

## **The Conception of *Kafa'ah* in Building a Harmonious Family for Hafidz Al-Qur'an *Maslahah* Perspective (Case Study on Alumni of The Majelis Qurra' Wal Huffadz As'adiyah Jami' Mosque Sengkang)**

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**Abstract:** This study aims to describe *kafa'ah* in building a harmonious family from a *maslahah* perspective by involving married alumni of the tahfidz al-Qur'an Majelis Qurra' Wal Huffadz As'adiyah Jami' Sengkang Mosque as research subjects through the stages of assessment; *kafa'ah* criteria, efforts to build a harmonious family and the conception of *kafa'ah maslahah* perspective in building a harmonious family. The research results show that the criteria for *kafa'ah* in building a harmonious family are dominated by; standard criteria on beauty and lineage, criteria on wealth, and social status. Both two criteria above will not be perfect without a review of the religious aspect, *second*, building a harmonious family from a *maslahah* perspective for hafidz al-Qur'an through the role of communication, appreciation, commitment, and spiritual aspects, financial stability, *kafa'ah* in religion and lineage, having the same goal, *third*, the conception of *kafa'ah* is shown; The Huffadz consistently say that the central concept of *kafa'ah* is seen from the religious and lineage aspects, marrying a partner who is equal in educational and social background, the context does not impose conditions such as the requirement to memorize the Qur'an thirty chapters.

**Keywords:** Kafa'ah Conception; Harmonious Family; Hafidz Al-Qur'an; Maslahah Perspective

## INTRODUCTION

Based on the social context in life, the family is referred to as a simple institution that is built within various patterns of interaction between husband and wife, and can also be said to be a building *symbiosis-mutualism*, or there is interdependence between men and women in families and to form a strong social bond. The form of relationship or relationship between men and women is bound through a process *ceremony* sacred and starting now referred to as marriage. Relationships in the family context between men and women are carried out conceptually based on principles *Muā'syarah bil al-ma'rūf*, which is realized through the balance of rights and obligations of each member.<sup>1</sup> In Azis' view, efforts to build a prosperous or harmonious family can be built through (*gender partnerships*) or through partnerships in building relationships between husband and wife in a harmonious bond. Continuously, A prosperous, equal, and just family will be formed.<sup>2</sup>

In Islamic family law, a harmonious family can also be called a harmonious family *sakinah*, *Mawaddah*, and *Rahmah*. Based on its words, this concept consists of four kinds of words: family, *sakinah*, *Mawaddah*, and *rahmah*. The four words above have different meanings and are bound together as a union but are mutually binding in their practical order.<sup>3</sup> In the family context, each individual can develop where the initial stages of socialization are formed (*socialization*), which begin with interaction relationships; they can acquire knowledge, skills, interests, emotional values, and attitudes to life and will gain peace and tranquility. Therefore, the family is the first point that influences one's education.<sup>4</sup> *Sakinah* linguistically means calm and serenity, being able to overcome challenges without significant turmoil/undaunted, followed by true happiness with three elements; pleasure or well-being due to the fulfillment of physical and psychological needs, peace due to the fulfillment of moral-spiritual needs, safety by fulfilling ethical and religious and social norms.<sup>5</sup> *Mawaddah* means a sense of mutual love, the physical attraction between husband and wife, mutual admiration and respect that is born because of the physical interaction between husband and wife, and *Rahmah* means providing protection, generosity, or compassion that is born because of the psychological interaction between husband and wife.<sup>6</sup>

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<sup>1</sup>Nanda Himmatul Ulya, "Pola Relasi Suami-Istri Yang Memiliki Perbedaan Status Sosial di Kota Malang," *Journal de Jure* 9, no. 1 (June 30, 2017): h. 54, <https://doi.org/10.18860/j-fsh.v9i1.4854>.

<sup>2</sup>Abdul Aziz, "Relasi Gender Dalam Membentuk Keluarga Harmoni : Upaya Membentuk Keluarga Bahagia," *Jurnal Harkat : Media Komunikasi Gender* 13, no. 1 (2017): h. 35.

<sup>3</sup>Ahmad Sainul, "Konsep Keluarga Harmonis Dalam Islam," *Jurnal Al-Maqasid: Jurnal Ilmu Kesyariahan Dan Keperdataan* 4, no. 1 (June 30, 2018): h. 86, <https://doi.org/10.24952/almaqasid.v4i1.1421>.

<sup>4</sup>Unang Wahidin, "Peran Strategis Keluarga Dalam Pendidikan Anak," *Edukasi Islami: Jurnal Pendidikan Islam* 1, no. 02 (June 7, 2017): h. 2, <https://doi.org/10.30868/ei.v1i02.19>.

<sup>5</sup>Anisia Kumala and Yulistin Tresnawaty, "Keluarga Sakinah Dan Konstruksi Alat Ukurnya," *Jurnal Ilmiah Penelitian Psikologi* 5, no. 1 (August 30, 2019): h. 41.

<sup>6</sup>Kumala and Tresnawaty, "Keluarga Sakinah Dan Konstruksi Alat Ukurnya," *Jurnal Ilmiah Penelitian Psikologi* 5, no. 1, h. 42.

The formation of a harmonious family cannot only be achieved with the concept of affection but is followed by the concept of *kafa'ah*. In terms of language, review *kafa'ah* can mean consistent, corresponding, and comparable.<sup>7</sup> Based on the scholars' views on several definitions, according to Hanafiyah scholars, *kafa'ah* is mentioned as equality in certain aspects between men and women. In contrast, in the view of Maliki scholars, *kafa'ah* is interpreted as a similarity in perspective on religion and the condition of someone who survived disgrace and became the cause of its concealed *Khiyar* (continue or fail). Furthermore, according to Syafi'iyah scholars, *kafa'ah* is interpreted as something whose absence can lead to reproach, in contrast to Hanabilah scholars who define it with the concept of equality in five respects. Therefore, the discussion of *kafa'ah* above boils down to equality and equivalence.<sup>8</sup>

Suppose *kafa'ah* is associated with the social context. In that case, *kafa'ah* can be interpreted as part of an effort to minimize the relationship and differences between husband and wife in building family harmony. The necessary elements of *kafa'ah* will be influenced by social changes in the social environment, including differences in space and time. Society is part of the elements that can minimize the differences between husbands and wives in building family relationships.<sup>9</sup> This concept explains that *kafa'ah* is followed by equality between men and women in social status, economy, education, morals, and facial appearance.

The concept of *kafa'ah*, when connected with the current general public's view of memorizing the Qur'an, they have been hegemony by the concept that memorizers of the Qur'an have a perfect status and many advantages so that they indirectly deny the concept of *kafa'ah* in marriage. Correspondingly, many parents want their children to be married by memorizers of the Qur'an even though they have different social statuses. The marriage is no longer based on concepts of *kafa'ah* but covered by the desire to get the glory that is abstract perception. Following the initial observations of researchers at the Assembly of Qurra' wal Huffadz Jami Sengkang Mosque, several hafidz graduations were taken to be in-laws. In contrast, memorizing the al-Qur'an was based on activities focused on the *ukhrawi* value only as *muraja'ah*, and '*mabuddu*' means a tradition in Qur'an recitation activities. People argue that their activities differ from those of a family consisting of non-hafidz Qur'an and those busy with the economy or work.

