

Education on The Concept of Kafa'ah in Determining a Spouse in Islamic Fiqh Learning (Study of MAN 2 Medan Students)

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ABSTRACT

This research discusses the concept of kafa'ah in determining a soul mate in the context of learning Islamic jurisprudence, with a focus on students of Madrasah Aliyah Negeri (MAN) 2 Medan. Kafa'ah is one of the important principles in Islam which relates to the compatibility of partners in marriage, including aspects of religion, heredity, profession and social status. This research aims to explore the extent of students' understanding of the concept of *kafa'ah* as well as how it is applied in real life, especially in the process of determining a mate. The approach used in this research is a qualitative approach with interview and observation methods. The research results show that students' understanding of the concept of kafa'ah still varies, but the majority of students understand the importance of considering this aspect in marriage. Learning fiqh at MAN 2 Medan plays an important role in providing a deeper understanding of Islamic principles related to marriage, including the concept of kafa'ah.

Keywords: *Concept of Kafa'ah Education, Determination, Soulmate, MAN 2 Medan.*

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1. INTRODUCTION

The concept of kafa'ah covers various aspects, including religion, descent, social status and wealth. In the context of Islamic teachings, marriage is not only about uniting two individuals, but also uniting two families who have certain values, culture and social status. Therefore, kafa'ah is an important consideration so that marriage can run harmoniously and in accordance with sharia. Kafa'ah comes from the original word al-kufu which means al-Musawi' (balance).

When connected with marriage, kafa'ah is defined as a balance between the prospective husband and wife, in terms of position (hasab), religion (din), lineage (nasab) and the like. Kufu in the scientific dictionary is comparison, rejecting equality of degree. Meanwhile, kafa'ah means balance. Sekufu in the language means, commensurate, the same or similar. What is meant by equivalent and similar here is

the similarity between the two prospective bride and groom in five things (Lubis Harahap & Ependi, 2023).

In the midst of rapid modernization and social change, especially among the younger generation, understanding the concept of kafa'ah is often neglected. Many young people, including students in high school, focus more on emotional aspects in choosing a partner, such as love and physical attraction, without considering the equality factors recommended by Islam.

This can cause various problems in the future, such as a mismatch in values and perspectives, which in the end can have a negative impact on household harmony. Therefore, it is important for the younger generation, especially students, to understand the concept of kafa'ah from an early age so that they are wiser in making decisions regarding marriage in the future. This nation's low character of responsibility and discipline requires attention and role from all parties. Attention and concern for character have been formulated in the function and goals of education for the future of the nation (Rangkuti & Harahap, 2024), especially for teenage students.

With a good learning plan, teachers can deliver learning material in a more focused manner, paying attention to the logical order of the material, and adapting the learning approach to students' learning styles (Rangkuti, Ependi & Amin 2023). MAN 2 Medan students, as part of the young generation of Muslims who are currently pursuing formal education in the field of religion, are expected to have a deep understanding of Islamic teachings, including regarding marriage. However, in practice, formal education in schools sometimes places little emphasis on applicable aspects of Islamic teachings, especially regarding married life.

However, in practice, formal education in schools sometimes places little emphasis on applicable aspects of Islamic teachings, especially regarding married life. Students are mostly taught jurisprudential legal theories without being encouraged to understand the application of these concepts in everyday life. In fact, marriage is one of the important things they will face in the future, and a good understanding of kafa'ah will really help them in determining the right partner in accordance with religious guidance. Even though kafa'ah is very necessary in marriage to pursue the future of marriage, Islam also emphasizes knowledge about respecting a person or potential partner, respecting individual differences requires self-awareness of each individual, therefore fostering awareness of mutual respect, accept the differences between husband and wife. In general, it is hoped that this activity can make a real contribution to forming students' characters who are more mature and wiser in facing life. A strong understanding of the concept of kafa'ah will be a very valuable provision

for them to build a household that is harmonious and in accordance with Islamic values.

2. METHODS

This research was carried out on State Madrasah Aliyah Students (MAN-2 Medan). The type of research used is qualitative research, namely research that describes the information collected in the form of words, written images, not numbers (Meleong, 2017). Qualitative research, in simple terms, can be understood as a type of research whose findings are not obtained through statistical procedures and rather shows that research understands and interprets the meaning of events, interactions, or the behavior of subjects in certain situations according to the research perspective (Rita Fiantika, Wasil & Jumiati, 2022). This data collection was carried out using observation, interviews and documentation techniques. The research population was students of MAN 2 Medan in third grade Aliyah, while the sample in this study was only third grade A. The collected data is then analyzed using interactive data analysis techniques which consist of three interacting activities, namely data reduction, data presentation, and drawing conclusions or verification (Sugiyono, 2016).

