

ANALYSIS OF MUSLIM COUPLES' PERSPECTIVES ON RELIGIOUS AND ECONOMIC KAFĀ'AH IN FOSTERING HOUSEHOLD HARMONY

Hawwa Vinnur Hikmatiar, Nisa Fitriani

Sekolah Tinggi Dirasat Islamiyah Imam Syafi'i Jember

Jl. M.H. Thamrin Gg. Kepodang No. 5 Sumber Sari, Jember, Jawa Timur

Email: hawwahikmatiar@gmail.com, nisafitriani330@gmail.com

Abstract: This study aims to analyze Muslim couples' perspectives on religious and economic *kafaah* in realizing marital harmony in Genteng District, Banyuwangi Regency. The study employed a qualitative approach with a field research design. Data were obtained through interviews with nine Muslim informants and analyzed through data reduction, data presentation, and conclusion drawing. The findings show that *kafaah* is understood as compatibility that is not limited to social status but also encompasses alignment in values, understanding, character, and responsibilities within family life. In the religious aspect, *kafaah* is understood as a shared commitment to implementing Islamic values as a guide for family life. Meanwhile, the economic aspect is understood as compatibility in the responsibility to fulfill and manage family needs, rather than merely equality in wealth or income. Religious and economic *kafaah* are viewed as important foundations for marital harmony. However, harmony is not determined solely by such compatibility but also by effective communication, mutual respect, cooperation, maturity, and the balanced fulfillment of each spouse's rights and obligations.

Keywords: *Kafaah*, Religious Compatibility, Marital Harmony

Abstrak: Penelitian ini bertujuan menganalisis perspektif pasangan Muslim terhadap *kafaah* agama dan ekonomi dalam mewujudkan keharmonisan rumah tangga di Kecamatan Genteng, Kabupaten Banyuwangi. Penelitian menggunakan pendekatan kualitatif dengan jenis penelitian lapangan (*field research*). Data diperoleh melalui wawancara terhadap sembilan informan Muslim dan dianalisis melalui reduksi data, penyajian data, serta penarikan kesimpulan. Hasil penelitian menunjukkan bahwa *kafaah* dipahami sebagai kesepadanan yang tidak hanya berkaitan dengan status sosial, tetapi juga mencakup kesesuaian nilai, pemahaman, karakter, dan tanggung jawab dalam kehidupan rumah tangga. Dalam aspek agama, *kafaah* dimaknai sebagai kesamaan komitmen dalam menjalankan nilai-nilai Islam sebagai pedoman kehidupan keluarga. Sementara itu, aspek ekonomi dipahami sebagai kesepadanan dalam tanggung jawab memenuhi dan mengelola kebutuhan keluarga, bukan semata-mata kesetaraan harta atau pendapatan. Kafaah agama dan ekonomi dipandang sebagai fondasi penting bagi keharmonisan rumah tangga. Namun, keharmonisan tidak hanya ditentukan oleh kesepadanan tersebut, melainkan juga oleh komunikasi yang baik, sikap saling menghargai, kerja sama, kedewasaan, serta pelaksanaan hak dan kewajiban pasangan secara seimbang.

Kata Kunci: Kafaah, Kesesuaian Agama, Keharmonisan Rumah Tangga

INTRODUCTION

Marriage in Islamic law represents a sacred covenant aimed at establishing a harmonious, stable, and enduring domestic life, rather than merely validating the legal status of a relationship between a man and a woman. Within Islamic jurisprudence, the concept of *kafa'ah* (compatibility or parity) has historically served as a foundational instrument for evaluating suitability between prospective spouses to prevent future marital discord (Chania & Mukri, 2021). Classical jurisprudence predominantly framed *kafa'ah* through structured and hierarchical categories, including lineage, social standing, religious piety, and financial standing (Adhim & Afif, 2022). Scriptural authorities, particularly the tradition narrated by Al-Bukhari (2002), explicitly prioritize religious devotion and moral character over material or social metrics when selecting a partner. Despite this normative emphasis, classical legal doctrines across various schools of thought expanded the parameters of *kafa'ah* to encompass socio-economic factors, viewing financial equilibrium as a pragmatic mechanism to ensure domestic stability (Taufik, 2017). Consequently, *kafa'ah* functions as a pivotal consideration in fostering sustainable marital dynamics (Nurchaya, 2021).