Based on the discussion above, the researcher sees an opportunity for an in-depth study regarding the relationship between families who memorize the Qur'an with different social statuses. Therefore, the researcher feels to carry out research entitled, "Conception *Kafa'ah* in Building a Harmonious Family for Hafidz al-Qur'an

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<sup>7</sup>A. W. Munawwir, *Kamus Al-Munawwir Arab-Indonesia* (Surabaya: Pustaka Progresif, 1997), h. 1216.

<sup>8</sup>Imam Syafi'i, "Konsep *Kafa'ah* Dan Keluarga Sakinah (Studi Analisis Tentang Korelasi Hak *Kafa'ah* Terhadap Pembentukan Keluarga Sakinah)," *Asy-Syari'ah: Jurnal Hukum Islam* 6, no. 1 (February 15, 2020): h. 36, <https://doi.org/10.55210/assyariah.v6i1.266>.

<sup>9</sup>Muh Makhrus Ali Ridho and Ja'far Shodiq, "Reaktualisaasi Konsep *Kafa'ah* Dalam Bingkai Perubahan Sosial Di Kabupaten Lamongan," *HUMANISTIKA: Jurnal Keislaman* 7, no. 1 (January 30, 2021): h. 89, <https://doi.org/10.55210/humanistika.v7i1.420>.

in maslahah Perspective (Case Study on Alumni of the Majelis Qurra' wal Huffadz As'adiyah Jami' Mosque Sengkang)."

## LITERATURE REVIEW

### Maslahah

Based on the etymological study of the word *Maslahah* formed from the primary word *صَلَح* - *يُصَلِحُ وَيُصَلِّحُ* - *صَلَحًا وَصَلُوحًا* means to be good, adjust, repair, and benefit which is the opposite of *الْفَسَادُ* means damage. In terms of derivation, *Maslahah* is the singular form of the word *مَصَالِح*.<sup>10</sup> *Maslahah* is an absorption-forming word in Indonesian, namely *Maslahat*, which is defined as something that brings goodness (safety); faedah; use or benefit (usefulness, goodness, benefits, and interests).<sup>11</sup> This word etymologically is also interpreted as *المنفعة*, which means *المنفعة* or benefit.<sup>12</sup> Whereas in terms of terminology, there are differences in definition, among ushul fiqh experts define it as everything that boils down to and contains benefits, uses, goodness, and avoids harm, damage, and *mafsadah*. Imam al Ghazali concluded that *maslahah* is an effort to realize and maintain the five basic needs: Religion, soul, mind, lineage, and wealth.<sup>13</sup>

Related to the above concept, Taufiq Yûsuf al-Wâ'î explains that everything that contains benefits, whether it is obtained by seeking benefits or pleasures or by avoiding or withdrawing from damage, all of that can be categorized as *Maslahah*. Thus it can be categorized that *Maslahah* has the meaning of every goodness (*al-khair*) and benefits (*al-manfa'ah*).<sup>14</sup> In application, al-Tufi explains in the book *Ijtihad maqâsidi* that using *Maslahah* only exists on problems related to *Mu'amalah*, unlike problems related to worship and *muqaddarat*.<sup>15</sup>

Based on the discussion definitively above, it can be concluded that *Maslahah* contains several elements, namely; *First*, contained benefit in an event or case that al-maslahah will determine; *second*, the benefit contained in the event or case is not contradictory *maqoshid al-syari'ah*, and *third*, no clear and firm (concrete) text motivates to realize this benefit and no text instructs it to be ignored.<sup>16</sup>

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<sup>10</sup>Ibn al-Manzûr, *Lisân Al-'Arab al-Muhîr*, vol. II (Beirut, Libanon: Dâr al-Fikr, 1972), h. 348.

<sup>11</sup>Tim Penyusun Kamus Pusat Bahasa, *Kamus Bahasa Indonesia* (Jakarta: Pusat Bahasa Departemen Pendidikan Nasional, 2008), h. 993.

<sup>12</sup>Muhammad Said Ramadhan al-Buthi, *Dawâbit Al-Maslahah Fî Asy-Syarî'ah al-Islâmiyyah* (Beirut, Libanon: Muassasah al-Risâlah, 2001), h. 23.

<sup>13</sup>Veithzal Rivai, *Islamic Risk Management for Islamic Bank* (Jakarta: Gramedia Pustaka Utama, 2013), h. 174.

<sup>14</sup>Taufiq Yûsuf al-Wâ'î, *Al-Bid'ah Wa al-Maslahah al-Mursalah: Bayanuhâ*, (Kuwait: Maktabah Dâr at-Turâœ, t.t), h. 241.

<sup>15</sup>Halil Thahir, *Ijtihad Maqâsidi; Rekonstruksi Hukum Islam Berbasis Interkoneksi Maslahah* (Yogyakarta: Lkis Pelangi Aksara, 2015), h. 62-63.

<sup>16</sup>Amrullah Hayatudin, *Ushul Fiqh: Jalan Tengah Memahami Hukum Islam* (Yogyakarta: Amzah, Bumi Aksara, 2021), h. 80-81.

In addition, from a maintenance perspective, *maslahah* can be categorized into several things; *first*, *al-Maslahah al-Dhoruriyah* or benefit from maintaining the five essential elements whose existence is absolute and cannot be ignored; *second*, *al-Maslahah al-Hajiyah* that is something that is needed by someone to make it easier for him to live life and eliminate difficulties in order to maintain the five essential elements, *third*, *al-Maslahah al-Tahsiniyah* or maintaining the five main elements above by reaching and determining things that are appropriate and worthy of good living habits, and avoiding something that is seen as otherwise by common sense.<sup>17</sup>

### Conception *Kafa'ah* Based on *Fuqoha* Comparative Analysis

According to Wahbah al-Zuhaeli, the word *kafa'ah* means:

ويراد منها تحقيق المساواة في أمور اجتماعية من أجل توفير استقرار الحياة الزوجية وتحقيق السعادة بين الزوجين، بحيث لاتعير المرأة أو أوليائها بالزوج بحسب العرف.<sup>18</sup>

Its translation: *The meaning of kafa'ah is the realization of equality in social matters to fulfill stability in everyday life and to realize happiness between husband and wife. If it does not embarrass the woman or her guardian by marrying according to tradition*

If collected, the *Fuqoha* scholars have different views regarding *kafa'ah*; *first*, the *Kafa'ah* in terms of language means partner, while what is meant by Ulama Hanafiyah is the similarity between a husband and wife on specific matters, not on all matters. The woman is considered inferior because the interests in marriage are arranged between equals. Usually, respectable women refuse to look at the despicable.<sup>19</sup>

*Second*, *kafa'ah* in the view of Malikiyah scholars, namely the similarities and approaches compared in two cases, namely religion and matters (status) of the spouse. As for what is meant by religious matters, namely someone with a religious attitude, that is not *fasiq* (carrying out minor sins), not in the Islamic sense because of his words, and the guardian leaves (views on religion), because these two things have no right to leave (the concept of views according to religion), and not in the view of being a disbeliever, while what is meant by (the situation) is safety from defects that require him to choose a partner, not in the sense of lineage, but that this is a form of extinction.<sup>20</sup>

*Third*, from the perspective of Syafi'iyah scholars, it explains *kafa'ah*, which is

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<sup>17</sup>Usman, *Rekonstruksi Teori Hukum Islam ; Membaca Ulang Pemikiran Reaktualisasi Hukum Islam Munawir Sjadzali* (Yogyakarta: Lkis Pelangi Aksara, 2015), h. 87-88.

