities in marriage, as well as to support each other, regardless of their family background or social status. By adhering to Islamic principles in marriage, couples can maintain harmony and blessings in their relationship. As stated by T :

*“Nak Jama'ah Tabligh kui intine siji nek milih bojo, kui agomone sing apik sing kedua dia tidak terlalu musuhi neng da'wah, lha ngene perlu digaris bawahi sing tidak memusuhi da'wah ki maksude gak menentang. Termasuk anjurane almarhum yo rabi kui kan nak iso sehidup sekali lha kui golek sing bener-bener paling apik yo paling apik kui maksude agomone sukur-sukur ki yoiso bantu awake dewe misale wis berkecimpung neng agomo utowo neng da'wah lah, lha kui bantu da'wah trus yo seneng sosialisasi lah. Neng hadits kan wis enek to disebutne sopo wonge sing rabi karo keturunane Kanjeng Nabi lan wonge kui dudu teko keturunane beliau kui bakal nglarani atine beliau, tapi yo lek masalah jodoh kui wis Gusti Allah sing ngatur.”<sup>34</sup>*

*“Jama'ah Tabligh's point is, one, if you choose a partner, it is one whose religion is good, secondly, he is not too hostile to da'wah, it should be underlined that not hostile to da'wah means not opposing. Including the recommendation from the deceased to get married, if possible, once in a lifetime, look for the right one, which means that the religion is thankfully good, so you can help awake yourself, for example, if you are involved in religion or in da'wah, help da'wah then you are happy with socialization. in the hadith it has been mentioned that who marries a descendant of the apostle while he is not from his descendants will hurt him, but the problem of soul mates is determined by Allah.”*

Members of the Jama'ah Tabligh, in choosing life partners, generally prioritize religious aspects. For them, faith and seriousness

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<sup>34</sup> T, Interview, (Magetan. Desember 01 2023)

in following Islamic teachings are the primary criteria in searching for a partner. They seek someone who is not only religious but also committed to the daily practice of their faith. In addition to religious aspects, members of the Jama'ah Tabligh also tend to consider support for the outreach or *da'wah* activities they engage in.

The chosen life partner ideally should not hinder or oppose the *da'wah* efforts undertaken by either party. Ideally, the partner provides both moral and practical support, perhaps even actively participating in those *da'wah* activities. In this context, members of the Jama'ah Tabligh may also seek a partner with the ability to join in *da'wah* activities, if possible. The ability to contribute to *da'wah* is considered an added value, as it can strengthen the joint commitment to spreading Islamic values.

In daily life, it is important to respect traditions and religious values while understanding that other factors such as faith and compatibility also play a crucial role in shaping a happy and meaningful married life. Similarly, in the marriage between a sharifah and a non-sharif individual, strong cooperation between husband and wife is highly necessary, especially regarding *da'wah* or propagating the Islamic religion.

If we look at it from the perspective of the sources, we can draw the conclusion that *kafa'ah* is not only about lineage but involves many other considerations such as economic status, social

status, education, occupation, and so on. As observed in the case of the couple from the family of Mother AIB and Father AM, in terms of lineage, they may not be considered compatible, but in terms of religion, they are deemed compatible as they are devout Muslims. Additionally, in the case of the couple formed by Mother SLA and Father NF, their lineage and economic status may be deemed incompatible, but economically, they are considered compatible.

Table 1.4  
Equality Indicators

Couples Name	Unequality Factor	Equality Factor
AIB and AM	Nasab and Family Social Condition	Religion, Economy, Education, and Profession
SLA and NF	Nasab, Profession, and Economy	Religion and Education

## 2. The Impact of A Marriage Between A Sharifah Woman To Non-Sharif Man On Family Life

### a. Acceptance of Both Couples Family

Based on the interview with Mrs. AIB she stated :

*“Keluarga saya ini ndak ada masalah dalam hal pernikahan antara saya dengan suami saya yang bukan dari keluarga habaib, orang tua kami sama-sama ridho karena alhamdulillah suami saya ini sering ikut khuruj, beliau juga seorang huffadz, jadi ya ndak papa. Kalau masalah nasab ya anak saya memang tidak dapat nasabnya, tapi ya tidak apa-apa yang penting manut karo agomo, masyayikh lan wong tuwo.”<sup>35</sup>*

*“My family has no problem in terms of marriage between me and my husband who is not from a habaib family, our parents are both happy because thank God my husband often participates in khuruj,*

<sup>35</sup> AIB, Interview, (Magetan, November 17 2023)



*he is also a huffadz so there is no problem. As for the issue of nasab, my child does not get his nasab, but it doesn't matter, the important thing is to obey religion, masyayikh and parents.”*

The Jama'ah Tabligh prioritizes the religious aspect when choosing their life partners because, according to their standards of equality, both partners should be equally committed to da'wah, be memorizers of the Qur'an, and be able to support each other in maintaining their memorization. Additionally, they should both be seekers of knowledge, both in religious and worldly matters. Regarding the marriage between a sharifah and a non-sharif individual, according to the opinions of some scholars, it can proceed if each guardian is in agreement. However, other scholars argue that this marriage can take place with the approval of all the revered scholars on the face of the earth.