In contemporary legal and social dynamics, the traditional formulation of *kafa'ah* undergoes significant reinterpretation, moving from static socio-religious hierarchies to flexible, relational frameworks. While religious piety remains a primary consideration, its

application in modern households frequently shifts from formal doctrinal adherence to shared ethical commitments, mutual respect, and collaborative decision-making (Pasaribu et al., 2024). Simultaneously, the economic dimension of *kafa'ah* has evolved beyond simple parity in accumulated wealth or social class, emerging as a critical measure of financial responsibility, joint resource management, and mutual adaptability amid contemporary socio-economic pressures (Harun & Habibi, 2025). Rather than functioning as an absolute legal prerequisite, modern interpretations increasingly treat *kafa'ah* as a dynamic mechanism through which couples navigate joint responsibilities, marital rights, and financial obligations (Ameliana & Fakhria, 2022; Niffilayani, 2025).

Despite the strategic role of pre-marital compatibility in sustaining domestic harmony, systemic marital disruption remains a widespread empirical challenge in modern Muslim societies. In Banyuwangi Regency, administrative data records substantial divorce rates, with over 5,500 cases reported in 2024, largely driven by severe economic distress and persistent interpersonal conflicts (BPS, 2025). Genteng District consistently registers among the sub-regions with the highest frequency of marital breakdowns within the regency (Yaqin, 2021). As a primary hub of commercial and financial activity that simultaneously retains a deeply rooted religious culture, Genteng District presents a complex socio-religious landscape. The

intersection of modern financial demands and traditional religious values creates unique pressures for married couples, highlighting potential vulnerabilities in how spiritual principles and economic realities are integrated within domestic life.

Existing academic literature has examined the doctrine of *kafa'ah* across various theoretical and contextual dimensions. Scholars have explored its doctrinal foundations within classical jurisprudence (Adhim & Afif, 2022; Taufik, 2017), its integration within national legal frameworks and sociopolitical contexts (Azizah et al., 2025; Yudowibowo, 2012), and its localized practice within endogamous cultural communities (Ismail et al., 2024; Sirait & Rokan, 2023). Other studies have evaluated public perceptions of *kafa'ah* generally (Hanapi & Wildan, 2024) or addressed its conceptual link to marital stability through secondary literature reviews (Mazaya et al., 2024; Ridwan, 2026). However, existing empirical research frequently treats religious devotion and economic standing as isolated variables, overlooking how contemporary Muslim couples actively synthesize, negotiate, and operationalize these two dimensions simultaneously in response to modern marital challenges.

This study addresses this empirical gap by examining how Muslim couples in Genteng District conceptualize and apply religious and economic *kafa'ah* within their daily domestic lives. Moving beyond normative and text-based paradigms, this research focuses on the lived experiences and interpretive frameworks of married

individuals in a dynamic socio-economic setting. By analyzing the intersection of spiritual values and economic management, this study contributes to the broader discourse on Islamic family law reform, demonstrating how traditional legal principles are continuously reconstructed to foster marital stability in contemporary society (Ibrahimy et al., 2020; Suryani & Siregar, 2026). Specifically, this research aims to analyze: (1) how Muslim couples conceptualize *kafa'ah* in its religious and economic dimensions, and (2) how these conceptualizations influence strategies for maintaining marital harmony within Genteng District, Banyuwangi Regency.

METHOD

This study employs a qualitative approach with an empirical field research design to examine the lived experiences and interpretive constructions of Muslim couples regarding religious and economic *kafa'ah*. The research was conducted in Genteng District, Banyuwangi Regency, chosen purposively due to its dual characteristic as a dynamic commercial hub with a deeply rooted socio-religious tradition, alongside a high incidence of marital dissolution.

Informants were selected using a purposive sampling technique based on explicit criteria: Muslim individuals who are legally married, reside in Genteng District, and have navigated both financial and socio-religious dynamics within their households. To capture a rich spectrum of experiences, primary data were gathered through semi-structured, in-depth

interviews with nine key informants. The interview guide focused on three core thematic areas: the reinterpretation of religious *kafa'ah*, the practical management of economic parity, and collaborative conflict-resolution strategies used to maintain marital stability. Secondary data were drawn from regional demographic reports, official divorce statistics, and relevant legal texts.

Data analysis followed the interactive model of Miles, Huberman, and Saldana, comprising data condensation, data display, and conclusion drawing/verification. Rather than relying solely on descriptive categorization, the analytical process integrated theoretical frameworks from Islamic family law and legal sociology to interpret how informants re-conceptualize classical jurisprudence into functional-relational practices. To ensure data trustworthiness and rigorous validity, the study implemented source triangulation—comparing responses across different informant profiles (e.g., varying income levels and marital durations)—alongside peer debriefing and member checking to verify the authenticity of the narrative interpretations (Sugiyono, 2022).