<sup>18</sup>Wahbah al-Zuhaili, *Al-Fiqh al-Islam Wa Adillatuhu*, III, vol. VII (Damaskus: Dar al Fikr, 1989), h. 229-230.

<sup>19</sup>Zaynuddin Ibn Najim al Hanafi, *Al Bahru Al Raiq Sharh Kanz Al Daqaiq (Fi Furu'i al Hanafiyah)* (Beirut, Libanon: dar al Kotob al Ilmiyah, 1971), h. 225.

<sup>20</sup>Muhammad Bin 'Arafah al Dasuqi Syamsuddin, *Hasyiyah Al-Dasuqi 'ala al-Syarh al-Kabir* (Beirut, Libanon: Dar al Fikr, 1987), h. 58.



likened to marriage to avoid disgraceful and emergency matters. In language, *kafa'ah* is interpreted as balance and justice. Meanwhile, *kafa'ah* is a state of balance, namely the husband's attitude towards his wife in terms of perfection and lack. This view indirectly raises the concept of *kafa'ah* balance regarding religion, social status, and independence.<sup>21</sup>

Fourth, in the view of the Hanabilah scholars, pairs are linguistically said to be 'equal.' Moreover, the balance that is described in five cases, namely religion, skills, wealth and independence, and offspring, so that it does not become a balance between an adulterer and *fasiq* towards a pious woman, as well as towards people who are sick and the like. Not between a slave (enslaved person) and a free woman and not also someone who is 'clever or someone who is not from the Arab tribe on a par with women from the Arab tribe.<sup>22</sup>

### **Harmonious family**

In terminology, harmony comes from the word harmonious, which means harmonious, in harmony. The emphasis on harmony is aligned conditions, and harmony aims to achieve suitability. It is necessary to maintain both of these things to achieve household harmony.<sup>23</sup> Harmonious and quality families mean families that get along suitable each other are happy, orderly, and disciplined, respect each other, are full of forgiveness, help each other in virtue, have a good work ethic, are neighbors with mutual respect, obey worship, and are devoted to elders, love science and positively utilize free time and be able to fulfill the basic needs of the family.<sup>24</sup> Asay and Sylvia explain that aspects that show family harmony include; appreciation and affection, commitment, positive communication, enjoyable time together, spiritual well-being, and the ability to manage stress and crisis effectively.<sup>25</sup>

## **RESEARCH METHOD**

This qualitative and descriptive scientific article emphasizes actions to understand the environment through symbols, rituals, social structures, and social roles.<sup>26</sup> Therefore, this scientific article uses qualitative research to obtain a careful and detailed description of the concept of a harmonious family for the Hafidz Qur'an in

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<sup>21</sup>Abi Bakar Utsman Bin Muhammad Syatha al Dimiyati al Bakri, *Hasyiyah I'annah Al Thalibin* (Beirut, Libanon: Dar al Kotob al Ilmiyah, 1995), h. 377.

<sup>22</sup>Abd Rahman Bin 'Abdullah al Ba'li al Hanbali, *Kasyfu al Makhdurat Wa al Riyadh al Mazharat Li Syarhi Akhsor al Mukhtasharat* (Beirut, Libanon: Dar al Basya'ir al Islamiyah, 2002), h.590.

<sup>23</sup>Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia Pusat Bahasa* (Jakarta: PT Gramedia Jakarta, 2013), h. 299.

<sup>24</sup>Hasan Basri and Muh. Sugaidi Ardani, *Merawat cinta kasih* (Yogyakarta: Pustaka Pelajar, 1996), h. 111.

<sup>25</sup>John DeFrain and Sylvia M. Asay, "Strong Families Around the World," *Marriage & Family Review* 41, no. 1-2 (August 27, 2007): h. 95, [https://doi.org/10.1300/J002v41n01\\_01](https://doi.org/10.1300/J002v41n01_01).

<sup>26</sup>Howard Lune and Bruce L. Berg, *Qualitative Research Methods for the Social Sciences*, Ninth edition, global edition (Harlow, England Munich: Pearson, 2017), h. 15.

a review of *masalah*.<sup>27</sup> This study uses a normative theological syar'i approach in understanding religion by using a scientific framework that departs from a belief that the empirical form of religion is considered the most correct compared to the others.<sup>28</sup> This approach emphasizes traditional forms or religious symbols, each claiming to be the most correct while the others are wrong.<sup>29</sup> Besides that, the researcher also uses a phenomenological approach to describe human life experiences from a phenomenon described by participants.<sup>30</sup> The phenomenological approach aims to describe the essence of a phenomenon, including human emotions, thoughts, and actions.<sup>31</sup> In addition, phenomenological studies also aim to describe the general meaning for some individuals based on their life experiences from a concept or phenomenon to express universal essence.<sup>32</sup>

The data sources in this study are in the form of words and actions, and the rest is additional data such as documents or written data sources, photos, and statistics. Data continues to be explored through observation techniques, interviews, and documentation, so the data obtained becomes saturated. This research uses the data analysis technique of the Miles and Huberman analysis methods, namely condensation, data display, and conclusion or data verification.<sup>33</sup> At the same time, the data validity through Norman K. Denzin's theory, namely the Triangulation Technique.<sup>34</sup> Norman K. Denzin's in Matthew B. Miles suggests that it consists of triangulation of data sources (*data source*) and triangulation method (*method*).<sup>35</sup>

## FINDING AND DISCUSSION

### Common Description

AG. KH. Muhammad As'ad bin KH. Abd. Rasyid al-Bugisi, known as *Gurutta Fung Ngaji Sade* is a pioneer of scholars in the Bugis land of South Sulawesi. A.G. KH.

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<sup>27</sup>Alison Mackey, *Second Language Research: Methodology and Design* (Mahwah, NJ: Lawrence Erlbaum, 2005), h. 162.

<sup>28</sup>Ahmad Nawawi, *Pengantar Studi Islam (Perspektif Metodologi)*, (Yogyakarta: Azzagrafika, 2015), h. 96.

<sup>29</sup>Anita Puji Astutik, *Metodologi Studi Islam Dan Kajian Islam Kontemporer Perspektif Insider /Outsider* (Sidoarjo: UMSIDA PRESS, 2018), h. 52.

<sup>30</sup>John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 4th ed (Thousand Oaks: SAGE Publications, 2014), h. 18-19.

<sup>31</sup>Basri Bado, *Model Pendekatan Kualitatif: Telaah Dalam Metode Penelitian Ilmiah* (Tahta Media Group, n.d.), h. 179.

<sup>32</sup>John W. Creswell and John W. Creswell, *Qualitative Inquiry and Research Design: Choosing among Five Approaches*, 3rd ed (Los Angeles: SAGE Publications, 2013), h. 99.

<sup>33</sup>Matthew B. Miles, A. M. Huberman, and Johnny Saldaña, *Qualitative Data Analysis: A Methods Sourcebook*, Third edition (Thousand Oaks, California: SAGE Publications, Inc, 2014), h. 8.

<sup>34</sup>Lexy J. Moleong, *Metodologi Penelitian Kualitatif*, (Bandung: PT Remaja Rosdakarya, 2019), h. 330.