3. FINDINGS AND DISCUSSION

Understanding Kafa'ah

Kafa'ah comes from the original word al-kufu which means al-Musawi' (balance). When connected with marriage, kafa'ah is defined as a balance between the prospective husband and wife, in terms of position (hasab), religion (din), lineage (nasab) and the like (Jamal al-Din Muhammad Ibn Mukaram al-ansari al-Manzur, tt). Kufu in the scientific dictionary is comparison, rejecting equality of degree. Meanwhile, kafa'ah means balance (Budiono, 2005). Sekufu in the language means, commensurate, the same or similar. What is meant by equivalent and similar here is the similarity between the two prospective bride and groom in five things (Saleh Al-fauzan, 2006). In the Munawwir dictionary it is explained that the word Kafa'ah comes from *والكفافة* and *الكفاءة* and *والكفاءة* which means equality. In other places it is also mentioned *والمكفاء* , *الكف* and *الكفاءة* which means the same or equivalent (Ahmad Warsono al-Munawar, 1984).

The meaning of the word kafa'ah is taken from letter 112, namely 'kufu' which means equal or at the same level or equal (Wahbah al-Zuhaily, 2011). In other literature, it is explained almost the same as before, namely kufu means the same, equal, commensurate, or comparable, which means that the man and his future wife are the same in terms of position, equal in social rank and equal in morals and wealth (Muhammad al-Mursafi, tt).

So it is clear that the essence of this kafa'ah in detail is to show equality, whether equal in social level, education, work, age, appearance and material or at other levels. In the Dictionary of Religious Terms, Shodiq Salahuddin Chaery says the following, kafa'ah is balanced, equal or equal. Kafa'ah is recommended in Islam but does not determine whether a marriage is valid or not. Kafa'ah is a human right of women and their guardians, because a marriage that is not equal, equal or commensurate can or may be annulled. Kafa'ah includes religion, descent, physical, spiritual, age and dignity (Muhammad al-Mursafi, tt). In the book al-Akhwal al-Syaksiyah it is explained as follows:

لمراد بها فى النكاح المساواة بين الزوجين فى أمور مخصوصة بعنصر الا خلال بها مفسد الحياة الزوجية.

Meaning: Kafa'ah in marriage is equality between prospective husband and wife in certain matters where the absence of this will cause difficulties in domestic life (Muhammad Abu Zahra, (tt).

The Position of Kafa'ah in Marriage

In the Qur'an it is clearly stated about the concept of kafa'ah in the nature of marriage. Therefore, scholars have different opinions on this issue, whether kafa'ah is important in a marriage or not. Ibn Hazm believes that kafa'ah is not important in a marriage, according to him, one Muslim and another Muslim are the same (sekufu). All Muslims, as long as they have never committed adultery, have the right to marry all Muslim women who have never committed adultery. Based on the words of Allah SWT QS. Al-Hujurat verse 10:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

Meaning: Indeed, believers are brothers, therefore reconcile your two brothers (who are at war) and fear Allah so that you may be blessed.

Meanwhile, the majority of fuqaha', including scholars from four schools of thought, are of the opinion that kafa'ah is very important in marriage even though kafa'ah is not a legal condition for a marriage and is only a normal condition for a marriage. They put forward arguments based on the hadith of the Prophet and reason. Among the hadiths of the Prophet SAW. which explains about kafa'ah is:

عن ابن عمر رضى الله عنه قال: قال رسول الله صلى الله عليه وسلم: العرب بغضهم اكفاء بعض قبيلة لقبيلٍ وحيٍ لحيٍ ورجلٍ لرجلٍ الا الا حائكاً أو حجاماً (رواه البيهقي)

Meaning: "From Ibn Umar that indeed the Messenger of Allah. Said: "Arabs are equal to one another. "One sekufu' tribe with the same tribe, one sekufu group with the same village, among men among the sekufu except for tailors or cuppers" (HR. Al-Baihaqi).