RESULTS AND DISCUSSION

Muslim Couples' Perspectives on the Concept of *Kafaah* in Marriage

Based on interviews with nine informants, the majority stated that they were familiar with the term *kafaah* in marriage. The informants understood *kafaah* as compatibility, equality, or balance

between prospective husbands and wives in various aspects of life. This understanding was not limited to religious matters but also included similarity in life vision and mission, character, family background, and economic circumstances. Although one informant was not specifically familiar with the term *kafaah*, the informant nevertheless understood the concept of compatibility between partners, which constitutes the substance of *kafaah* in marriage.

This understanding was reflected in the statements of several informants. DAS interpreted *kafaah* as compatibility and balance between prospective husbands and wives in several important aspects, including religion, morality, ways of thinking, and life goals. Similarly, BAS emphasized equality or compatibility between partners in terms of religion, lineage, and social status. Meanwhile, T viewed *kafaah* as a form of compatibility between partners in living their married life. Although they emphasized different aspects, all three informants viewed *kafaah* as a form of compatibility that should be considered when selecting a spouse. This understanding is consistent with studies showing that *kafaah* is concerned with the suitability of prospective spouses and can be understood in relation to religious, social, and contextual considerations (Adhim & Afif, 2022; Faradilah et al., 2022; Hanapi & Wildan, 2024).

The findings indicate that the informants no longer understood *kafaah* merely as equality of social status, as is often discussed in classical Islamic jurisprudence.

Instead, they placed greater emphasis on shared values, life goals, character, and religious quality as the most important aspects in building a family. This shift in emphasis indicates that Muslim couples in Genteng District have developed a more contextual understanding of *kafaah*, adapting it to the needs of contemporary family life without abandoning the fundamental principles of Islamic teachings. This interpretation is consistent with research emphasizing that the criteria of *kafaah* may be understood dynamically according to social contexts while retaining its fundamental Islamic orientation (Ibrahimi et al., 2020; Nurcahaya, 2021). This was expressed by DAS as follows:

In Islam, the most important aspects of *kafaah* are good religious commitment and morality, because these can serve as the foundation for creating a family characterized by *sakinah*, *mawaddah*, and *rahmah*.

This finding is consistent with the view that religion occupies an important position in determining compatibility between prospective spouses. Studies of *kafaah* explain that religious commitment is among the most fundamental criteria in spouse selection, while other aspects may be interpreted according to social circumstances and the needs of the prospective couple (Khulaifah et al., 2023; Pasaribu et al., 2024). The alignment suggests that changes in societal understanding do not necessarily represent a rejection of Islamic principles. Rather, they reflect an adjustment in the implementation of *kafaah*, with greater

emphasis on substantive values than on formal social status.

The informants' view that religion and morality are the most important elements of *kafaah* is also consistent with classical Islamic jurisprudence. Islamic jurists have differed regarding the scope of *kafaah*. Some approaches emphasize religion and freedom from significant defects, while other juristic traditions include lineage, social status, profession, and economic capability among the considerations of compatibility (Adhim & Afif, 2022; Taufik, 2017). Nevertheless, the central position of religion remains strongly emphasized in discussions of *kafaah*, particularly because religious commitment is closely related to the moral and spiritual quality of family life (Nurcahaya, 2021; Faradilah et al., 2022).

Interestingly, although most informants did not explain the concept of *kafaah* using explicit terminology from Islamic jurisprudence, the substance of their responses demonstrated an understanding that was consistent with the concept of *kafaah* in Islamic law. The informants consistently positioned religion and morality as the primary foundations for spouse selection, while economic conditions, education, and family background were viewed as supporting factors that could be adjusted according to the circumstances of each couple. This demonstrates that Muslim couples in Genteng District understand *kafaah* primarily through its substantive values rather than merely through the classification of its formal elements as

discussed in Islamic jurisprudential literature. Similar contextual understandings have been identified in studies of communities' perceptions of *kafaah*, in which compatibility is interpreted according to actual social and marital needs (Hanapi & Wildan, 2024; Faizien et al., 2024).

This understanding of *kafaah* subsequently influenced the informants' views regarding the importance of compatibility before marriage. Most of them considered *kafaah* important to take into account before marriage. According to them, compatibility between prospective husbands and wives can help couples manage married life more effectively because they already possess relatively similar understandings of fundamental values in family life. This was expressed by BAS:

In my opinion, it is very important. Compatibility before marriage functions as a predictor of stability. The more agreement there is on fundamental matters such as values, marital goals or vision, and communication patterns, the less energy will be wasted on fundamental conflicts in the future.

