

## STRENGTHENING THE CONCEPT OF KAFA'AH IN DETERMINING A SPOUSE IN ISLAMIC FIQH EDUCATION FOR STUDENTS AT MAN 2 MEDAN

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**Keywords:**

*Strengthening, Concept, Kafa'ah,  
Determination, Spouse, Learning, Fiqh.*

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**Abstract:**

This community service aims to strengthen MAN 2 Medan students' understanding of the concept of kafaah in determining a soul mate through learning Islamic jurisprudence. Kafaah is the principle of equality which is an important aspect in choosing a life partner according to Islamic teachings. This principle includes equality in terms of religion, descent, property and morals. Students need a correct understanding of the concept of kafaah so that they can consider these aspects wisely in real life, especially when they later face the process of choosing a life partner. This activity is carried out through a series of outreach programs, group discussions and simulations that focus on the application of the kafaah concept in the context of modern life. The teaching material is packaged interactively, by combining theory and direct practice, so that students can more easily understand the relevance of the kafaah concept in everyday life. The methods used in this activity include lectures, questions and answers, and case analysis, where students are given various wedding scenarios with various backgrounds, which are then discussed based on kafaah principles. The results of the service activities show that MAN 2 Medan students have a significant increase in understanding of the concept of kafaah after participating in this program. Strengthening the concept of kafaah is not only useful in the context of learning fiqh at school, but also as a provision for students in living a family life in accordance with Islamic guidance in the future.

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### INTRODUCTION

Marriage in Islam is a very sacred act of worship and has certain rules which are regulated in detail in sharia law. One of the important concepts in marriage according to Islamic teachings is kafaah, which means equality or equality between prospective

husband and wife. The concept of kafaah covers various aspects, including religion, lineage, social status and wealth. In the context of Islamic teachings, marriage is not only about uniting two individuals, but also uniting two families who have certain values, culture and social status. Therefore, kafaah is an important consideration so that the marriage can run harmoniously and in accordance with the Shari'a.

Kafa'ah comes from the original word al-kufu which means al-Musawi' (balance). When connected with marriage, kafa'ah is defined as a balance between the prospective husband and wife, in terms of position (hasab), religion (din), lineage (nasab) and the like. Kufu in the scientific dictionary is comparison, rejecting equality of degree. Meanwhile, kafa'ah means balance. Sekufu in the language means, commensurate, the same or similar. What is meant by equivalent and similar here is the similarity between the two prospective bride and groom in five things. (Sakban Lubis, 2023:16).

Basically, Islamic education has only one thing, namely humanizing humans, or raising human dignity, namely becoming a caliph on the face of the earth with the duties and responsibilities of prospering life and preserving the environment. (Rustam Ependi, 2020: 16). In the midst of rapid modernization and social change, especially among the younger generation, understanding the concept of kafaah is often neglected. Many young people, including students in high school, focus more on emotional aspects in choosing a partner, such as love and physical attraction, without considering the equality factors recommended by Islam.

This can cause various problems in the future, such as a mismatch in values and perspectives, which in the end can have a negative impact on household harmony. Therefore, it is important for the younger generation, especially students, to understand the concept of kafaah from an early age so that they are wiser in making decisions regarding marriage in the future. This nation's low character of responsibility and discipline requires attention and role from all parties. Attention and concern for character have been formulated in the function and goals of education for the future of the nation (Elvi & Abdi S, 2024:2). especially in teenage students.

With a good learning plan, teachers can deliver learning material in a more focused manner, paying attention to the logical order of the material, and adapting the

learning approach to students' learning styles. (Carles Rangkuti, 2024: 5). MAN 2 Medan students, as part of the young generation of Muslims who are currently pursuing formal education in the field of religion, are expected to have a deep understanding of Islamic teachings, including regarding marriage. However, in practice, formal education in schools sometimes places little emphasis on applicable aspects of Islamic teachings, especially regarding married life. Students are mostly taught jurisprudential legal theories without being encouraged to understand the application of these concepts in everyday life. In fact, marriage is one of the important things they will face in the future, and a good understanding of kafaah will really help them in determining the right partner in accordance with religious guidance. This service activity aims to fill this gap by providing a more comprehensive and applicable understanding of the concept of kafaah in determining a soul mate to MAN 2 Medan students. Through this program, students are expected to not only understand the concept of kafaah theoretically, but also be able to apply it in real life. This program to strengthen the concept of kafaah also functions as a preventive effort to avoid problems in the household in the future. By understanding the importance of equality in choosing a partner, students are expected to be more careful and thorough in making decisions that will have a long-term impact on their lives.