<sup>35</sup>Matthew B. Miles, A. M. Huberman, and Johnny Saldaña, h. 262.

Muhammad As'ad was born in Makkah on 12 Rabi'ul Awal 1326 H. / March 9<sup>th</sup>, 1907 M.<sup>36</sup> During childhood, K.H. Muhammad As'ad received a qualified education from his parents and prominent Meccan scholars. At 18 years old, A.G. KH. Muhammad As'ad was appointed by Al-Sayyid Ahmad Syarif as a Grand Mufti in Medina as the secretary (private secretary).<sup>37</sup>

In 1347 H / 1928 M was the starting point for establishing the As'adiyah Sengkang Islamic boarding school. Starting from this da'wah, the spread of Islamic da'wah can be accepted in society. Initially, *Anregurutta* conducted recitations at private residences, often increasing the number of students, eventually moving the recitations to the Jami Sengkang Mosque. Not only that, but also the Wajo government gave permission, and the function of the Jami Mosque was converted to a place for madrasa learning under the name Madrasa Arabiyah Islamiyah (MAI).<sup>38</sup>

In addition to classical learning in the madrasa, as well as '*Mengaji Kitta*' (halaqah), As'adiyah also organizes the tahfidz program as an integral part of the As'adiyah education system. Tahfidz has been held since As'adiyah was founded in 1930. Among the rows of tahfidz scholars who have cared for memorizers of the Qur'an at the As'adiyah Islamic Boarding School include Sheikh Ahmad Afifi Al-Misri (*Anregurutta Puang Masere*), K.H. M Jafar Hamzah, K.H. Abdullah Massarasa, KH. Abd. Rashid As'ad (*Haji Laide*), A.G. H. Abdul Halim Martan, KH. Abdul Karim Jafar, KH. Abdul Rashid Hasanuddin, Drs. KH. M Sunusi Husain, KH. Abdul Hafidz, as well *Andre Gurutta* other.<sup>39</sup>

In contrast, to the names mentioned above, there is a scholar in the tahfidz Al-Qur'an in the As'adiyah environment, *Anre Gurutta Al-Hafidz* KH. Muhammad Yahya. He is a scholar figure who gave birth to many international-caliber memorizers of the Qur'an. A.G. H. M. Yahya memorized the Qur'an under the direct tutelage of A.G. KH. M. Yunus Martan. Among his contemporaries and his letting memorize the Al-Qur'an, AG. Prof. Abd. Rahman Musa, H.M Sunusi Bakar, H. Patara, AG. H. Abdullah Martan, and AG. H. M. Rafii Yunus Martan, the youngest of them. As time went on, the growth of students continued to increase, and many people from around Sengkang wanted to study under him. A.G. H. M. Yahya continued to lead the Qurra' wal Huffadz As'adiyah Council until 2012. The growth of students at the Sengkang Jami Mosque was inseparable from A.G. KH. Muhammad As'ad's advice stated that being a hafidz of the Qur'an is very important as advice to his students

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<sup>36</sup>Indonesia, ed., *Para Penjaga Al-Qur'an : Biografi Huffaz Al-Qur'an Di Nusantara*, Cet. 1 (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, Badan Litbang dan Diklat, Kementerian Agama RI, 2011), 482.

<sup>37</sup>Sarita Pawiloy, Intan Densi Kamar, and A. Rauf Rahim, *Sejarah Pendidikan Daerah Sulawesi Selatan* (Ujung Pandang: Departemen Pendidikan Dan Kebudayaan Proyek Inventarisasi dan Dokumentasi Kebudayaan Daerah, 1981), 80.

<sup>38</sup>Asadiyah Pusat, "Sejarah As'adiyah," *As'adiyah Pusat* (blog), September 19, 2013, <https://asadiyahpusat.org/2013/09/19/sejarah-asadiyah/>.

<sup>39</sup>Kamaluddin Abunawas et al., *Sejarah Dan Perkembangan Pondok Pesantren As'adiyah : Menebar Islam Rahmatan Lil 'Alamin Dari Tanah Sengkang-Wajo* (Sengkang, Wajo, Sulawesi Selatan: As'adiyah Pusat Sengkang, 2022), 229.



that without memorizing the Qur'an, you cannot become a scholar.<sup>40</sup>

Historically, tahfidz learning at As'adiyah began in 1930 and was taught by several scholars, including; Sheikh Ahmad Afifi al-Misri (*Puang Masere*), K.H. M. Ja'far Hamzah, K.H. Abdullah Massarasa, K.H. Abd. Rashid As'ad (*H.Laide*), AG. H. Abdul Halim Martan, K.H. Abdul Karim Ja'far, K.H. Abd. Rasyid Hasanuddin, Drs. K.H. M. Sunusi Hussain, K.H. Abdul Hafidz.<sup>41</sup> Based on the data found by the researcher, it can be seen that in the early days, the tahfidz al-Qur'an teaching at the Qurro' wal Huffadz Assembly was still not structured in a standard. It was only in 1983 that it began organizationally with K.H. Abd. Karim Jafar as chairman. After 15 years of tahfidz activities, K.H. M. Yahya and during this period, also graduated many huffadz al-Qur'ans who received achievements from the district level to the national and even international level. The data above also shows that in 2013 leadership shifted to the hands *Gurutta* Muhammadong Idris who founded several tahfidz branches in the city of Sengkang.

### **Kafa'ah Criteria in Building a Harmonious Family for Hafidz Al-Qur'an**

The *kafa'ah* is the most important concept for building family harmony, as well as with families who memorize the Qur'an. A harmonious family is a bond building built on a relationship of care and affection. Therefore, in choosing a life partner, it is necessary to understand the criteria for choosing a partner and knows the equivalence between husband and wife so that there is no comparison and feels burdened to get married. Balance can be assessed through equivalence in the level of piety (Religion), position, social level, morals, and wealth.

Everyone has a different opinion generally about *kafa'ah* in choosing a life partner. Among the differences in the views of the huffadz of the Qurra' wal Huffadz Assembly of the Jami' Sengkang Mosque can be described as follows:

#### **Religious Criteria**

In determining the criteria of religion, the initial choice in a household is a provision based on one's personal experience *hafiz*. Personal experience can relate to various aspects such as family, environment, and educational background. To study this, the following is the information conveyed by Abdul Rahman Rabbana in his comments:

If the criteria for a suitable partner are, first, we must look at the educational background, especially religion. So we are from As'adiyah from a religious background because every household has challenges. So how can we solve that problem? His religion solved those problems. If the criteria are yes, look at the

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<sup>40</sup>Wahyuddin Halim, "As'adiyah Traditions: The Construction and Reproduction of Religious Authority in Contemporary South Sulawesi," 2015, 201-2, <https://doi.org/10.25911/5d515168b9c36>.