As for the ratio, they are of the opinion that the domestic life of a husband and wife will be happy and harmonious if there is kufu'ah between the two. Kafa'ah is measured from the woman's side, not from the man's side, because usually the woman who has a high degree will feel humiliated if they marry. with men of lower rank. Unlike men, he will not feel humiliated if he marries a woman of lower rank than him (Sayyid Sabiq, 2007). If a woman of high rank marries a man of lower rank, based on custom, the wife will feel ashamed and humiliated and the husband who is supposed to be the respected head of the household will become lowly and feel less worthy of standing on an equal footing with the wife, and in Ultimately, domestic harmony and happiness which is the main goal of marriage will not be achieved (Wahbah Al-Zuhailiy,(tt).

However, there are differences of opinion among Hanafiyah scholars regarding the position of kafa'ah in marriage. They say that kafa'ah is a normal condition (continuity) of a marriage. However, according to the Hanafiyah cleric Muta'akhirin, kafa'ah is a legal requirement for marriage under certain conditions, namely:

1. If a mature woman marries herself to a man who is not equal or there is an element of fraud in the marriage, then in this case the guardians of the ashabah group such as fathers and grandfathers have the right to disapprove of the marriage before the contract takes place.
2. If a woman who is not competent to act legally, such as a child or an insane person, is married by a guardian other than her father or grandfather to someone who is not equal to her, then the marriage is fasiq because the guardian's duty is related to the welfare of the girl child, marrying the girl child to someone who not being sekufu' is seen as not inviting any benefit at all.
3. If a father is known as someone who always makes bad choices, marries a daughter who has not or is not capable of acting legally to someone who is not equal, then the marriage will be invalid (Wahbah Al-Zuhailiy,(tt).

Limitations and Criteria for Kafa'ah According to Fuqaha

Sekufu in a marriage can only be assessed and measured at the time the marriage contract takes place. As for afterwards, if there is a deficiency on the part of the husband then this will not cancel what has happened and will not affect the law of the marriage contract, because sekufu or kafa'ah is a condition during the aqad and not a condition for its continuation. Next is Sayyid Sabiq (Sayyid Sabiq, 2007). In his book *Fiqh Sunnah*, kafa'ah in marriage can be looked at from several aspects, namely:

a. Descendants;

Arabs are kufu between one another. Likewise with other Quraysh people. Therefore, people who are not Arabs are not as kufu as Arab women. Arabs, but not Quraish, were not as kufu as Quraish women. The reason is as Umar said;

عن عمر قال: لأمنعنّ تزوج ذوات الأحساب إلا من الأكفاء (رواه الدار قطنی)

Meaning: I will seriously prevent women of high birth from marrying men who are just se-kufu. (HR Daruquthuni).

b. Work

The work in question is work carried out by a person to obtain his sustenance and livelihood, including in Among them are jobs in the government. Jumhur fuqaha` apart from The Maliki school of thought includes profession as an element of kafâ`ah, with make the husband's or family's profession comparable and equal with the profession of his wife and family. Therefore, people with low jobs, such as cuppers, fire blowers, sweepers, garbage men, guards and shepherds, are not equal to the daughters of factory owners who are elite people, or those with high jobs, such as traders and clothiers. The daughters of merchants and clothiers are not comparable to the daughters of scientists and qadis, based on existing traditions. Meanwhile, people who always do bad things are lower than that. Some of them are disbelievers on a par with others, because kafa'ah is used as a category to prevent shortcomings, and there is no greater deficiency than disbelief (Taufiq, 2017).

c. Riches;

What is meant is the ability to provide a dowry and support for the wife, not wealth and riches. Therefore, poor people are not comparable to rich women. Another criterion is wealth. A woman who is rich is not as worthy as a man whose life is poor, destitute, suffering and miserable. Because nowadays people tend to view wealth as an honor that is more than just inheritance and independence. Meanwhile, the Prophet explained:

عن سمرة أن رسول الله صلى الله عليه وسلم: حب المال ولاكرم التقوى (رواه الترمذی)

Meaning: It is narrated from Samurah that the Messenger of Allah. Said: nobility lies in wealth and glory lies in piety. (H.R. Turmuzy) (Muhammad as-Syaukani, (tt).

d. Characteristics and Istiqamah;

The facts of character and istiqamah are secondary elements in marriage. Women who are good and virtuous are not equal to men who are evil and have bad morals. A woman who is obedient in worship is not equivalent to a man who is

fasiq. Therefore, it is not appropriate for a guardian to marry a woman to a man who is a criminal, gambler and wine drinker without the woman's consent. On the other hand, a woman cannot marry without the guardian's consent because this concerns the guardian's self-esteem. Some scholars follow in the footsteps of Imam Syafi'i, who believes that the *usi* factor is also a measure in determining *kafa'ah*. They explained that old men in Bangka were not compatible with young women. Their arguments can be seen in the book *al-Ahkam al-Syari; ah al-Islamiyah fi wal as-Syahsiyah* by Umar Abdullah, namely:

وزاد عليهما بعض المتأخرين من العلماء المذهب الشافعي تقارب الزوجين في السن بحيث لا يكون الشيخ الهرم الكفاً للفتاة الشابة،

Meaning: Some contemporary Shafi'iyah scholars add *kafa'ah* to the closeness of age of husband and wife with the idea that an old man is not as worthy as a young woman (Umar Abdullah, (tt).

e. Physical Disability;

Imam syafi'i's students are of the opinion that one of the conditions for *kufu* in a marriage is to be free from defects, whether they are glaring or not. So a man who has a prominent physical disability is not as weak as a woman who is healthy and normal. If the defect is not very prominent, but is undesirable according to external views, such as blindness, stumped hands or ugly appearance, in this case there are two opinions. Rauyani is of the opinion that men like this are not as *kufu* as women who are physically healthy and beautiful, but the Hanafi and Hanbali groups do not accept this opinion. In the book *al-Mughi* it is said, "Avoiding defects is not included in the conditions of *kufu*."

f. Religion

In Islamic marriage law, the ulama have their own perspective on religious concepts, such as protecting someone from heinous acts and remaining consistent in enforcing religious laws. Religion in this case is meant as impiety. In this case, scholars agree that a man who is *fasiq* is not equal to a woman who is pious. Rasulullah SAW. said:

إذا جاءكم من ترضون دينه وخلقه فأنكحوه، إلا تفعلوه تكن فتنة في الأرض وفساد كبير، قالوا: يا رسول الله وإن كان فيه؟ قال: "إذا جاءكم من ترضون دينه وخلقه فأنكحوه" ثلاث مرات (رواه الترمذی)

Meaning: "From Abi Hatim al-Muzni he said Rasulullah SAW. Said: "If a man comes to you whose religion and morals you like, then marry him, if you don't do that there

will be slander and corruption on the earth", his friend asked, "O Messenger of Allah, if there continues to be slander and corruption on the earth?" he replied, "If a man comes to you whose religion and morals you like, you should marry him" (This answer of the Prophet was repeated 3 times)."

Concepts in Determining a Soulmate According to Siwa MAN 2 Medan

To determine the concept of kafa'ah in marriage, the researcher provides limitations in implementing this activity at MAN 2 Medan, based on the hadith of the Prophet SAW:

عن تَنْكُحُ الْمَرْأَةَ لِأَرْبَعٍ: لِمَالِهَا وَلِحَسَبِهَا وَلِجَمَالِهَا وَلِدِينِهَا، فَآظَفَرُ بِذَاتِ الدِّينِ تَرَبَّتْ يَدَاكَ .
رواه البخاري ومسلم

Meaning: Women are married for four things: because of their wealth, their offspring, their beauty and their religion. So choose a woman who has religion, you will definitely be lucky. (HR. Bukhari and Muslim).

1. Because of his wealth

What is your view regarding choosing a mate based on wealth? Do you agree or do you have another view:

Student: "In my opinion, choosing a mate because of his wealth is something that cannot be avoided for some people, because wealth is important for life. Many people feel that with sufficient wealth, household life can be more stable and calm. But, personally, I I don't agree that that is the main reason. For me, wealth is important, but there are other things that are more important, such as morals and religion."

Student: "My personal priority is religion and morals. If someone has good morals and a strong grip on religion, he will be able to face all problems, including financial problems. Wealth can be sought together, but if his morals and religion are good, that's Very valuable capital for a happy home life."

Interviewer: "Then, what do you think is the negative impact if someone only focuses on wealth when choosing a partner?"

Student: "There are many negative impacts. One of them, relationships can feel empty. Money can be lost, especially if there is a big problem such as an economic crisis. If wealth runs out, is love still there? So, I think if you focus only on wealth, relationships it becomes fragile, because there is no strong inner or spiritual bond."

2. Because of his descendants

Interview Results with MAN 2 Medan Students Regarding the Selection of a Soulmate in Islam Based on Heredity:

Interviewer: "Assalamu'alaikum. I want to ask about your views on choosing a mate based on heredity. What do you think is the importance of heredity in choosing a mate according to Islam.