Apart from that, this activity is also expected to strengthen the role of educational institutions in providing learning that is relevant to students' life needs, especially in terms of preparation for marriage and family life. Even though kafaah is very necessary in marriage to pursue the future of marriage, Islam also emphasizes knowledge about respecting a person or potential partner, respecting individual differences requires self-awareness of each individual, therefore fostering awareness of mutual respect, (Fuji Rahmadi, 2023: 567), accepting differences between husband and wife. In general, it is hoped that this activity can make a real contribution to forming students' characters who are more mature and wiser in facing life. A strong understanding of the concept of kafaah will be a very valuable provision for them to build a household that is harmonious and in accordance with Islamic values.

## **RESEARCH METHODS**

This community service aims to strengthen MAN 2 Medan students' understanding regarding the concept of kafaah in determining a soul mate, in accordance with the teachings of Islamic Fiqh. Kafaah, which means equality or compatibility, is an important aspect of Islamic marriage law. This equality includes various aspects such as religion, morals, social and economic. Therefore, a deep understanding of this concept is important for the younger generation, especially madrasah students who study Fiqh as part of their curriculum. This service method begins with identifying student needs through surveys and interviews.

The results of this process will help in compiling learning modules that suit students' level of understanding. The module will include the definition of kafaah, the syar'i propositions that underlie the concept, and examples of application in everyday life. Apart from that, this module is also designed to make it easier for students to understand the relevance of the concept of kafaah in real life, especially in the context of determining a life partner. Furthermore, this method will be implemented in the form of an interactive workshop involving students directly. This activity consists of group discussions, case studies, and simulations to apply the kafaah concept in various real scenarios.

Students will be invited to solve cases that emphasize the importance of equality in choosing a partner, in accordance with Islamic teachings. The use of learning media such as videos of clerics' lectures or short films on the theme of marriage in Islam will also be implemented. This media will strengthen students' understanding by visualizing the application of kafaah in real life.

This is expected to make it easier for students to understand the concepts being taught in a way that is more fun and easy to understand. Apart from academic aspects, this program will also emphasize moral development. Through this coaching, students will be taught the importance of Islamic manners and ethics in dealing with other people, including in the process of determining a life partner. Students will be given the opportunity to discuss with local religious leaders about Islamic principles in marriage and the importance of kafaah. At the end of the service, an evaluation is carried out through written and oral tests to measure students' understanding of the

concept of kafaah. Additionally, feedback from students is also taken to assess the extent to which this activity was beneficial to them. From this evaluation, it is hoped that there will be a significant increase in understanding regarding the concept of kafaah and the importance of applying Islamic values in everyday life.

Overall, it is hoped that this service program can make a positive contribution to the teaching of Fiqh at MAN 2 Medan. With a better understanding of the concept of kafaah, students are expected to be able to think more critically and wisely in determining a life partner in accordance with Islamic teachings, as well as having a strong moral foundation in living a social life.

## **RESULTS AND DISCUSSION**

### **Understanding Kafa'ah**

Kafa'ah comes from the original word al-kufu which means al-Musawi' (balance). When connected with marriage, kafa'ah is defined as a balance between the prospective husband and wife, in terms of position (hasab), religion (din), lineage (nasab) and the like. (Jamal, t.t: 134). Kufu in the scientific dictionary is comparison, rejecting equality of degree. (Budiono, 2025: 250). Meanwhile, kafa'ah means balance. Sekufu in the language means, commensurate, the same or similar. What is meant by equivalent and similar here is the similarity between the two prospective bride and groom in five things. (Saleh al-Fauzan, 2006: 652).