A similar view was expressed by T, who considered premarital compatibility very important because it can serve as a benchmark for aligning the couple's vision while helping them understand the various risks they may encounter in married life. These findings demonstrate that the informants did not interpret *kafaah* as a requirement for absolute similarity in every aspect of life. Instead, *kafaah* was

understood as compatibility in aspects considered fundamental to family life. This interpretation is consistent with the view that *kafaah* is an important consideration in marriage but does not necessarily constitute an absolute requirement when both prospective spouses accept and willingly consent to the marriage (Ameliana & Fakhria, 2022). Research also indicates that *kafaah* can contribute to marital stability and household integrity when understood as a form of compatibility rather than rigid equality (Chania & Mukri, 2021; Mazaya et al., 2024).

Nevertheless, a small number of informants expressed different views regarding the importance of compatibility as a crucial consideration before marriage. One such view was expressed by RDL:

"Based on my experience, it is not particularly important, because throughout my marriage everything has simply flowed without having to be made into an issue. As we have matured in marriage, we have gradually learned to understand each other, including when to compromise and when to express our opinions, which eventually helps us resolve problems within the household."

This difference in perspective indicates that the meaning of *kafaah* is not singular. Most informants viewed *kafaah* as an important consideration before marriage because it can help align values and life goals and facilitate the process of adjustment in married life. In contrast, RDL emphasized that marital harmony is constructed through adaptation, communication, and maturity after

marriage rather than through compatibility established before marriage. This finding suggests that life experience also influences how couples understand the concept of *kafaah*. Such a contextual understanding corresponds with research describing *kafaah* as having both universal and temporal dimensions, meaning that its application may develop according to changing social circumstances (Ibrahimi et al., 2020).

Thus, Muslim couples in Genteng District demonstrate a dynamic understanding of *kafaah*. For most informants, *kafaah* is viewed as an initial effort to establish a more stable family through alignment of values and life goals. However, other informants believe that marital success is not determined solely by compatibility established before marriage but also by the couple's ability to continuously adapt, communicate, and grow together throughout married life. This understanding reinforces the view that *kafaah* should be interpreted substantively and contextually rather than merely as a rigid set of formal criteria (Yudowibowo, 2012; Suryani & Siregar, 2026).

Muslim Couples' Perspectives on Kafaah in Religious and Economic Aspects

1. Religious Aspect

Religion constitutes the primary foundation prioritized by the informants in their understanding of *kafaah*. The informants viewed religious similarity not merely as sharing the same Islamic identity but also as sharing a foundation that guides couples in fulfilling rights and obligations,

making decisions, and addressing various household problems based on Islamic values. This understanding is consistent with studies emphasizing religious commitment as a central consideration in spouse selection and marital compatibility (Pasaribu et al., 2024; Azizah et al., 2025).

This perspective was reflected in the informants' responses. DAS considered religious similarity important because it provides guidance for everyday life. Similarly, BAS stated:

Similarity in religious matters is often considered important in family life because religion is not merely about formal identity; it influences values, ways of life, child-rearing patterns, financial decisions, and ways of dealing with conflict and crises.

In addition to positioning religion as a guide, several informants emphasized the importance of attitudes in implementing religious values. RW, for example, stressed that each spouse comes from a different family and social environment. Therefore, religious similarity needs to be accompanied by mutual understanding, mutual respect, and a willingness to continue learning from one another.

These findings indicate that the informants did not interpret religious similarity merely as similarity in belief but emphasized the implementation of religious values in household life. In other words, religion was viewed as a framework guiding how spouses behave, make decisions, and resolve problems arising in family life. This understanding is consistent with research emphasizing that religion

functions as a value system that influences individuals' attitudes, behavior, thinking, and everyday actions (Masnur et al., 2024). In the context of marriage, religious values therefore operate not only at the level of identity but also at the practical level of family interaction.

In everyday married life, several informants acknowledged that they had experienced differences in religious understanding or practice with their spouses. DAS dealt with such differences through good communication, mutual respect, and avoidance of mutual blame, allowing differences to become opportunities for learning and self-improvement. Meanwhile, RDL chose to learn more from her husband, who possessed a stronger religious understanding, and believed that differences did not need to become a problem as long as the practices had a basis in the teachings of the Prophet Muhammad. BAS reinforced this perspective by emphasizing that differences in religious understanding or practice within the household should be resolved by referring to the Qur'an and Sunnah as primary sources of guidance.