In many aspects, there is no distinction between men and women in the practice of religious teachings and the rewards they receive from Allah SWT for their deeds. As mentioned and explained in the Quran, all human beings on the face of the earth are essentially equal; the only differences lie in their levels of piety, faith, and righteous deeds. As written in the words of Allah in Surah Al-Hujurat: 13, which states :

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ

عِنْدَ اللَّهِ أَتْقَىٰكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

*“It means: 'O mankind, indeed We have created you from a male and a female, and made you into nations and tribes that you may know one another. Indeed, the noblest of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.’”<sup>36</sup>*

Islam, as a religion that elevates the status and dignity of every individual, teaches that honor in Islam is attained through piety. Therefore, there is no distinction between Arabs and non-Arabs except in terms of faith, righteous deeds, and piety. Ironically, some descendants of Prophet Muhammad (PBUH) who bear the honorary titles of sayyid/syarif sometimes act contrary to this teaching. The culture prevalent among them prohibits marriages between syarifah and non-syarif individuals. If such a marriage occurs, their family or community tends to ostracize them, making them feel alienated. According to the interview findings from Mr.

AM :

*“Dari awal mbah kakung sama mbah putri setuju saya memilih istri, tidak ada penolakan sama sekali. Tapi justru kerabat jauh dari istri sing rodok kemrungsung. Sudah menjadi rahasia umum to kalau pernikahan yang tidak satu kasta begini akan menjadi perbincangan tapi you wis gak popo, rezeki jodoh lan mati kui wis enek sing ngatur.”<sup>37</sup>*

*“From the beginning, my grandparents agreed when I chose my wife, and there was no resistance at all. But it was the wife's distant relatives who disagreed. It is common knowledge that if a marriage is not in the same caste as this one, it will become a topic of discussion but it doesn't matter, fortune and death have already been arranged.”*

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<sup>36</sup> Departemen Agama RI, *Al Quran dan Terjemahannya*, Juz 1-30, (Jakarta : Yayasan Penyelenggara Penerjemah/Penafsir Al Quran, 2009)

<sup>37</sup> AM, Interview, (Magetan, November 30 2023)

To the Magnificence of Allah SWT, who created His creatures with diversity in terms of ethnicity, race, and all, it is evident that Islam pays great attention to and cares about human issues, including social relationships among individuals. Thus, Islam has a high responsibility towards human rights. On one hand, humans must also value themselves, while on the other hand, they must also respect others.

In the Quran, the concept of *kafa'ah* in marriage is explicitly mentioned. Ibn Hazm argues that *kafa'ah* is not important in a marriage; according to him, all Muslims are considered equal to each other (*kufu*). Every Muslim, as long as they have not committed adultery, is eligible to marry any Muslim woman who has not committed adultery. This is based on the verse of Allah SWT in Surah Al-Hujurat: 10

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ

*"It means: 'Verily, the believers are brothers.'"*<sup>38</sup>

Similarly, the opinions of Hasan Al-Basri, Al-Thawri, and Al-Karkhi state that *kafa'ah* is not a crucial factor in marriage and is not a necessary condition for the validity of marriage. According to them, the lack of compatibility between prospective husbands and

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<sup>38</sup> Departemen Agama RI, *Al Quran dan Terjemahannya*, Juz 1-30, (Jakarta : Yayasan Penyelenggara Penerjemah/Penafsir Al Quran, 2009)

wives does not hinder the sustainability of the marriage. Then, according to the opinion of NF, it is stated :

*“Di Madzhab Syafi’i kan kafa’ah hukumnya sunnah dan disini keluarga istri saya sudah isqatul kafa’ah ya sudah masalah selesai, kita lihatlah disini kan lebih banyak kemaslahatannya dengan agama daripada mudharatnya ya sudah dalam hal nasab ini kita kesampingkan tidak apa-apa.”<sup>39</sup>*

*“In Madzhab Syafi’i kafa’ah is sunnah and here my wife’s family is already isqatul kafa’ah, so the problem is over, we see here there are more benefits with religion than mudharat, so in this nasab matter we put it aside, it’s okay.”*

*Kafa’ah* is the balance between prospective husbands and wives to ensure confidence in entering into marriage. Therefore, *kafa’ah* needs to be emphasized before solemnizing the marriage. *Kafa’ah* is a condition external to the marriage. This does not mean that a marriage is invalid if there is no compatibility; the marriage remains valid. However, *kafa’ah* can minimize potential issues in the future.