In the Munawwir dictionary it is explained that the word Kafa'ah comes from الكفاءة, الكفاء, and الكفاءة which means equality. In other places it is also mentioned الكفاء, الكف, and الكفاء which means the same or equivalent. (A. Warsono, 1984: 1307). According to Wahbah al-Zuhaily, (Wahbah, 2007:213), etymologically kafa'ah means al-mumassilah and al-musawah as found in the sentence fulan kafa'a lifulani ai musawamah lahu that the meaning is al-Musawamah, then in the hadith Prophet, *دماهم المسلمون تتكافأ* (the blood of Muslims is equal) which has the meaning of equality (tatasawiya). In Minhaj ath-Thullab's book it is mentioned *الكفاء هو التعادل والتساوي* which means there is commensurability and the same. (Muhammad al-Mursafi, t.t: 350).

In fiqh terms, the linguistic meaning of kafa'ah is equal, balanced, harmonious

and balanced. The meaning of the word kafaah is taken from letter 112, namely 'kufu' which means equal or at the same level or equal. (Muhammad al-Mursafi, t.t: 350). In other literature, it is explained almost the same as before, namely that kufu means the same, equal, commensurate, or comparable, which means that the man and his future wife are the same in terms of position, equal in social rank and equal in morals and wealth. (Sayyid Sabiq, 1990:36). So it is clear that the essence of this kafaah in detail is to show equality, whether at social level, education, work, age, appearance and material or at other levels. In the Dictionary of Religious Terms, Shodiq Salahuddin Chaery says the following: kafaah is balanced, equal or equal. Kafaah is recommended in Islam but does not determine whether a marriage is valid or not. Kafaah is a human right of women and their guardians, because a marriage that is not equal, equal or commensurate can or may be annulled. Kafaah includes religion, descent, physical, spiritual, age and dignity. In the book al-Akhwial al-Syaksiyah it is explained as follows:

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

Meaning: Kafaah in marriage is equality between prospective husband and wife in certain matters where the absence of this will cause difficulties with domestic life. (Muhammad Abu Zahra, t.t: 159).

Meanwhile, in Syarah Minhaj al-Thullab written by Muhammad al-Mursafi, it is explained as follows:

ولإصطلاحًا أمر يوجب عدمه عارًا وضبطها مساواة للزوجة في كمال  
خمسة ما عدا السلامة من عيوب النكاح

Meaning: Kafaah according to the term is a matter whose criteria are equality between the prospective husband and the prospective wife in the fulfillment of five things apart from disgrace that causes khiyar. (Muhammad al-Mursafi, t.t: 359).

### **Position of Kafaah in Marriage**

In the Qur'an it is clearly stated about the concept of kafaah' in marriage.

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

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ۝

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

Meanwhile, the majority of fuqaha', including scholars from four schools of thought, are of the opinion that kafa'ah' is very important in marriage even though kafa'ah' is not a legal condition for a marriage and is only a normal condition for a marriage. They put forward arguments based on the hadith of the Prophet and reason (ratio) (Al-Musarfi, 2000: 350). Among the hadiths of the Prophet SAW. which explains about kafa'ah' is:

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

Meaning: "From Ibn Umar that indeed the Messenger of Allah. Said: "Arabs are equal to each other." "One sekufu' tribe with the same tribe, one sekufu' group with the same village, among men among the sekufu' except for tailors or cuppers" (HR. Al-Baihaqi). (Al-Baihaqi, 1999:22).

As for the ratio, they are of the opinion that the domestic life of a husband and wife will be happy and harmonious if there is kufu'an between the two of them. Kafa'ah' is measured from the woman's side, not from the man's side, because usually the woman who has a high level will feel insulted if marry a man of low rank. Unlike men, he will not feel humiliated if he marries a woman of lower rank than him. (Sayyid Sabiq, 1990:36).