These findings demonstrate that religious compatibility within the concept of *kafaah* does not mean uniformity in every religious matter. Differences may arise as a consequence of different family backgrounds, social environments, and individual religious learning processes. However, based on the informants' experiences, such differences are not viewed as threats to marital harmony as

long as couples are able to manage them through effective communication, mutual respect, openness to learning, and reference to the Qur'an and Sunnah when resolving disagreements. This is consistent with the view that formal compatibility alone is insufficient to establish a harmonious household without moral maturity, spiritual commitment, healthy communication, and the ability to resolve conflicts wisely (Suryani & Siregar, 2026). Therefore, *kafaah* should be understood substantively rather than merely as similarity in characteristics before marriage.

Thus, the findings demonstrate that the religious aspect of *kafaah* among Muslim couples in Genteng District is not only positioned as a consideration in choosing a spouse but also functions as a foundation for establishing and maintaining marital harmony. Religious similarity provides couples with shared values and direction, while communication, mutual respect, and commitment to implementing Islamic teachings enable them to manage differences constructively throughout married life. This finding is also consistent with research emphasizing the importance of religious commitment in strengthening family life and maintaining marital integrity (Chania & Mukri, 2021; Pasaribu et al., 2024).

2. Economic Aspect

In addition to placing religion as the primary consideration in the concept of *kafaah*, the informants also viewed the economic aspect as one of the considerations in selecting a spouse. Although it was not positioned as the

primary factor, economic circumstances were still considered important because they are related to the couple's ability to fulfill family needs and carry out financial responsibilities. Thus, the informants viewed economic compatibility not in terms of the amount of wealth possessed but in terms of the couple's ability to fulfill family needs and manage household finances responsibly. This understanding is consistent with studies that discuss economic capability as one of the contextual dimensions of *kafaah* in marriage (Harun & Habibi, 2025; Mazaya et al., 2024).

This was evident in the informants' responses. BAS considered economic circumstances very important because they support the sustainability and quality of family life. According to BAS, what determines whether economic circumstances become a source of strength or conflict is not the size of the income but how the couple manages their finances together. Similarly, LH stated that economic conditions constitute an important pillar of household life because they are related to fulfilling basic needs, planning for the future, and maintaining family harmony.

These findings indicate that the informants did not view the economic aspect solely in terms of income but as a means of fulfilling basic needs and carrying out household responsibilities. The emphasis was not on the amount of income earned by the couple but on their ability to manage economic circumstances collectively through cooperation, responsibility, and mutual support. Therefore, economic *kafaah* was not

understood as equality of wealth or economic status but as compatibility in responsibility and in the way couples face economic circumstances together. This interpretation is consistent with research concerning economic capability as a consideration in *kafaah*, particularly where economic stability is understood in relation to household responsibilities rather than merely wealth or social status (Harun & Habibi, 2025). It is also consistent with Islamic family law scholarship emphasizing the husband's responsibility to provide for the family and the importance of responsible management of household resources (Niffilayani, 2025).

The informants' views concerning the importance of economic conditions were reflected not only in their understanding of *kafaah* but also in their experiences of married life. These experiences demonstrate that economic conditions can influence the dynamics of husband-wife relationships. BSA explained that unstable economic circumstances often create pressure in meeting daily needs and managing expenditures, thereby producing various challenges that must be faced together by the couple. Meanwhile, RDL described a period when her family experienced economic difficulties. However, according to her, the situation could be overcome because her husband continued to fulfill his responsibility as the family breadwinner, while she attempted to accept the circumstances with gratitude. On the other hand, Risa considered that economic pressure could affect a person's emotional condition, making emotional

preparedness necessary when dealing with economic difficulties in household life.

These findings demonstrate that economic dynamics are an unavoidable part of family life. Based on the informants' experiences, the primary concern does not lie in whether economic difficulties exist but in how couples respond to such difficulties. Responsibility for providing for the family, the ability to regulate emotions, and mutual support emerged as important patterns in the informants' experiences when dealing with economic challenges. This demonstrates that the economic aspect of *kafaah* concerns not only the economic condition of the spouses but also their preparedness to manage various economic challenges arising throughout married life. Such findings reinforce the view that economic compatibility should be understood in relation to responsibility, cooperation, and the ability to manage family resources rather than merely material equality (Harun & Habibi, 2025; Niffilayani, 2025).

Based on the overall findings, Muslim couples in Genteng District perceive the economic aspect as an important component of *kafaah*, but they do not regard it as the primary standard for selecting a spouse. Economic compatibility is understood more as the ability to fulfill financial responsibilities, manage household economic conditions, and develop cooperation in facing various dynamics of family life. This interpretation corresponds with research showing that economic considerations may contribute to household stability but should be viewed

within the broader framework of marital compatibility and responsibility (Mazaya et al., 2024; Harun & Habibi, 2025).