The understanding that considers lineage compatibility (*kafa’ah nasab*) as a requirement for solemnizing marriage needs clarification. This is because Islamic legal principles state that *kafa’ah* in marriage, including lineage compatibility, is only a condition of continuity (*luzum*), meaning a requirement for the sustainability of a household or for the permanent execution of the marriage contract without anyone having the right to annul it.

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<sup>39</sup> NF ,Interview, (Magetan, November 30 2023)

Meaning, the consideration of *kafa'ah* in marriage is entirely the right of the woman, together with her guardian, to weigh. A woman, along with her guardian, may choose not to exercise this right when solemnizing the marriage, and thus, her marriage is still deemed valid in the eyes of religion, even if there is no lineage compatibility.

The claim that asserts that considering lineage compatibility (*kafa'ah nasab*) in marriage can lead to a harmonious household is not entirely incorrect. However, the statement is not entirely accurate. This is because to achieve a harmonious household, there are many supporting factors beyond lineage compatibility, such as mature age, stable economics, and so forth. Therefore, making lineage compatibility the sole consideration for solemnizing a marriage while neglecting other supporting factors is a mistake.

Similarly, according to the opinion of SLA :

*"Kebetulan keluarga saya dan suami sama-sama pernah ngaji disini, jadi ketika saya meminta restu untuk menikah dengan suami alhamdulillah mereka merestui. Ya secara tidak langsung kan saya bisa membantu suami untuk da'wah meskipun tidak dengan cara yang sama, suami khuruj saya mengajar anak-anak kecil ngaji di rumah."*<sup>40</sup>

*"Incidentally, my family and my husband both used to study here, so when I asked for blessing to marry my husband, alhamdulillah, they approved. Indirectly, I can help my husband with da'wah, although not in the same way, my husband goes on khuruj to teach the little ones the Quran at home. "*

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<sup>40</sup> SLA, Interview, (Magetan, November 30 2023)

During the process of SLA's family acceptance, they approved of her marriage to her husband because, in their opinion, both spouses were members of the Jama'ah Tabligh who actively participated in *khuruj*, a practice deemed necessary for Jama'ah Tabligh members. They also emphasized the importance of da'wah in their daily lives, even though the methods of *da'wah* might differ, such as inviting the local community to read the virtues of good deeds or teaching Islamic education (*TPA*) to children.

Islam advocates for a balance and harmony, proportionality, and equality between prospective spouses to establish a household that is peaceful, full of love, and merciful. In terms of religion, it is undoubtedly a crucial consideration when marriage is to take place. Here, religion refers to the adherence to and correctness of religious laws. A person who engages in sinful and immoral behavior is not comparable to a pure woman or a righteous woman who comes from a righteous family, possesses a devout spirit, and exhibits admirable character.

Religion is a fundamental aspect in realizing a good marriage, and *kafa'ah* places significant emphasis on religion, purity, and piety. When seeking a potential life partner, one must truly understand their religious beliefs to determine compatibility. Particularly among the Jama'ah Tabligh, they prioritize aspects related to their community, such as *khuruj fii sabilillah* (going out

in the path of Allah) and other recommended practices within their group.

b. Towards Family Life

Judging from the concept of an ideal family explained by Zakiah Daradjat, to form an ideal family, there are several things that must be fulfilled, including understanding, accepting, respecting, trusting, and loving each other. Based on the results of the interview with AIB, he stated :

*“Sampean pasti juga sudah tau ya kalau suami saya ini bukan jama'ah jadi anak-anak saya tidak dapat marga jelas pencatatannya di Rabithah Alawiyah terputus. Tidak mungkin juga ada rumah tangga yang jalannya lurus terus, cekcok gak sependapat itu hal sudah biasa, apalagi pas awal-awal baru nikah suami saya mungkin kaget sama kebiasaan keluarga saya. Kalo sesuai sama yang sampean tanyakan tadi insyaallah antara saya sama suami sama-sama saling ya, paling ya sesekali ada selisih tapi yaw ajar. Kalo masalah percaya itu hal yang paling utama, kalo saya ga percaya ke suami ga mungkin saya memberi izin suami khuruj lama mbak.”<sup>41</sup>*

*“You must also know that my husband is not a jama'ah so my children cannot get a clan, obviously his registration in Rabithah Alawiyah is cut off. It is also impossible for there to be a household that goes straight, bickering disagreeing is a common thing, especially when I was just married my husband might be surprised by my family's habits. If it is in accordance with what you asked earlier, Insha Allah, my husband and I both share each other, maybe once in a while there is a difference but it is natural. If the problem of trust is the most important thing, if I don't trust my husband, there is no way I will give my husband permission to khuruj for a long time.”*

An ideal family is the smallest unit in society, consisting at a minimum of a husband and wife living their married life according

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<sup>41</sup> AIB, Interview, (Magetan, November 17 2023)

to their respective desires and expectations, accompanied by peace and happiness, thus achieving common goals. Small things should be a concern in a household, such as understanding, openness, and caring for each other. The husband, who plays the role of the head of the household, must not neglect these aspects; he must always ensure that the relationships and communication within the family are well-maintained.