If a woman of high rank marries a man of lower rank, based on custom, the wife will feel ashamed and humiliated and the husband who is supposed to be the respected head of the household will become lowly and feel less worthy of standing on an equal

footing with the wife, and in Ultimately, domestic harmony and happiness which is the main goal of marriage will not be achieved (Wahbah, 2007: 213). However, there are differences of opinion among Hanafiyah scholars regarding the position of kafa'ah' in marriage. They say that kafa'ah' is a normal condition (continuity) of a marriage. However, according to the Hanafiyah cleric Muta'akhirin, kafa'ah' is a legal requirement for marriage under certain conditions, namely:

1. If a woman of mature age marries herself to a man who is not equal to her, or in the marriage there is an element of fraud, then in this case the guardians of the ashabah group, such as fathers and grandfathers, have the right to disapprove of the marriage before the contract takes place.
2. If a woman who is not competent to act legally, such as a child or an insane person, is married by her guardian other than her father or grandfather to someone who is not equal to her, then the marriage is fasiq because the guardian's duty is related to the welfare of the daughter, marrying the daughter with people who are not equal, it is seen as not inviting any benefit at all.
3. If a father is known as someone who always makes bad choices, marries a daughter who is not or is not competent to act legally to someone who is not equal, then the marriage will be invalid. (Wahbah, 2007:213).

### **Limits and Criteria for Kafaah According to Fuqaha**

Sekufu in a marriage can only be assessed and measured at the time the marriage contract takes place. As for afterwards, if there is a deficiency on the part of the husband then this will not cancel what has happened and will not affect the law of the marriage contract, because sekufu or kafa'ah is a condition during the aqad and not a condition for its continuation. Next, Sayyid Sabiq (Sayyid Sabiq, 1990: 36), in his book Fiqh Sunnah (Sayyid Sabiq, 1990: 36). Seeing kafa'ah in marriage can be seen from several aspects, namely:

#### **a. Descendants;**

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

عن عمر قال: لأمنعن تزوج ذوات الأحساب إلا من الأكففاء (رواه الدار قطنی)



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

**b. Work;**

What is meant is work carried out by a person to earn his fortune and livelihood, including work in the government. *Jumhur fuqaha* apart from the Maliki school of thought include profession as an element of *kafa'ah*, namely by making the profession of the husband or family commensurate with and equivalent to the profession of the wife and family. Therefore, people whose jobs are low, such as cuppers, fire blowers, sweepers, garbage men, guards and shepherds are not equal to the daughters of factory owners who are elite people, or those who are high, such as traders and clothiers. The daughters of merchants and clothiers are not comparable to the daughters of scientists and *qadis*, based on existing traditions. Meanwhile, people who always do bad things are lower than that. Some of them are disbelievers on a par with others, because *kafa'ah* is used as a category to prevent deficiencies, and there is no greater deficiency than disbelief. (Wahbah, 2007:213).

**c. Riches;**

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

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

Meaning: It is narrated from Samurah that the Messenger of Allah. Said: nobility lies in wealth and glory lies in piety. (H.R. Turmuzy). (Muhammad as-Syaukani, t.t: 147).

**d. Characteristics and Istiqamah;**

The facts of character and *istiqamah* are secondary elements in marriage. A good and virtuous woman is not equal to a bad and virtuous man. A woman who is devout in worship is not equivalent to a man who is devout. Therefore, it is not appropriate for a guardian to marry a woman to a man who is a criminal, gambler and wine drinker without the woman's consent. On the other hand, a woman cannot marry without the guardian's consent because this concerns the guardian's self-esteem.

**e. Age;**

Some scholars follow in the footsteps of Imam Syafi'i, who believes that the *usi* factor is also a measure in determining *kafa'ah*. They explained that old men in Bangka were not compatible with young women. Their arguments can be seen in the book *al-Ahkam al-Syari; ah al-Islamiyah fi wal as-Syahsiyah* by Umar Abdullah, namely:

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

Meaning: Some contemporary Shafi'iyah scholars add *kafa'ah* to the closeness of age of husband and wife with the notion that an old man is not as worthy as a young woman. (Umar Abdullah, t.t: 206).