Muslim Couples' Perspectives on the Role of Religious and Economic *Kafaah* in Creating Marital Harmony

The findings demonstrate that, from the informants' perspectives, a harmonious household is a relationship built upon effective communication, mutual respect, cooperation, and the fulfillment of each spouse's rights and obligations. Harmony is not understood as a condition in which the household is completely free from conflict but as the couple's ability to deal constructively with the dynamics of family life. This perspective was reflected in BAS's statement that a harmonious household is a family built upon love, healthy communication, and a commitment to grow together in facing various challenges in life. According to BAS, harmony does not mean that conflicts never occur but is reflected in the couple's ability to resolve problems through deliberation and mutual respect. Similarly, RDL argued that arguments and differences of opinion are normal in married life. Harmony is instead reflected in the ability of husbands and wives to understand each other's circumstances and create a family atmosphere in which every family member feels comfortable. Meanwhile, JA emphasized that a harmonious household is characterized by the ability of husbands and wives to fulfill their respective rights and obligations in a balanced manner.

These findings indicate that the informants understood marital harmony not as a conflict-free condition but as the quality of a relationship reflected in the couple's ability to manage conflicts constructively. Thus, effective communication, fulfillment of rights and obligations, mutual respect, and shared commitment are regarded as elements capable of maintaining family life. This demonstrates that harmony does not emerge instantly but develops through a continuous process of adjustment throughout married life. This finding is consistent with research indicating that marital harmony can be strengthened through clear division of roles, effective communication, and mutual respect, all of which help couples resolve conflicts and maintain family stability (Ridwan, 2026).

The informants' views regarding marital harmony were also reflected in their assessment of compatibility in religious and economic aspects. Most informants believed that both aspects play important roles in establishing marital harmony. BAS explained that religious and economic compatibility can strengthen the foundation of the family, although harmony is not determined solely by these two aspects. Rather, it is also influenced by the quality of communication, cooperation, commitment, and emotional maturity of the spouses. Similarly, DAS viewed religious similarity as helping couples share values, life goals, and perspectives, while sound economic management supports the fulfillment of family needs. On the other hand, RDL considered that religious understanding

can cultivate an attitude of gratitude, enabling couples to maintain harmony even when facing economic limitations.

These findings indicate that the informants regarded compatibility in religious and economic aspects as important foundations for building household life, but they did not consider these factors to automatically guarantee harmony. Instead, both aspects were positioned as foundations that provide direction for family life and must be actualized through communication, cooperation, responsibility, and commitment in everyday life. Interestingly, when the informants were asked to identify the most important factors in maintaining marital harmony, most did not identify religion or economic conditions as the primary answer. Instead, they emphasized communication, mutual respect, openness, cooperation, and emotional maturity in dealing with various household problems.

This finding indicates that the concept of *kafaah* from the perspective of Muslim couples in Genteng District is not merely understood as a consideration in choosing a spouse but is also actualized throughout married life through healthy communication, fulfillment of rights and obligations, responsibility, cooperation, and mutual respect as efforts to maintain family harmony. This interpretation strengthens the contextual understanding of *kafaah* as a concept that extends beyond formal compatibility before marriage toward the practical capacity of spouses to build a stable and harmonious family life. The findings are consistent with research

emphasizing the relationship between *kafaah*, marital harmony, and household integrity, while also recognizing that compatibility must be accompanied by continuous effort from both spouses (Chania & Mukri, 2021; Mazaya et al., 2024; Suryani & Siregar, 2026).

Overall, the findings reveal that *kafaah* among Muslim couples in Genteng District is understood as a dynamic and substantive concept. Religious compatibility occupies the most prominent position because religion provides the values and moral direction necessary for family life. Economic compatibility is considered important primarily in relation to the fulfillment of responsibilities, management of family resources, and mutual support. Nevertheless, neither religious nor economic compatibility is considered sufficient by itself to guarantee marital harmony. Rather, both provide a foundation that must be strengthened through communication, mutual respect, cooperation, emotional maturity, and the fulfillment of rights and obligations. Consequently, *kafaah* is not merely a criterion for determining whether prospective spouses are formally compatible but also a continuous relational process through which husband and wife adapt, learn, and grow together throughout their marriage (Ibrahimi et al., 2020; Suryani & Siregar, 2026).