Lineage is something highly cherished by Arab families as it represents a special privilege; Arab descendants (*habaib*) have a lineage directly connected to Prophet Muhammad SAW. Some scholars among them express deep regret if marriages occur between Arab families and non-Arabs. If a woman with the title *syarifah* marries a man who is not of *syarif* descent, any child born from their union cannot bear the title *syarif/syarifah* because this title is acquired through the paternal lineage.

This certainly creates turmoil in their family life; the names of the children born from their marriage are not recorded in Rabithah Alawiyah (an Islamic institution overseeing direct descendants of Prophet Muhammad in Indonesia and gathering Indonesian citizens of Arab descent). The majority of Arab families tend to look down upon it if someone from their family marries a non-Arab, even to the extent of mistreating them, such as ostracizing them. As stated in the interview with AM :



*“Yo sing jenenge wong wis omah-omah kui mesti ngalami masalah, ra mungkin to wong urip kui bakale penak terus yo ra mungkin pisan wong urip kui sengersoro terus tur Gusti Allah maringi hambane cobaan wis mesti sesuai kemampuane hambane. Jujur saya sempat ragu, wong koyo aku ngene ki opo pantes bersanding dengan seorang syarifah yang garis keturunannya langsung ke Rasulullah SAW. Tapi alhamdulillah ternyata jodoh, ya meskipun kadang ada kerikil-kerikil di kehidupan yo rapopo, wong urip kui dicubo ben iling karo sing maringi urip. Nek masalah hubungan komunikasi kui kan ada kalanya wong kui ngroso dekne ga mampu menyampaikan langsung jadi yo butuh perantara. Trus perkoro saling memahami, mencintai menerima kui kan suatu kewajiban yang harus dilaksanakan dalam pernikahan, jadi mau gak mau itu sesuatu yang harus dipaksakan trus dadi kebiasaan sing terus menerus.”<sup>42</sup>*

*“The name of a married person must experience problems, it is impossible for someone to live in this world without feeling difficulties and it is also impossible to be happy forever, because Allah gives his servants trials according to the ability of his servants. Honestly, I had doubts, whether people like me deserved to be side by side with a sharifah whose lineage was directly to the Prophet Muhammad SAW. But alhamdulillah it turned out to be a match, even though sometimes there are pebbles in life it doesn't matter. if the problem of communication relationships there are times when someone feels he is unable to convey directly so he needs an intermediary. Then the matter of understanding each other, loving and accepting is an obligation that must be carried out in marriage, so inevitably it is something that must be forced and then become a continuous habit.”*

Every parent undoubtedly hopes that their children will become a successful generation and surpass what they have achieved so far. All financial orientations of the family are usually projected towards nurturing, educating, and ensuring the success of their children in the future. In fact, many parents also desire to pass down their own skills to their children, making them even better.

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<sup>42</sup> AM, Interview, (Magetan, November 17 2023)

Similarly, with this Arab family, they strive to ensure that their descendants continue to inherit and maintain the lineage privileges they possess. However, fate, death, and sustenance have been determined by Allah SWT in the preserved tablet (Lauhul Mahfudz); as humans, we can only pray and strive, for the rest is in the hands of Allah SWT who is more powerful. Understanding that no family is perfect and every family faces its own challenges, but having a commitment to support each other and work together is the key to creating a healthy and happy family.

Some ways to form an ideal family are by :

- 1) Good communication
- 2) Active involvement
- 3) Support and affection
- 4) Acceptance and appreciation
- 5) Collaboration
- 6) Healthy values and rules
- 7) Quality time together
- 8) Balance between economy and support

If the above-mentioned aspects are fulfilled, then the family can be considered as an ideal and perfect family. As stated in the interview with SLA :

*“Memang dari awal orang tua saya dan suami alhamdulillah sama-sama setuju jadi ya mungkin karena berkah doa dari orang tua alhamdulillah rumah tangga kami baik-baik saja, kalo masalah-masalah kecil sudah pasti ada ya justru itu yang bikin rumah tangga*

*ada warnanya mbak. Suami juga kan rajin khuruj, saya jadi sering ditinggal di rumah sama anak-anak, tapi ya gak papa masa orang mau da'wah dihalang-halangi nanti malah kita yang dosa”<sup>43</sup>*

*“Indeed, from the beginning, my parents and my husband, thank God, both agreed, so yes, maybe because of the blessings of prayer from our parents, thank God our household is fine, if there are small problems, that's what makes the household have color. My husband is also diligent in khuruj, so I am often left at home with the children, but it's okay if people want da'wah to be hindered, then we will be the ones who are sinful.”*

The ideal family life is an environment where every member feels accepted, respected, and supported. It is a place where open communication and affection are the foundation. In an ideal family, there is a balance between time spent together and time for oneself. Each family member has space to grow, pursue personal interests, and learn, while staying connected with others. They appreciate differences, build a sense of respect, and collaborate to overcome challenges.