**f. Physical Disability;**

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

**g. Religion**

In Islamic marriage law, the *ulama* have their own perspective on religious concepts, such as protecting someone from heinous acts and remaining consistent in

enforcing religious laws. Religion in this case is meant as impiety. In this case, scholars agree that a man who is fasiq is not equal to a woman who is pious. Rasulullah SAW. said:

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

Meaning: "From Abi Hatim al-Muzni he said: Rasulullah SAW. Said: "If a man comes to you whose religion and morals you like, then marry him, if you don't do that there will be slander and corruption on the earth", his friend asked, "O Messenger of Allah, if there continues to be slander and corruption on the earth?" he replied, "If a man comes to you whose religion and morals you like, you should marry him" (The Prophet's answer was repeated 3 times)." (Hadith History of Turmuzi, 205: 1091).

The above hadith is directed at guardians to marry the women they represent to men who are religious and have morals. If they do not want to marry a man of noble character, but choose a man of high status or noble birth or wealth, this could cause slander and damage to the woman and her guardian. This can be found in the Al-Qur'an surah As-Sajdah verse 18, Allah SWT says:

أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا لَا يَسْتَوُونَ

Meaning: Are believers the same as wicked people (infidels)? (Certainly) they are not the same.

### **Strengthening the Concept of Kafa'ah in Learning Islamic Fiqh for MAN 2 Medan Students**

In fiqh learning at MAN 2 Medan, strengthening the concept of kafaah aims to help students understand that Islam encourages harmony and equality in various matters, such as social, religious and economic backgrounds, in order to create a harmonious life. In this way, students are expected not only to understand the laws of fiqh theoretically, but also to be able to apply kafa'ah values in everyday life, both in relationships, in the family and in the community. To determine the concept of kafa'ah in marriage, the researcher provides limitations in implementing this activity at MAN

2 Medan, based on the hadith of the Prophet SAW:

تُنكحُ الْمَرْأَةُ لِأَرْبَعٍ: لِمَالِهَا وَلِحَسْبِهَا وَلِجَمَالِهَا وَلِدِينِهَا، فَأَظْفَرُ بِذَاتِ الدِّينِ تَرَبَّتْ يَدَاكَ. (رواه البخاري عن  
(ومسلم)

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

### 1. Because of his wealth

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

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

Interviewer: "Then, what do you think is the impact if someone only chooses a mate based on their wealth alone?"

Student: "I think if someone only looks at possessions, the relationship may not last. The possessions can be lost, they are not always there. If the foundation of the relationship is only based on material things, I am worried that if there are financial problems, the relationship could be destroyed. Apart from that, love and loyalty can diminish if the focus is only on wealth."

Interviewer: "Then, in your opinion, what should be the priority in choosing a mate?"

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

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

Student: "There are many negative impacts. One of them, relationships can feel empty. Money can be lost, especially if there is a big problem like an economic crisis."

If wealth runs out, is love still there? So, I think if you focus only on wealth, relationships it becomes fragile, because there is no strong inner or spiritual bond."

Interviewer: "So, what do you think should be the main consideration in choosing a mate?"

Student: "The main thing should be religion and personality. If his religion is good, he will be a person who is responsible, honest, and can face problems well. Treasure can be sought together after marriage. The important thing is that we can support each other and have a strong foundation to face all the trials in life."

## **2. Because of his descendants**

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

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

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

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

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

Interviewer: "In your opinion, is there a positive impact from considering ancestry when choosing a mate?"

Student: "The positive impact may be that we can feel more comfortable if our partner comes from a good family and has the same values. This can help in building a harmonious relationship, because both parties have similar backgrounds. But once again, I think heredity should not be the only reason, because it all comes back to the individual."

Interviewer: "Do you think there are certain advantages if someone chooses a partner because of their heritage?"

Student: "Yes, of course there are advantages. Good offspring usually indicate that a person comes from a family that maintains religious and moral values. This can influence how the couple is raised, how they understand life, and how they treat others. But, Again, heredity is not the main guarantee, because what is important is how the individual builds his own personality."