CONCLUSION

The findings demonstrate that Muslim couples in Genteng District understand *kafaah* as a dynamic and

contextual concept of compatibility between husband and wife. Although some informants were initially unfamiliar with the term *kafaah*, they substantially understood its meaning through the principles of compatibility, balance, shared values, life goals, character, religious commitment, family background, and economic conditions. Religion and morality were consistently positioned as the most important dimensions because they provide the ethical and spiritual foundation for family life. Economic compatibility was also considered important, but it was understood primarily in terms of the ability to fulfill financial responsibilities, manage household resources, cooperate, and face economic difficulties together rather than through equality of wealth or social status. The study further reveals that *kafaah* is not perceived as an absolute requirement or as complete similarity between spouses. Instead, it functions as an initial consideration that can facilitate adaptation and strengthen family stability. However, marital harmony ultimately depends on continuous efforts after marriage, particularly effective communication, mutual respect, cooperation, emotional maturity, and fulfillment of rights and obligations. Therefore, *kafaah* should be understood substantively rather than formally. Its significance lies not only in selecting a compatible spouse but also in continuously actualizing religious, moral, social, and economic compatibility throughout married life. This perspective reflects a contextual understanding of Islamic family values that remains

grounded in Islamic principles while responding to contemporary marital realities.

REFERENCES

- Adhim, A. F., & Afif, A. (2022). Studi Komparasi tentang Kafa'ah dalam Perkawinan Perspektif Empat Imam Mazhab. *Indonesian Journal of Islamic Law*, 4(2). <https://doi.org/10.35719/ijil.v4i2.452>
- Al-Bukhari, M. I. I. (2002). *Shahih Al-Bukhari*. Dar Ibn Katsir.
- Ameliana, D., & Fakhria, S. (2022). Kafa'ah sebagai Barometer Pernikahan Menurut Madzhab Syafii. *Legitima: Jurnal Hukum Keluarga Islam*, 4(2), 136–153. <https://doi.org/10.33367/legitima.v4i2.2565>
- Azizah, N., Sumbulah, U., & Toriquuddin. (2025). Konsep Hadits Kafa'ah tentang Kriteria Memilih Pasangan dan Implikasinya dalam Legislasi Hukum Islam di Indonesia: Pendekatan Sosiologi Hukum. *Tebuireng: Journal of Islamic Studies and Society*, 6(1). <https://doi.org/10.33752/tjiss.v6i1.9844>
- BPS. (2025). *Jumlah Perceraian Menurut Kabupaten/Kota dan Faktor Penyebab Perceraian (Perkara) di Provinsi Jawa Timur, 2024*. BPS Statistics Indonesia Jawa Timur Province.
- Chania, D., & Mukri, S. G. (2021). Urgensi Kafaah terhadap Keutuhan Rumah Tangga. *Mizan: Journal of Islamic Law*, 5(1), 123. <https://doi.org/10.32507/mizan.v5i1.939>
- Faizien, M., Qusairi, A., Rayhan, M. A., Aflah, R., Karima, & Efendy, N. (2024). Penerapan Konsep Kafaah dalam Pernikahan di Desa Lumpangi Kecamatan Loksado Hulu Sungai Selatan. *Indonesian Journal of Islamic Jurisprudence, Economic and Legal Theory*, 2(3), 1681–1690. <https://doi.org/10.62976/ijijel.v2i3.705>
- Faradilah, A. A., Samin, S., Tahir, H., Akmal, A., & Akmal, M. (2022). Kafa'ah dalam Perkawinan: Perspektif Hukum Islam. *Qadauna: Jurnal Ilmiah Mahasiswa Hukum Keluarga Islam*, 3(3), 535–548. <https://doi.org/10.24252/qadauna.v3i3.27125>
- Hanapi, A., & Wildan, M. F. (2024). Persepsi Masyarakat terhadap Makna Kafa'ah (Analisis Masyarakat Desa Paloh Mampre Kecamatan Nisam). *Jeulame: Jurnal Hukum Keluarga Islam*, 3(1), 56–67.
- Harun, & Habibi, A. (2025). Tinjauan Hukum Islam terhadap Peran Kemapanan Ekonomi sebagai Kafaah dalam Pernikahan (Studi Kasus di Kaliwates, Jember). *SAMAWA: Jurnal Hukum Keluarga Islam*, 5(2), 17–39. <https://doi.org/10.53948/samawa.v5i2.295>
- Ibrahimy, A. A., Nawawi, & Nashirudin, M. (2020). Kriteria Kafa'ah dalam Perkawinan: Antara Absolut-Universal dan Relatif-Temporal. *Al-Ahkam: Jurnal Ilmu Syari'ah dan Hukum*, 5(2). <https://doi.org/10.22515/alakhkam.v5i2.2371>
- Ismail, N. Z., Abubakar, F., Sanmas, A., Fadhly, M., & Killian, N. (2024). Review of Islamic Marriage Law Regarding Kafaah Sayyid-Syarifah Marriages in the Ternate Arab Community. *Al Hakam: The Indonesian Journal of Islamic Family Law and Gender Issues*, 4(2).