<sup>41</sup>Kamaluddin Abunawas et al., *Sejarah Dan Perkembangan Pondok Pesantren As'adiyah : Menebar Islam Rahmatan Lil 'Alamin Dari Tanah Sengkang-Wajo* (Sengkang, Wajo, Sulawesi Selatan: As'adiyah Pusat Sengkang, 2022), 230.

religion first, and take precedence.<sup>42</sup>

The interview information above illustrates that religion is the main criterion in choosing a partner. Someone with a good understanding of religion followed by background, the education in which they were educated, that education forms an understanding of religion and one's personality. Information related to religion was also explained by one of the sources, as shown in the following quote:

The concept of *kafa'ah*, as far as I know, is really simple, when a servant or a Muslim follows Allah's commands and avoids all the prohibitions and practices of the Sunnah. So that is the concept of *kafa'ah* in my view. Yes, it can be seen from his religion, both spiritual and interaction, from his spiritual movements and moral character.<sup>43</sup>

The previous interview illustrates that *kafa'ah* in a person can be judged based on how a servant carries out the commands of Allah Swt. and vice versa in avoiding His prohibition. When a human can carry out the things that become his obligations in life, it will be directly proportional to the growth of spiritual values and indirectly be reflected in one's interaction patterns.

Religion is a primary principle that is an essential point for a Hafidz Qur'an in choosing a life partner. However, there are specific criteria to determine whether someone has a religious nature or vice versa. In this regard, Abdul Hamid gave his statement:

In a marriage, people have different principles. If I am, one of the most important is religion, at least that religion. Do not be too high; you must always be religious because it is impossible to find it like that. The essential one is that the prayers are carried out, and the obligations are carried out also. Yes, it is pretty good. Later, when married, we can add that the criteria must also be beautiful. That means avoiding slander.<sup>44</sup>

Referring to Abdul Hamid's opinion that the criterion of religion does not continue to talk about the burden on someone to be able to carry out all '*amaliyah*' Religion. The concept of encumbrance must exist in someone's personality, focusing on things that are a form of obligation. When someone has carried out their obligations, both in worship and muamalah, they will be released from the demands of life. The explanation above indirectly emphasizes that the criteria *kafa'ah* should be considered when determining a partner. As quoted from an interview with Muhammad Yunus:

I think the first criterion for a suitable partner is religion, so be diligent in praying five times a day because each husband cannot guide their wife. It means *Kadang orang biarmi tidak sholat nanti pi sudahpi menikah saya pa yang anui suruh suruh*

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<sup>42</sup>Abdul Rahman Rabbana, (35 Tahun), Imam Masjid / Wiraswasta, *Wawancara*, Kec. Manggala, Kota Makassar, 27 September 2022.

<sup>43</sup>Baso Ahmad Hadist, (33 Tahun), Imam Masjid dan Guru Pembina Tahfidz, *Wawancara*, Lapangkoda, Kab. Wajo, 10 Oktober 2022.

<sup>44</sup>Abdul Hamid, (27 Tahun) Guru / Pembina Tahfidz, *Wawancara*, Panca Lautang, Kab. Sidrap, 23 September 2022.

*terus sholat to*, we can only try to ask her to pray but guidance for her to pray, it is not our right. God moves his heart even though we command her to pray if they do not want to.<sup>45</sup>

The criteria of *kafa'ah*, which has been mentioned with various views, will create a harmonious family. A harmonious family is a family whose members understand each other, support each other, carry out their rights and obligations according to their respective portions and positions, and strive to provide peace, love, and happiness both inside and outside the home. The togetherness of two people of different sexes and various other differences in running a family must be built on a solid determination to share joys and sorrows so that they love and protect each other from all kinds of disasters. Afterward, the characteristics of a harmonious family will be seen, in which the main characteristic of a harmonious family is the creation of healthy relationships between family members so that they can become a source of enthusiasm, entertainment, inspiration, and creative encouragement for the benefit of oneself, family and the general public.

### **Inner-Beauty Criteria**

The meaning of beauty itself, as revealed by Wendy Chapkins, is the politics of appearance, which is not limited to the psychology and artistic value of individual women but has become a global cultural tradition involving advertising, the media in the construction of normative standards of beauty that every woman must achieve throughout the world.<sup>46</sup> This opinion suggests that beauty can be formed through a person's moral condition and based on normative judgments from outside the person. Based on the reasons above, the criteria for beauty in determining a partner are an integral part that cannot be separated from the morals of a pious woman. Not much different from Taslim Jalil's view that seeks religion in the context of morality from the central part when choosing a suitable partner. In his statement:

The especially direct morality is the second one for me *bijamaliha*, because *bijamaliha* is also important for life or immediately married. According to men commonly, if the girls are not beautiful, I think it is not easy. What is next between the two is the same.<sup>47</sup>

The previous description illustrates that *kafa'ah* can be viewed through beauty in terms of the physical and personality of a person in attitude. If assessing the criteria for choosing a partner depends on physical beauty only, this stipulation can deceive views. As stated by one of the sources, Baso Ahmad Hadith:

In my opinion, do not just look at it from the outside. People say she wears the hijab, but it is not certain that her heart is working on and realizing the hijab,

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<sup>45</sup>Muhammad Yunus, (31 Tahun) Imam Masjid dan Dosen, *Wawancara*, Kec. Somba Opu, Kab. Gowa, 27 September 2022.

<sup>46</sup>Iin Rizkiyah and Nurliana Cipta Apsari, "Strategi Coping Perempuan Terhadap Standarisasi Cantik Di Masyarakat," *Marwah: Jurnal Perempuan, Agama dan Jender* 18, no. 2 (January 21, 2020): h. 134, <https://doi.org/10.24014/marwah.v18i2.7371>.

<sup>47</sup>Taslim Jalil, (30 Tahun) Imam Masjid dan Pembina Pondok Tahfidz, *Wawancara*, Lapangkoda, Kab. Wajo, 2 Oktober 2022.

realizing that religion. Maybe in terms of appearance, elegant appearance, good looking. However, to assess his character and morals, we must explore them by asking his closest friends and family how his interaction was.<sup>48</sup>

Baso Ahmad Hadith implicitly states not to be fooled by someone's outer appearance. It would be nice to be known more deeply about his morals towards his parents and those around him. Good character is reflected in piety, not just outward appearance.

### **Social Background Alignment Criteria**

In illustrating the concept of *kafa'ah* harmony of social background, Abdul Rahman Rabbana explained that:

I think it is worth the equality. So, it is good that we are looking for what we mean here. Yes, for example, we are men. We see it from a degree level. Yes, maybe it is different; for example, the degree of a woman's family is higher than ours. However, we are men like that. Especially those who are on par with us. Furthermore, even we can motivate each other, especially with hard work. Yes, so you could say when we have success, you could say it was 100% pure with our struggles.<sup>49</sup>

The previous interview provides information that *kafa'ah* is equality or equivalence in certain aspects. One of them is influenced by differences in social status and background. The term 'status' is defined as a person's legal standing or position as determined by his membership in certain classes of persons who legally enjoy certain rights or are subject to certain restrictions.<sup>50</sup> Meanwhile, according to Major Polak, social status is a person's social position in a group and society.<sup>51</sup>

In the statement of one's informant, Abdul Hamid gave the opinion that a woman's religion remains the main consideration. However, it would be even better if it was coupled with a good social status. The following is Abdul Hamid's statement:

If everything can be linked to me, it means that everything is important, but if for the basic concept, minimize kindness and integrity. The most important thing is Islam, which means that he is a Muslim from a religious religion, even if he is from the lineage of his grandmother, who is Muslim. Nevertheless, at least they practice as I do, my father-in-law, Alhamdulillah, is quite religious, even more so than me.<sup>52</sup>

Criteria *kafa'ah* to build a harmonious family has been expressed by the Hafidz al-

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<sup>48</sup>Baso Ahmad Hadist, (33 Tahun), Imam Masjid dan Guru Pembina Tahfidz, *Wawancara*, Laponkoda, Kab. Wajo, 10 Oktober 2022.