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

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

### **3. Because of beauty/handsomeness**

Interview with MAN 2 Students about Choosing a Soulmate in Islam Based on Beauty/Handsomeness

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

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

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

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

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

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

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

Student: Yes, there are several friends who experienced this. They choose partners based on morals and religion, even though their physical appearance is not what some people expect. However, they feel happier and more compatible in their relationship because of the compatibility in terms of values and life principles.

Interview: Thank you very much for your opinion and explanation, sister. Is there a final message you want to convey to readers regarding choosing a mate in Islam?

Student: I want to remind you that choosing a mate is a big decision that will affect our lives. Don't just focus on physical appearance, but also pay attention to inner qualities and religious values. Strong and harmonious relationships are built on mutual respect and sharing the same life principles.

#### **4. Because of his religion**

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

Interview: Good morning. Thank you for agreeing to do this interview. We want

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

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

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

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

Interview: Are there any examples or experiences from your friends that show the importance of religion in choosing a mate?

Student: There are several friends who share their experiences. They said that they prefer partners who have a good understanding of religion, even though they sometimes have to face differences in other aspects such as background or appearance. They feel that having a common religion helps them understand each other more easily and live their lives together more harmoniously.

Interview: What is the impact of choosing a mate who doesn't understand religion according to your sister?

Student: Choosing a partner who doesn't understand religion can cause various problems in the relationship. For example, differences in religious values can cause conflict in how to educate children, carry out religious services, or in daily decisions. This can cause incompatibility which ultimately affects household happiness and harmony.

Interview: Do you have a final message you want to convey to readers regarding choosing a mate in Islam?



Student: My message is, when choosing a partner, make sure to consider religion as one of the main criteria. Religion is not only about rituals of worship, but also about life principles that will shape our character and relationships. Choosing a partner with a good understanding of religion will help build a happy family and in accordance with Islamic teachings.

Interview: Why do you consider religion to be a very important factor in choosing a mate?

Students: Religion provides clear life guidance and strong morals. When two people of faith are together, they have the same foundation in terms of values and life principles. This helps them to understand and support each other in various aspects of life, from worship to children's education.

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

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

Interview: Are there any negative impacts if someone chooses a mate without considering religious aspects?

Student: Yes, choosing a mate without considering religious aspects can cause various problems. For example, differences in beliefs can lead to misunderstanding and conflict in the household, especially in matters of worship and children's education. This can hinder harmony and happiness in marriage.

Interview: Do you have a message or advice for readers regarding choosing a mate in Islam?

Student: My message is to always prioritize religion in choosing a partner. Religion is not only about worship, but also about the way we live our lives and interact with other people. Choosing a partner with good religious commitment will help build a solid family that is in line with Islamic teachings.

## CONCLUSION

The conclusion of this research regarding "Strengthening the Concept of Kafaah in Determining a Soulmate in Islamic Fiqh Learning for MAN 2 Medan Students" is as follows:

1. **The Importance of the Concept of Kafaah:** The concept of kafaah, namely suitability and equality in choosing a life partner based on religion, morals and background, is a crucial part of Islamic jurisprudence. At MAN 2 Medan, strengthening understanding of this concept in learning fiqh is very important to equip students with the correct knowledge in determining a soul mate.
2. **Student Understanding:** Learning fiqh at MAN 2 Medan has given students a good understanding of the concept of kafaah. Students begin to realize that choosing a life partner is not only based on physical or material aspects, but more on compatibility in terms of religion and morals.
3. **Implementation in Daily Life:** Strengthening the concept of kafaah in fiqh learning has the potential to help students make decisions that are wiser and in accordance with Islamic teachings when they face the future related to choosing a soul mate.
4. **Challenges and Solutions:** Although the understanding of kafaah has been strengthened, there are still challenges in implementing it in real life, such as social pressure and differences in background. Therefore, it is important to continue to improve fiqh education and provide more in-depth guidance to students so that they can apply these concepts consistently in their lives.
5. **Recommendation:** To increase the effectiveness of teaching about kafaah, it is recommended that the fiqh education program at MAN 2 Medan include more case studies, group discussions, and individual guidance. This will help students not only understand the concept theoretically but also be able to implement it better in the context of their lives.

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