The ideal family also fosters education and growth, both emotionally and intellectually. They provide unconditional support, offer inspiration, and instill strong values in each family member. The life of an ideal family is not about the absence of conflict, but about how the family collectively handles conflicts and challenges. They learn from experiences, grow together, and create strong bonds among family members.

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<sup>43</sup> SLA , Interview, (Magetan, November 30 2023)

No family is perfect, but what matters most is the joint effort to create a safe, loving, and supportive environment for every family member. Just like what happened in the SLA family, even though they come from different backgrounds, they do not see it as a problem. Instead, they turn it into something that can motivate their family to become harmonious through understanding and mutual support. Subsequently, the interview with NF reveals :

*“Ya alhamdulillah sejauh ini tidak ada permasalahan yang berat di rumah tangga saya dan istri, istri selalu mendukung apapun yang saya kerjakan. Alhamdulillah juga istri kan juga sama-sama menghafal qur’an jadi dia banyak membantu saya untuk menjaga al-qur’an. Kalau dari masalah nasab keluarga istri kebetulan tidak terlalu menitik beratkan sama masalah itu, jadi ya dari awal perkenalan terus nikah sampai sekarang alhamdulillah keluarga terus mendukung.”<sup>44</sup>*

*“Thank God, so far there are no serious problems in my household and my wife, my wife always supports whatever I do. Alhamdulillah, my wife is also a qur’an memorizer, so she helps me a lot to keep the qur’an. From the issue of nasab, my wife’s family happens to not focus too much on that issue, so yes, from the beginning of the introduction to marriage until now, thank God, my family continues to support me.”*

In the context of family life, *kafa’ah* plays a crucial role by considering the compatibility between two individuals who intend to marry. This includes considerations regarding religious beliefs, values, education level, social backgrounds, and other factors that can influence harmony in marriage. However, it is important to note

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<sup>44</sup> NF, Interview, (Magetan, November 30 2023)

that the concept of kafa'ah is not always synonymous with equality in terms of social or economic status.

Even more crucial is the similarity in values, beliefs, and life perspectives between partners. Although kafa'ah is taken into consideration, many happy and successful marriages are experienced by couples who have differences in certain aspects of life.

It is important to remember that in Islam, although kafa'ah is considered important, goodness and justice are also emphasized. The choice of life partner is not solely based on compatibility factors but also takes into account goodness, justice, and affection between the two individuals. Strong and happy relationships require commitment, understanding, good communication, and mutual respect.

Members of the family involved in Jama'ah Tabligh demonstrate a high commitment to the activities of preaching and spreading the message of Islam. They may frequently travel to visit mosques and invite others to come closer to the religion. The family life in Jama'ah Tabligh tends to be dominated by religious activities such as religious studies, preaching journeys, and intensive worship. This may lead to a significant amount of time spent outside the home.

Jama'ah Tabligh promotes a simple and virtuous lifestyle. They teach the values of simplicity, humility, and devotion to Allah. Family life within Jama'ah Tabligh is often grounded in the principles of unity, solidarity, and cooperation in preaching activities and worship. While there are distinctive features in family life within it, there is diversity in how each family implements these principles according to their respective conditions and situations.

c. Towards Social Life

Based on the interview results with Mrs. AIB, she stated :

*“Kebetulan saya sama suami hidup di lingkup Jama'ah Tabligh, ya alhamdulillah belum pernah merasa dikucilkan. Beda lagi kalo saya sama suami tinggal di lingkungan Arab yo mungkin merasakan seperti itu, sebenarnya ini kan tergantung bagaimana penerimaan keluarga to. Kalau keluarganya bisa menerima yo nanti pembawaanya kan enak, ndak ada kucil-kucilan yang satu merasa lebih wah yang satu merasa ndak dianggap.”<sup>45</sup>*

*“Incidentally, my husband and I live in the Jama'ah Tabligh neighborhood, so Alhamdulillah, we have never felt ostracized. If my husband and I lived in an Arab neighborhood, we might feel that way. Actually, it depends on how the family accepts us. If the family is accepting, then it will be good, and there will be no exclusion, where one feels that they are more important, and the other feels that they are not considered.”*

Interclass marriages often bring cultural, value, and background differences that can influence social interactions. This may require couples to learn to understand and respect these differences. Sometimes, cross-class marriages can lead to tension or difficulties in relationships with families, especially if the families

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<sup>45</sup> AIB, Interview, (Magetan, November 17 2023)

on both sides have different views or expectations regarding the marriage.