<sup>49</sup>Abdul Rahman Rabbana, (35 Tahun), Imam Masjid / Wiraswasta, *Wawancara*, Kec. Manggala, Kota Makassar, 27 September 2022.

<sup>50</sup>Jessie Bernard, *Female World* (Simon and Schuster, 1982), h. 179.

<sup>51</sup>J. B. A. F. Mayor Polak, *Sosiologi Suatu Buku Pengantar Ringkas* (Jakarta: Ichtiar Baru, 1979), h. 90.

<sup>52</sup>Abdul Hamid, (27 Tahun) Guru / Pembina Tahfidz, *Wawancara*, Panca Lautang, Kab. Sidrap, 23 September 2022.

Quran Assembly Qurra' wal Huffadz As'adiyah Jami' Sengkang Mosque. Some have standards of *kafa'ah* in religion and beauty regarding morals, and some have a measure of wealth and social status. However, as a Hafidz al-Quran, all agree that *kafa'ah* is the most important lie in the religious aspect; further, according to Wahbah Zuhaili, that is how a religious person applies knowledge in his life.

### **Building a Harmonious Family for Hafidz Al-Qur'an from a Maslahah Perspective**

The meaning of a harmonious family can be different in every family. Although, in general, that harmony is created in a family to achieve *Maslahah* itself, it will also impact the community in the surrounding environment. A harmonious family situation has great potential to produce productive and successful individuals for religion or society so that it also impacts the public good. After *kafa'ah* can be achieved, it will easily build a harmonious household, but if *kafa'ah* is not fully obtained, it returns to gratitude, patience, and maturity in facing life. For example, stability criteria *kafa'ah* can still be cultivated after a household is established. Whatever the elements of *kafa'ah* were not met before marriage, but during the elements, *kafa'ah* religion still exists in a household, and God will always send down mercy in his family.

In Asay and Sylvia's view, it is explained that the aspects that show family harmony, namely; mutual respect and affection (*appreciation and affection*), keeping commitments (*commitment*), building positive communication (*positive communication*), spending a pleasant time together (*enjoyable time together*), increase in spiritual well-being (*spiritual well-being*), can manage stress and the ability to deal with crises well (*the ability to manage stress and crisis effectively*). The six aspects of family harmony above, some of which already exist in the families of the Hafidz al-Quran Assembly Qurra' wal Huffadz As'adiyah Jami' Sengkang Mosque, including:

#### **Good Commitment and Communication**

As stated by Baso Ahmad Hadith, that building a harmonious family starts with good communication:

No matter how small your wife sacrifices for you, like saying thank you when served a cup of tea by your wife and this is more enjoyable than having sex and hugging love. Talking about problems in the bedroom. Because sometimes, when a wife has a problem, she confides in posts on social media... The wife is still embarrassed to pour out her heart to her partner. Then we have to find a solution for things like this.<sup>53</sup>

Based on Baso Ahmad Hadith's statement above, three aspects of family harmony are created, namely mutual love and respect, commitment, and building good communication. Baso Ahmad Hadith's action of appreciating the little things his wife does is a form of appreciation in the household where according to him, happiness can be felt directly rather than hugging or having sex with husband and

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<sup>53</sup>Baso Ahmad Hadist, (33 Tahun), Imam Masjid dan Guru Pembina Tahfidz, *Wawancara*, Lapongkoda, Kab. Wajo, 10 Oktober 2022.



wife because mutual respect contains affection. As for Baso Ahmad Hadith's way of communicating by listening to the outpouring of the wife's heart, listening to the problems felt by the wife, fulfilling aspects of commitment, and building positive communication. The element of commitment shown by Baso Ahmad Hadith is in being firm and trust with your partner. At the same time, the positive aspects of communication are realized by sharing feelings, avoiding blame, and being willing to compromise with partners.

### **Spiritual Well-being and Ability to Manage Problems**

The fact that another Hafidz has applied experience in building a harmonious family to achieve *Maslahah* household is also found in the statement of Abdul Rahman Rabbana:

Every household has its challenges. So how can we solve that problem? His religion solves those problems. Yes, it is. If the criteria for harmony are to look at the religion first, take precedence. How can goodness come without harmony, and how can harmony come without solving problems with religion? Because our religion completely regulates the family.<sup>54</sup>

Previously, suppose Baso Ahmad Hadith built a harmonious family to achieve *Maslahah* obtained from the first to third aspects of the theory of harmonious family aspects according to Asay and Sylvia. In that case, Abdul Rahman Rabbana fulfills the fifth and sixth aspects, namely regarding increasing spiritual well-being (*spiritual well-being*), which is practiced with an attitude of faith and maintaining shared ethical values. While aspects of the ability to manage stress and deal with crises well (*the ability to manage stress and crisis effectively*) are obtained by seeing the crisis as a challenge and an opportunity to grow together.

All household problems will be resolved with considerations that have been taught according to Islamic Sharia. Conflict management and stress management that are overcome with Islamic religious guidance will produce results and solutions according to Islamic teachings. In addition to the resulting good solutions, it also impacts increasing the couple's spiritual well-being. Everyone will feel closer to God if all matters are based on religion. *Spiritual well-being* will then create a psychological calm so that the household can be run as-Sakinah (Calm) properly and impact the harmony and benefit of the family.

### **Spending Time Together**

The other sources' statements complement the six aspects of a harmonious family described previously: aspects of *enjoyable time together*. Here is the statement of Muhammad Idris:

However, the happy context that I understand is that if you want something to have a purpose and goal, it is enough for a harmonious family to have offspring that is certain, own place to live, have a vehicle wherever you want to go wherever you can, the most important thing is to be harmonious, have your own business. All that is enough, and it will be easy to have time with your wife and children because

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<sup>54</sup>Abdul Rahman Rabbana, (35 Tahun), Imam Masjid / Wiraswasta, *Wawancara*, Kec. Manggala, Kota Makassar, 27 September 2022.

you have fulfilled what you need; for example, it is safe.<sup>55</sup>

Muhammad Idris implicitly stated that a harmonious family is obtained from a family that has offspring, a place to live, a vehicle, and a stable job own business. He concluded that in a family with sufficient material needs, it is easy for parents (husband and wife) to manage their time so that they have more time with their family. Indeed, stability is not an element that can immediately create harmony in the household. However, if a family has a financially secure and stable position, it will not be too preoccupied with pursuing stability. This situation can be used to make time with your spouse and children more enjoyable.

When the aspect of *Enjoyable time together* (fun time together) meant by Muhammad Idris is that occasionally being able to focus on spending pleasant time on simple things without being busy pursuing stability and not considering finances too much, then all of these are the right principles to build a harmonious family and have an impact on the benefit of the family. All family members will enjoy each other's company, which creates *al-mawaddah* and *al-Rahmah*. Individuals whose love and affection are fulfilled from home will bring much better outside the home.<sup>56</sup>

Gunarsa and Hasniar Basri stated that family harmony is achieved if there is affection between family members, mutual understanding for each other, and there is dialogue or effective communication within the family. The economic condition is one thing that can affect family harmony but is not necessarily included in the harmonious criteria.<sup>57</sup> Because some families do not have economic problems but fail to build communication, the atmosphere in the house is not harmonious. The opposite case also applies; families that have succeeded in creating dialogue and good communication despite having unstable economic conditions can still create a harmonious family as long as family members understand and love each other.