<https://doi.org/10.35896/alhakam.v4i2.843>

- Khulaifah, A., Mashuri, M. M., Rohtih, W. A., & Mufid, M. A. (2023). Urgensi Kesetaraan Pasangan Sekufu' dalam Al-Qur'an (Tinjauan Tematik Konseptual Perspektif Tafsir Maqashidi). *Triwikrama: Jurnal Multidisiplin Ilmu Sosial*, 1(2), 106–119.
- Masnur, N. A., Hafiza, A., Putri, J. N., Tiandri, R., & Wismanto. (2024). Makna Kehidupan Beragama bagi Generasi Zaman Ini. *Ihsanika: Jurnal Pendidikan Agama Islam*, 2(1), 216–231. <https://doi.org/10.59841/ihsanika.v2i1.824>
- Mazaya, A., Laeliyah, R. D., & Hami, W. (2024). Kafaah dalam Pernikahan untuk Membentuk Keharmonisan Rumah Tangga. *Al-Usroh: Jurnal Hukum Keluarga Islam*, 2(1), 10–17.
- Niffilayani, A. (2025). Kewajiban Menafkahi Keluarga Perspektif Hukum Islam dan Hukum Positif Indonesia. *Syariah: Jurnal Hukum Keluarga Islam*, 2(1), 1–13. <https://doi.org/10.53888/sjhki.v2i1.939>
- Nurchaya. (2021). Konsep Kafa'ah dalam Hadis-Hadis Hukum. *TAQNIN: Jurnal Syariah dan Hukum*, 3(2). <https://doi.org/10.30821/taqnin.v3i02.11028>
- Pasaribu, F., Nasution, M. A., & Harahap, Z. A. A. (2024). Urgensi Kafa'ah dalam Pernikahan (Konsentrasi Pengamalan Agama) di Kota Padangsidempuan. *Jurnal Pendidikan Tambusai*, 8(1), 5550–5558. <https://doi.org/10.31004/jptam.v8i1.13260>
- Ridwan, C. (2026). Pengaruh Pernikahan terhadap Keharmonisan Rumah Tangga Menurut Ajaran Islam. *Tashdiq: Jurnal Kajian Agama dan Dakwah*, 18(3), 241–250. <https://cibangsa.com/index.php/tashdiq/article/view/9134>
- Sirait, D. I., & Rokan, M. K. (2023). Konsep Kafa'ah Pernikahan di Kalangan Komunitas Said/Syarifah (Studi Komunitas Said/Syarifah di Kota Medan, Sumatera Utara). *Al-Manhaj: Jurnal Hukum dan Pranata Sosial Islam*, 5(2). <https://doi.org/10.37680/almanhaj.v5i2.2881>
- Sugiyono. (2022). *Metode Penelitian Kualitatif*. Alfabeta.
- Suryani, A. I., & Siregar, F. A. (2026). Rekonstruksi Makna Kafa'ah dalam Perkawinan dan Implikasinya terhadap Kesakinan Rumah Tangga di Kota Padangsidempuan. *AL-MAQASID: Jurnal Ilmu Kesyariahan dan Keperdataan*. <https://jurnal.uinsyahada.ac.id/index.php/almaqasid/article/view/19080>
- Taufik. (2017). Kafaah dalam Pernikahan Menurut Hukum Islam. *Jurnal Ilmiah Galuh Justisi*, 5(2), 246. <https://doi.org/10.25157/jigj.v5i2.795>
- Yaqin, M. N. (2021). Angka Perceraian di Banyuwangi Capai 4.027 Kasus, Tertinggi di Muncar dan Genteng. *Suara Indonesia*. <https://suara-indonesia.co.id/news/peristiwadaerah/6132074897cf0/angka-perceraian-di-banyuwangi-capai-4027-kasus-tertinggi-di-muncar-dan-genteng>
- Yudowibowo, S. (2012). Tinjauan Hukum Perkawinan di Indonesia terhadap Konsep Kafa'ah dalam Hukum Perkawinan Islam. *Yustisia*, 1(2). <https://doi.org/10.20961/yustisia.v1i2.10632>