Cross class marriages can also attract attention or reactions from the surrounding community. Sometimes, social stigma or stereotypes related to interclass marriages still exist, which can create external pressure on the couple. In some cases, cross-class marriages may pose economic challenges due to differences in the social or economic status of both parties. This can affect the daily life and financial needs of the couple.

However, cross-class marriages can also be an opportunity for learning, growth, and expanding insights into various cultures, perspectives, and experiences. Interclass marriages often require higher openness and tolerance in understanding and appreciating differences between partners, which can ultimately strengthen the bond between them. Despite the challenges that may arise, many couples successfully face and grow together through these differences. Open communication, understanding, and a commitment to supporting each other are usually key to overcoming potential social impacts of cross-class marriages. Based on the interview with AM, it is stated that :

*“Kalau sama lingkungan alhamdulillah ndak ada masalah, kan sekeliling rumah ini juga sama-sama sering ngaji di pondok jadi ya sama lah. Pas awal menikah memang waktu itu sempat ada sedikit*

*masalah ya biasa, saya sama istri jadi bahan omongan di keluarganya tapi lama-lama kaya angin wis ilang gitu aja.”<sup>46</sup>*

*“With the environment, thank God, there is no problem, the people around this house also often study at the hut, so it's the same. When we first got married, there was a bit of a problem, my wife and I were the subject of conversation in her family, but after a while it just went away.”*

The role of non-core family members also influences the harmony within a household, as seen in the marriage between a Sharifah and a non-Sharif. The man, originating from a non-Arab family, feels marginalized by the woman's family, who are of Arab descent. They perceive themselves as superior in terms of lineage, leading them to look down upon someone from a non-Arab background.

Cultural and traditional differences often become significant challenges. This couple may have different outlooks and lifestyle practices that require understanding and adaptation from both sides. The families and social environments of both parties may have different expectations or hopes for this marriage, potentially becoming a source of pressure or conflict in case of differing opinions or expectations.

At times, differences in religion or specific values can impact the dynamics of the marriage. The couple may have varying understandings of religion or certain values that require dialogue and

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<sup>46</sup> AM, Interview, (Magetan, November 17 2023)



compromise. In many cases, Arab-non-Arab couples decide to preserve and develop both cultures within their family. This necessitates a commitment to learning and respecting each other, and perhaps introducing both cultures to their children.

Cross-cultural marriages can also be an opportunity for personal growth and enriching life experiences. Many couples have successfully built strong and happy relationships by appreciating and understanding the uniqueness of each other's cultures and backgrounds. Open communication, patience, understanding, and a commitment to building a healthy relationship are typically crucial in navigating such marriages. Based on the interview with Mrs. SLA, she stated :

*“Dari awal menikah saya sama suami tinggal di Temboro, jadi masyarakat di sekitar kami ya sama kaya saya dengan suami. Pas awal-awal saja sempat ada omongan dari keluarga kenapa kok gak nyari yang sama-sama jama’ah tapi ya yang namanya jodoh mau gimana lagi hehe”<sup>47</sup>*

*“From the beginning of my marriage, my husband and I lived in Temboro, so the people around us were the same as me and my husband. At the beginning, there was some talk from the family about why don't you look for someone who is a member of the same congregation, but yes, the name is soul mate, what else can you do.”*

The environment plays a crucial role in shaping the social and emotional atmosphere of a household. The relationship with the surrounding environment can have either positive or negative impacts, depending on various factors such as communication,

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<sup>47</sup> SLA, Interview, (Magetan, November 30 2023)

mutual understanding, and social dynamics. Imbalances or instability in certain aspects of the surrounding environment can pose challenges to family life.

Therefore, it is essential for households to consider these environmental factors in their day-to-day life planning. Additionally, collaborative efforts with the community and local government to enhance environmental quality can contribute positively to the overall well-being of family life. The family environment plays a vital role in the sustenance and development of individuals. Various aspects within the family environment can have a significant impact on well-being and life sustainability.

The availability of emotional and social support from family members and social networks can help individuals cope with challenges and stress, enhance resilience, and promote life sustainability. Family life sustainability is not only related to physical aspects but also involves psychological and social dimensions. Therefore, it is important to understand and pay attention to various aspects within the family environment to create conditions that support good life sustainability for all its members.

Based on interview with Mr. NF, he stated :

*“Kalau sama lingkungan sekitar tidak ada masalah, kan disini mayoritas juga sama-sama nyantri di pondok trus aktif sama kegiatan, ya khuruj trus sering ikut bayan di markas. Beda lagi kalau saya tinggal di daerahnya istri, mungkin saya nya nanti yang merasa*

*minder ya istilahnya, ipar-iparnya istri kan jama'ah semua sedangkan saya ini ahwal.”<sup>48</sup>*

*“There is no problem with the surrounding environment, right here the majority are also both nyantri in the hut and active in activities, yes khuruj and often participate in bayan at the headquarters. It's different if I live in my wife's area, maybe I will feel inferior, the term is, her in-laws are all jama'ah while I am ahwal.”*

The feelings of inferiority experienced by the interviewee can result in disruptions in their daily life, given that the interviewee is a household leader. This can lead to misunderstandings, tension, and conflicts in relationships. Over time, such conditions can trigger psychological distress as the interviewee consistently feels tense and struggles to maintain a relaxed demeanor.