Student: "Wa'alaikumussalam. In Islam, heredity is considered important, especially related to a good family line, but it is not the only factor. Rasulullah SAW stated that a person can be chosen because of four things: wealth, beauty, religion, and lineage "Of these four, religion is the most important. So, heredity is important because usually good families educate their children with good values too, but what is more important is their morals and religion."

Interviewer: "Do you agree that heredity can be a big consideration in choosing a partner?"

Student: "I agree that heredity can be a consideration, because family environment has a big influence on a person's character. However, we can't judge someone just because of their family. Sometimes, there are people who come from mediocre families but they have good character extraordinary. So, the most important thing remains his morals and religion, because that reflects who he is."

Interviewer: "If you were to choose your soul mate yourself, what would be your top priority?"

Student: "For me, his religion and morals are the most important. If he comes from a good family, that's a plus. But, what I look at first is how he practices his religion, how he behaves towards other people, and whether he can be a partner who supports spiritual matters. Heredity is important, but I don't make it a top priority."

3. Because of beauty/handsomeness

Interview with MAN 2 Students about Selection of a Soulmate in Islam Based on Beauty/Handsomeness:

Interview: Good morning, little brother. Thank you for agreeing to do this interview. We want to discuss choosing a mate in Islam, especially related to beauty and handsomeness factors. Can you explain your view on this matter?

Student: Good morning. Of course, I'm happy to share my views. In Islam, choosing a mate is based on several factors, and beauty or handsomeness is one aspect that is often discussed. However, in Islam, this is not the only determining factor

Interview: According to you, how important is beauty or handsomeness in choosing a mate?

Student: Beauty or handsomeness can be a factor, but it should not be the main factor. In Islam, there are other more important principles, such as morals, religion, and conformity in terms of vision and mission in life. Beauty or handsomeness is temporary, while morals and faith are more lasting qualities and can influence household life as a whole.

Interview: So, do you agree that morals and religion are more important than beauty or handsomeness?

Student: That's right. Good morals and a deep understanding of religion are a solid foundation for building harmonious and lasting relationships. Beauty or handsomeness can be an initial attraction, but if it is not balanced with other more important qualities, the relationship can become fragile.

Interview: Are there any experiences or stories from your friends that could reflect this view?

4. Because of his religion

Interview with MAN 2 Students about Choosing a Soulmate in Islam Based on Religion:

Interview: We want to discuss choosing a mate in Islam, especially related to religious factors. Can you explain your views on the importance of religion in choosing a mate?

Student: Good morning. Of course, I'm happy to share my opinion. In Islam, religion is one of the most important criteria in choosing a soul mate. As taught by Rasulullah SAW, a prospective partner must have good faith and devotion. This is because religion influences how a person lives their life, interacts with other people, and forms a family.

Interview: Why do you feel that religion is very important in choosing a mate?

Student: Religion is a strong foundation in a Muslim's life. If both partners have a good understanding of religion, they will be better able to build a harmonious and mutually supportive relationship. Religion teaches moral values, ethics, and ways of life that will influence how the couple lives their daily lives and faces various challenges together.

Interview: Do you have personal experiences or stories from friends about the importance of religion in choosing a partner?

Student: There is an experience that I heard from friends. One of my friends chose a partner who shared the same religious commitments, and they found it easier to share life goals and values. They say that having a common religion helps them overcome problems and live their daily lives better.

4. CONCLUSION

The conclusion of this research regarding "Strengthening the Concept of Kafa'ah in Determining a Soulmate in Islamic Fiqh Learning in MAN 2 Medan Students" is as follows, the importance of the concept in marriage, namely suitability and equality in choosing a life partner based on religion, morals and background, is a crucial part of Islamic jurisprudence. MAN 2 Medan, strengthening understanding of this concept in learning fiqh is very important to equip students with the correct knowledge in determining a soul mate.

Learning fiqh at MAN 2 Medan has provided students with a good understanding of the concept of kafa'ah. Students begin to realize that choosing a life partner is not only based on physical or material aspects, but more on compatibility in terms of religion and morals. Implementation in Daily Life: Strengthening the concept of kafa'ah in learning fiqh has the potential to help students make decisions that are wiser and in accordance with Islamic teachings when they face the future related to choosing a soul mate. Implementation in Daily Life: Strengthening the concept of kafa'ah in learning fiqh has the potential to help students make decisions that are wiser and in accordance with Islamic teachings when they face the future related to choosing a soul mate.

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