The opinions expressed by the sources above are not wrong if they are still for the benefit of the family and the community. Six harmonious aspects are appreciation and affection, commitment, positive communication, enjoyable time together, spiritual well-being, and managing stress and crisis effectively. Suppose some aspects or even all of them can be applied in running a household. In that case, family harmony is maintained to have a big impact on *Maslahah*, which then can maintain the five main elements of Islam. This type is also called *Maslahah al-tahsiniyah*, or maintaining the five basic elements by reaching and determining things that are appropriate and worthy of good living habits and avoiding

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<sup>55</sup>Muhammad Idris, (35 Tahun), Pengusaha, *Wawancara*, Antang Raya, Kec. Manggala, Kota Makassar, 28 September 2022.

<sup>56</sup>Jessica Joelle Alexander dan Iben Disiing Sandahl, *The Danish Way of Parenting*, Mizan Media Utama, (Bandung:2021).h121.

<sup>57</sup>Hasniar Basri et al., *Polemik Covid-19 & Perubahan Sosial* (IAIN Parepare Nusantara Press, n.d.), h. 20.

something that is seen as otherwise by common sense.<sup>58</sup>

The resource persons have expressed their views regarding the harmonious family perspective of *Maslahah* in the family of the Hafidz al-Quran at the Qurra' wal Huffadz As'adiyah Assembly of the Jami' Sengkang Mosque. Some focus on communication, appreciation, commitment, and spiritual aspects. Some implicitly draw the line that harmony can be created with financial stability and *kafa'ah* in religion and lineage. The difference is not a difference in purpose, only a difference in point of view. However, they still aim to build a harmonious family to create *Maslahah*, in which family members feel one *Maslahah* and its kindness can be carried to the wider community.

### **The Conception of Kafa'ah in Building a Harmonious Family for Hafidz Al-Qur'an in Maslahah Perspective.**

Various definitions of *kafa'ah* have been described from the views of classical to contemporary scholars. Some view *kafa'ah* as quite equal in religion, lineage, wealth, and independence. However, meaning *kafa'ah* now, it gets other barometers such as equality in social status, profession, survivors of disabilities (illness) that make marriage illegal, and equality of life goals.<sup>59</sup> There is an additional barometer *kafa'ah* in the *maslahah* perspective because every human view building a harmonious family. No exception for the hafidz al-Quran in the Assembly of Qurra' wal Huffadz As'adiyah Jami' Sengkang Mosque. The hafidz do not all have the same views, specifically on the concept of *kafa'ah*.

Differences of views *kafa'ah* is not a problem during the conception to benefit the family and society. If the concept of *kafa'ah* associated with achieving goals *problem* then needs to be considered from the types of *Maslahah* which are contained in the book Usul Fiqh al-Islami that *Maslahah* divided into three categories, namely; *Maslahah al-Mu'tabarah* is a matter that is followed by the provisions of Sharia by considering other laws related to it. Further, *Maslahah al-Mulgho* is a case that Sharia prohibits because it stipulates a law that shows no consideration. Finally, *Maslahah al-Mursalah*, a case that is not followed by contradictions in Sharia and its derivative arguments, does not have proper support in the form of Nash or Ijma', or cases that are not in sharia law whether they are contradictory or agreed.

The conception of *kafa'ah*, which has a significant difference in meaning, is not a problem as long as the purpose brings *Maslahah* into the family, for *Maslahah* still follows the third rule of *Maslahah*. The concept of *kafa'ah* from the perspective of *Maslahah* can be seen from the statement of the source, Baso Ahmad Hadith:

Talking about Kafa'ah, This is very important because we know that in South Sulawesi, we only focus on memorizing, as in Jami mosques, we do not understand

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<sup>58</sup>Usman, Rekonstruksi Teori Hukum Islam ; Membaca Ulang Pemikiran Reaktualisasi Hukum Islam Munawir Sjadzali (Yogyakarta: Lkis Pelangi Aksara, 2015), h. 87-88

<sup>59</sup>Buku Saku *Kafa'ah*, Kementrian Agama 2022.

religion as broadly as fiqh, more specifically regarding concepts.<sup>60</sup>

From the sources above, the concept of *kafa'ah* according to the meaning *is the first point* explained in the book Encyclopedia of Fiqh Wahbah Zuhaili. That is the element *al-Dayannah* which means piety. As for what is meant by *al-Dayannah* is goodness and consistency in carrying out religious laws, a man who is immoral and wicked is not equal to a pure woman or a pious woman who is the child of a pious person, or to a woman who is consistent in goodness. As for definitions *al-Danayah* from the informant's statement as a hafidz al-Quran at the Qurro' wal Huffadz As'adiyah Assembly of the Jami' Sengkang Mosque, it can be interpreted even more specifically, namely in terms of understanding religious knowledge. Not just studying religion and memorizing the Qur'an, but also need similarities in understanding science.

The draft *kafa'ah al-Danayah*, when viewed from a psychological side, is something that cannot be denied. If a man marries a woman whose religious knowledge is higher than the man's, the man will feel less confident. Therefore *kafa'ah* From the psychology of a man, he can be on par with his wife in religious knowledge. However, the concept of *kafa'ah* is ignored if you look at the wishes of the female parents. A woman's religious knowledge does not have to be equal to her husband. As explained by Abdul Rahman Rabbana, as follows:

The most important thing is religion, a matter of being equal to not being equal. How lucky we are to get a woman who is good at religion so that she can support her materially and morally, but again as men, how do we choose criteria that are good according to us? For example, wealth can make us happy looking for important equality.<sup>61</sup>

Interview excerpts from Baso Ahmad Hadits and Abdul Rahman Rabbana understand the conception of *kafa'ah* from a religious aspect (*kafa'ah al-Danayah*). Draft *kafa'ah* Based on Ahmad Hadith, there are additional conditions (well understanding of religion and the contents of the Qur'an). Concept *kafa'ah* falls into the *maslahah al-mursalah* because the desired additional conditions do not conflict with Sharia, and there is no supporting argument discussing the additional conditions of *kafa'ah*. In the hadiths, it is only said that his religion is Islam; it is not required to understand fiqh and the contents of the Qur'an. Because fostering the wife's religion will later become the husband's responsibility.

Not much different from Baso Ahmad Hadith's statement that Abdul Rahman Rabbana had a concept of *kafa'ah* prioritizing religious aspects. However, Abdul Rahman Rabbana added that he wanted a wife whose social status surpassed him. This is still included in *Maslahah al-Mursalah* because his rejection of women with a higher social status does not find any evidence in Islamic Sharia; in fact, his decision can be used as a legal basis for him. According to al-Syatibi, one of the legal foundations of *Maslahah Mursalah* can be accepted and applied in the field of

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<sup>60</sup>Baso Ahmad Hadist, (33 Tahun), Imam Masjid dan Guru Pembina Tahfidz, *Wawancara*, Lapangkoda, Kab. Wajo, 10 Oktober 2022.

<sup>61</sup>Abdul Rahman Rabbana, (35 Tahun), Imam Masjid / Wiraswasta, *Wawancara*, Kec. Manggala, Kota Makassar, 27 September 2022.

muamalah because *Maslahah* can prioritize rationality compared to the field of worship.