The consequences for the household leader include a significant impact on themselves, their relationship with their partner, children, and the overall dynamics of the household. If these feelings are not managed, it can contribute to a decline in the mental well-being of the household leader. This may lead to stress, anxiety, and possibly even depression, creating barriers in personal relationships with the partner and other family members.

The mental health of the household leader can affect their ability to provide emotional support and educate their children. Leaders experiencing stress or depression may be less capable of offering the attention and support needed by family members. Such

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<sup>48</sup> NF, Interview, (Magetan, November 30 2023)

a situation can create an unstable and tense atmosphere, making it difficult to make good family decisions as it can influence their capacity to think rationally and objectively.

If managed effectively, these issues may not lead to serious problems. Steps such as talking to a partner, friend, or mental health professional, as well as identifying and addressing the root causes of feelings of inferiority, can help restore balance and improve the mental well-being of the household leader. Awareness of these feelings and taking steps to address them can contribute to building a healthier and more harmonious family life.

## CHAPTER V

### CONCLUSIONS AND SUGGESTIONS

#### A. Conclusions

Based on the research findings on kafa'ah in marriages between noble women and non-noble men within the Jama'ah Tabligh community, as discussed in the previous chapter regarding the concept of an ideal family, conclusions can be drawn :

1. The concept of kafa'ah mentioned in the hadith that a person is married for 4 things: his beauty, his wealth, his descent, and his religion. but what happened to the sharifah among the tabligh congregation they heeded the matter of lineage because according to them the main thing is religion and both members of the tabligh congregation who can support their da'wah.
2. In the marriage between *sharifah* and non-*sharif* families among the Jama'ah Tabligh, it does not cause many negative impacts because of the understanding, openness, and love between them. So it can be said that their family becomes an ideal family.

#### B. Suggestions

1. Members of Jama'ah Tabligh should pay more attention to the concept of kafa'ah in the jurisprudence of marriage, both theoretically and in their social practices.
2. For the Arab community, it is advisable to accept the decisions made by others and adapt to the lifestyle they follow, as long as it remains in accordance with religious teachings.

3. For future researchers, it is hoped that they can gather data not covered in this study and explore areas where the answers may be insufficient, in order to broaden insights into this issue.

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2458/12/58%0Ahttp://ovidsp.ovid.com/ovidweb.cgi?T=JS&P.

## APPENDIXES

## Letter of Pra Research



KEMENTERIAN AGAMA REPUBLIK INDONESIA  
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Nomor : B- 5938 /F.Sy.1/TL.01/06/2023

Malang, 03 Agustus 2023

Hal : Pra-Penelitian

Kepada Yth.  
Kepala Pemerintah Desa Temboro  
Desa Temboro Kecamatan Karas Kabupaten Magetan

*Assalamualaikum wa Rahmatullah wa Barakatah*

Dalam rangka menyelesaikan tugas akhir/skripsi mahasiswa kami:

Nama : NURIYA UZLIFATUL FAIZAH  
NIM : 200201110109  
Fakultas : Syariah  
Program Studi : Hukum Keluarga Islam

mohon diperkenankan untuk mengadakan *Pra Research* dengan judul :  
**Kafa'ah dalam Pernikahan Wanita Syarifah dan Pria non-Syarif Tinjauan Psikologi Keluarga (di Desa Temboro Kecamatan Karas Kabupaten Magetan)**, pada instansi yang Bapak/Ibu Pimpin.

Demikian, atas perhatian dan perkenan Bapak/Ibu disampaikan terima kasih.

*Wassalamualaikum wa Rahmatullah wa Barakatah*

Scan Untuk Verifikasi



Tembusan :

1. Dekan
2. Ketua Prodi Hukum Keluarga Islam
3. Kabag. Tata Usaha

## Answer of Pra Research Letter


  
 PEMERINTAH KABUPATEN MAGETAN  
 KECAMATAN KARAS  
**DESA TEMBORO**  
 Alamat : Desa Temboro Rt. 08/01, Telpn. - Pos. 63395

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**SURAT KETERANGAN**

Nomor : 470 / 1230 / 403.414.07 /VIII. 2023

Yang bertanda tangan di bawah ini Kepala Desa Temboro, Kecamatan Karas, Kabupaten Magetan, menerangkan sesuai dengan keterangan Pemohon bahwa :