Marriage is worship, but in determining the concept of *kafa'ah*, one can use rationality as long as it does not violate Islamic teachings. Having a Muslim partner is an obligation, but considering whether religious knowledge or social status should be equal can be determined by each other's needs. Abdul Rahman Rabbana will feel insecure if he marries a woman with a higher social status; this is for the benefit of himself and his family's future. That is why the additional conditions of Abdul Rahman Rabbana with rationality considerations included *maslahah mursalah* intending to bring benefits and reject damage in the household.

The meaning of *kafa'ah al-Danayah* is a matter of great consideration in the concept of *kafa'ah*, and the Ulama Hanafiah saw *kafa'ah* in terms of language. In that case, it is translated as equality for companions, which is equivalent between a husband and wife on specific matters, not necessarily on all matters. The *Kafa'ah* is seen according to the needs of both parties that can create a harmonious family and bring *Maslahah* for families. Draft *kafa'ah* Likewise, it is also in line with the views of the Maliki scholars, namely similarities and approaches compared to religion and other additional matters such as the condition of the spouse's family or the status of the partner. This implementation is found in Abdul Hamid's opinion:

Accept each other's partner's shortcomings, and there is a common perception. For example, in the family, my wife is right; even if she does not finish thirty juz, the most important thing is that she has memorized it and understands the concept of memorizing. It is different if we are memorizers of the Qur'an; our wives are majoring in Mathematics, right? Even though the amount of memorization is not the same, minimize it in the same direction or understand each other; that is what I understand about the concept of *kafa'ah* does not have to fit at all.<sup>62</sup>

Even though the informant is a hafidz of the Qur'an, he views that the equality of memorizing the Qur'an does not necessarily mean that memorization is sufficient from an educational background. For example, marrying fellow Al-Quran memorizers or people with the same educational background is enough. This educational background matches the mindset and minimizes differences in the views of the two. Because if you have equality in thinking, then disputes will be easier to avoid. Draft *kafa'ah* like that also goes inside *maslahah mursalah*. Suppose we refer to the concept of *kafa'ah* according to Muhammad Bin 'Arafah al Dasuqi Syamsuddin in the Book *Hasyiyah Al-Dasuqi 'ala al-Syarh al-Kabir* equal partners in religiosity. At the same time, Abdul Hamid believes that having a wife who has memorized the Qur'an is enough for him, without the need to match the amount of memorization specifically. Because the difference in the amount of memorization between partners does not conflict with the texts of the Qur'an, Abdul Hamid's views above are still considered *maslahah mursalah*.

After several Hafidz al-Quran at the Qurra wal Huffadz As'adiyah Sengkang put

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<sup>62</sup>Abdul Hamid, (27 Tahun) Guru / Pembina Tahfidz, *Wawancara*, Panca Lautang, Kab. Sidrap, 23 September 2022.



forward the concept of *kafa'ah* in terms of religion, lineage, and the similarities of both parties, then one of the informants added the concept of *kafa'ah* not separated from property equality. Here is an excerpt from an interview with Abdul Rahman Rabbana:

Draft of *kafa'ah*, the most important thing is his religion. If *kafa'ah* is a matter of equality, how lucky we are when we get a woman from a family with good heredity, her wealth is well-established, and she also has a good religion. Yes, it means that he can accompany us both materially and non-materially.<sup>63</sup>

Abdul Rahman Rabbana's statement thus complements and reinforces the concept of *kafa'ah* according to the Hafidz Of Qurra' wal Huffadz As'adiyah Sengkang. That understands the concept of *kafa'ah* is very important to fulfill stability in everyday life and to realize happiness between husband and wife to create a harmonious family and impact the family's internal and external benefits, regarding concept *kafa'ah* of fulfilling stability in everyday life because it leads to goals of *masalahah*. Meanwhile, maintenance *masalahah* in the family is divided into several categories, one of which is *masalahah al-dhoruriyyah*, which is absolute and cannot be ignored.

In addition, there are also categories *Maslahah al-hajiyah*, which can be taken as an example from an excerpt from an interview with Abdul Rahman Rabbana that he expects a partner who is capable and well-established, can be seen from the sentence he explained, 'if I am not well-established, but my religion is good, it does not matter. So if religion is prioritized, we are still looking for capable and well-established people.<sup>64</sup> Equal in religion remains *masalahah al-dhoruriyyah*, while stability is included in the category *Maslahah al-hajiyah*.

The third category is *Maslahah al-tahsiniyah*, preserving the five maqasid syariah by obtaining and establishing appropriate and worthy good living habits without forcing the situation. Some examples can be taken from previous interview quotes that *Maslahah al-tahsiniyah*, such as having the same field of education, having the same amount of memorizing the Qur'an, or coming from families who memorize the Qur'an together. There is nothing wrong with these things as long as they do not force the situation, because it is just their nature *Maslahah al-tahsiniyah*. The tighter the concept of *kafa'ah* will make reaching the three categories of *masalahah* available easier.

The more concepts of *kafa'ah* are fulfilled, it will be easier to achieve *Maslahah*. It can be concluded that the Hafidz in the Qurra' wal Huffadz As'adiyah Sengkang Council consistently says that the main concept of *kafa'ah* seen from the aspect of religion and women's lineage, is related to the purpose of *Maslahah al-Dharuriyah*. While married to a partner who memorizes the Qur'an, they are equal in educational background, and couples with stable assets follow *Maslahah al-hajiyah*. The rest of the categories *Maslahah al-tahsiniyah* can be achieved from the concepts of *kafa'ah*, which is more specific without forcing the situation, such as

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<sup>63</sup>Abdul Rahman Rabbana, (35 Tahun), Imam Masjid / Wiraswasta, Wawancara, Kec. Manggala, Kota Makassar, 27 September 2022.

<sup>64</sup>Abdul Rahman Rabbana, (35 Tahun), Imam Masjid / Wiraswasta, Wawancara, Kec. Manggala, Kota Makassar, 27 September 2022.

the obligatory memorization of the Qur'an thirty chapter.

## CONCLUSION

The research results show that; *First*, the criteria for *kafa'ah* in building a harmonious family are dominated by; *a*), standard criteria for *kafa'ah* on beauty and lineage, *b*), criteria for measuring wealth and social status, *c*), the two criteria above will not be perfect without a review of the religious aspect, *second*, building a harmonious family from a *maslahah* perspective for hafidz al -The Koran includes; *a*) shown through the role of communication, appreciation, commitment, and spiritual aspects, *b*), through financial stability, *kafa'ah* in religion and lineage, *c*), having the same goal of building a harmonious family so that the benefits have implications for the wider community, *third*, the conception of *kafa'ah* in building a harmonious family for hafidz al-Qur'an the *maslahah* perspective is shown; *a*) The Hafidz in the Qurro' wal Huffadz As'adiyah Sengkang Council consistently say that the main concept of *kafa'ah* is seen from the religious and lineage aspects related to the goal of *maslahah al-Dharuriyah*, *b*), marrying a partner who is equal in educational and social background relevant to the concept of *maslahah al-Hajiyah*, *c*), the context does not impose conditions such as the requirement to memorize the Qur'an thirty chapters in accordance with the concept of *maslahah al-tahsiniyah*.

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