1. N a m a	:	<b>NURIYA UZLIFATUL FAIZAH</b>
2. N I K	:	<b>3520146607010001</b>
3. Warga Negara	:	<b>INDONESIA</b>
4. Jenis Kelamin	:	<b>PEREMPUAN</b>
5. Pekerjaan	:	<b>PELAJAR</b>
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8. Alamat KTP	:	<b>Desa Temboro RT/RW 010/002, Kecamatan Karas, Kabupaten Magetan</b>
9. Keterangan	:	<b>Bahwa orang tersebut diizinkan mengadakan penelitian skripsi yang berjudul KAPA'AH DALAM PERNIKAHAN WANITA SYARIFAH DAN PRIA NON SYARIF TINJAUAN PSIKOLOGI KELUARGA di Desa Temboro Kecamatan Karas Kabupaten Magetan.</b>

Demikian surat keterangan ini dibuat agar dapat dipergunakan sebagaimana mestinya sepanjang tidak bertentangan dengan ketentuan yang berlaku.

**Temboro, 04 Agustus 2023**  
**Kepala Desa Temboro**  
  
**SABAR, S.P**

Interview with Mrs.AIB and Mr.AM



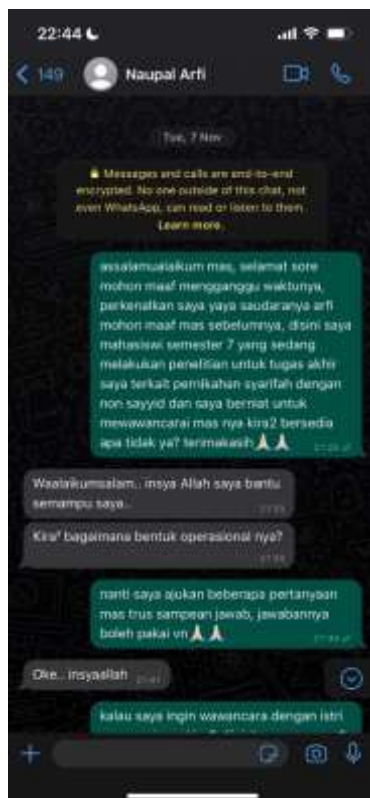
Interview with Mrs.SLA and Mr.NF



### Interview with Mrs. T



### Interview with Mr. MN



**Interviews Guideline**

1. Bagaimana ceritanya Ibu bisa memantapkan hati memilih Bapak menjadi pasangan?
2. Di dalam keluarga Ibu bagaimana penetapan dalam memilih pasangan?
3. Bagaimana pandangan/pendapat keluarga Ibu ketika Ibu memantapkan untuk memilih Bapak sebagai pendamping?
4. Ketika Ibu menikah dengan Bapak bagaimana gejolak keluarga yang terjadi?

## Consultation Proof



**KEMENTERIAN AGAMA REPUBLIK INDONESIA**  
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 Jama'ah Tabligh From The Perspective of An Ideal Family Concept (Study at  
 Temboro Village, Karas Subdistrict, Magetan Regency)

No	Day/Date	Subject of Consultation	Signature
1	Monday, 18 <sup>th</sup> of September 2023	Consultation of Proposal	
2	Wednesday, 27 <sup>th</sup> of September 2023	Revision of Proposal	
3	Thursday, 5 <sup>th</sup> of October 2023	Proposal ACC	
4	Friday, 3 <sup>th</sup> of November 2023	Revision of Proposal	
5	Tuesday, 7 <sup>th</sup> of November 2023	Guidelines Interview Consultation	
6	Thursday, 14 <sup>th</sup> of Desember 2023	Results Interview Consultation	
7	Tuesday, 16 <sup>th</sup> of January 2024	Consultation of Chapter IV And V	
8	Tuesday, 30 <sup>th</sup> of January 2024	Revision Of Chapter IV And V	
9	Tuesday, 6 <sup>th</sup> of February 2024	Translation Consultation to English	
10	Wednesday, 7 <sup>th</sup> of February 2024	Thesis ACC	

Malang, 7<sup>th</sup> of February 2024  
 Acknowledged by,  
 Head Department of  
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**Erik Sabti Rahmawati, M.A., M.Ag.**  
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| 3. MTs Al-Mawaddah Ponorogo         | 2013 - 2016 |
| 4. MA Al-Mawaddah Ponorogo          | 2016 - 2019 |
| 5. UIN Maulana Malik Ibrahim Malang | 2020 – 2024 |

### ORGANIZATION EXPERIENCE

- |  |             |
|--|-------------|
| 1. Member of Departemen Kewirausahaan HMPS HKI             | 2020 - 2021 |
| 2. Member of Departemen Minat dan Bakat HMPS HKI           | 2021 - 2022 |
| 3. Member of Biro Kaderisasi PMII Rayon “Radikal Al-Faruq” | 2021 - 2022 |