



Muslim in Malaysia Understanding in Regards to the Concept of Compatibility (*Kafa'ah*) in Islamic Marriage

Zuliza Mohd Kusrin¹, Wafaa' Yusof¹, Nor Faizah Ismail², Norsyamlna Che Abdul
Rahim², Abderrahmane Hibaoui³

¹Universiti Kebangsaan Malaysia

²Faculty of Contemporary Islamic Studies, Universiti Sultan Zainal Abidin

³Al-Qarawiyyin University, Morocco

Email: zuli@ukm.edu.my

Abstract

Islam provide guidelines for choosing spouse based on compatibility (*kafa'ah* or *sekufu*). The criteria include equality in religion, wealth, lineage, beauty, health, and social status. However, divorce cases indicate that it occurs due to lack of compatibility between the spouse. This study discusses the concept of compatibility in Islam and respondent's understanding on it. It involved 355 Muslim respondents, in Malaysia. A set of questionnaires was distributed, then the data were analysed descriptively. The result recorded a high agreement percentage on the respondents' understanding of *kafa'ah* in religion, wealth, lineage, ethnicity, beauty, health, social. A high agreement percentage also resulted in their understanding of compatibility as guidance for choosing spouse and guardian (*wali*)'s authority in compatibility (*kafa'ah*). As a conclusion, the respondents' understanding on the concept of compatibility (*kafa'ah*) is high and it is hope that it will become a guidance for them and community while choosing their future spouses.

Keywords: Husband/wife, Compatibility (*kafa'ah*), Marriage.

Abstrak

Islam memberikan pedoman dalam memilih pasangan berdasarkan kecocokan (kafa'ah atau sekufu). Kriteria tersebut meliputi kesetaraan dalam agama, kekayaan, keturunan, kecantikan, kesehatan, dan status sosial. Namun, kasus perceraian menunjukkan bahwa hal itu terjadi karena kurangnya kecocokan antara pasangan. Penelitian ini membahas konsep kecocokan dalam Islam dan pemahaman responden tentangnya, melibatkan 355 responden Muslim, di Malaysia. Satu set kuesioner didistribusikan, kemudian data dianalisis secara deskriptif. Hasilnya mencatat persentase persetujuan yang tinggi pada pemahaman responden tentang kafa'ah dalam agama, kekayaan, keturunan, etnis, kecantikan, kesehatan, sosial. Persentase persetujuan yang tinggi juga menghasilkan pemahaman mereka tentang kecocokan sebagai pedoman untuk memilih pasangan dan otoritas wali dalam kecocokan (kafa'ah). Sebagai kesimpulan, pemahaman responden tentang konsep kecocokan (kafa'ah) tinggi dan diharapkan dapat menjadi pedoman bagi mereka dan masyarakat saat memilih calon pasangan mereka.

Kata kunci: *Suami/ isteri, Sekufu (Kafa'ah),Perkahwinan.*

Introduction

Kafa'ah, in Arabic, means similarity and equivalence. It also signifies the equality of something with another in all aspects¹. Someone is said to be compatible with another, which means they have similarities. This understanding derives from the following verse of Allah SWT:

"And there is nothing comparable to Him." (Surah Al-Ikhlās: 4).

According to Ibn Manzur 'kufu' means similarity and equality. From the word 'kufu', the term 'kafa'ah' derives in the context of marriage, indicating that a husband has equal status in terms of religion, lineage, and other criteria with his wife². From the perspective of terminology used by Islamic scholars, the concept of compatibility (*kafa'ah*) is not significantly different from its original meaning in Arabic, which denotes harmony and compatibility of characteristics between prospective spouses. The purpose is to prevent any disgrace or defect in their marriage³. This concept is emphasized primarily among prospective husbands and not prospective wives. According to the Maliki school, the aspects of compatibility (*kafa'ah*) to be considered are the religion and health of the couple, for example, not having any physical defects that could lead to the annulment of marriage (*khiyar*).⁴

¹ al-Jawhari, Ismail Hammad Al-Farabi. *Al-Sihah Taj al-Lughah Wa Sihah al-cArabiyyah*. (Beirut: *Dar al-cIlm Li al-Malayin* 1987).

² Ibn Manzur, Muhammad Mukram. *Lisan al-cArab*. (Beirut: *Dar Sadir*. 1993).

³ al-Mari, Ali Mubarak, Sitis, Miszairi, & Arif, Arif Ali. *Athar al-Urf Fi Maayir al-Kafa'ah: (Dirasah Maqasidiyyah. Al-Majallah al-Alamiyyah Li al-Dirasat al-Fiqhiyyah Wa al-Usuliyah* 3(1) 2019), p. 41-51.

⁴ al-Zuhayli, Wahbah. *Al-Fiqh al-Islami Wa Adillatuh*. Edisi ke-3.(Damascus: *Dar al-Fikr*. 2012).

For the majority of other scholars, the concept of compatibility (*kafa'ah*) includes aspects of religion, lineage, freedom status (not being a slave), and occupation. The Hanafi and Hanbali scholars also added an important criterion, which is wealth or ownership of property for the prospective groom.⁵

The basic guidelines for selecting a spouse are stated in the following hadith, which means:

"A woman may be married for four reasons: for her wealth, for her lineage, for her beauty, or for her religion. Choose the one who is religious; may your hands be rubbed with dust [i.e., may you prosper]." (Al-Bukhari 1993, Hadith no: 5090)

Surah An-Nur: 26 mentions compatibility (*kafa'ah*) as follows:

"Wicked women are for wicked men, and wicked men are for wicked women; and good women are for good men, and good men are for good women."

The guardian (*wali*) bears the responsibility of selecting a husband for his daughter who is religious and of good character. If he marries off his daughter to someone who is sinful or a drinker of alcohol, he has violated religious commandments and may cause the wrath of Allah SWT.⁶ The saying of the Prophet Muhammad (narrated by al-Baihaqi and al-Tirmidhi, and authenticated by Al-Albani) means:

"If a man comes to propose for your daughter, and you are pleased with his religion and character, then marry her to him. If you do not do so, there will be mischief and great corruption on the earth."

Nasih Ulwan also states that the selection of a lifetime partner affects the process of education and influences the behaviour of their children.⁷ Therefore, the purpose of compatibility (*kafa'ah*) is sanctioned so that the marriage and happiness of the household can be sustained by ensuring equality between husband and wife so that the wife does not suffer disgrace or shame due to her husband's circumstances according to societal norms.⁸

⁵ al-Mari, Ali Mubarak, Sitiris, Miszairi, & Arif, Arif Ali. *Athar al-Urf Fi Maayir al-Kafa'ah: (Dirasah Maqasidiyyah. Al-Majallah al-Alamiyyah Li al-Dirasat al-Fiqhiyyah Wa al-Usuliyah 3*(1) 2019), p. 41-51; Masturi, Muhammad. *Al-Kafa'ah Fi al-Zawaj Wa Dawr al-Urf Fi Tawsiyah Min Majalatiha. (Majallah al-Huquq Wa al-cUlum al-Insaniyyah 13*, no. 1 2020), p. 308-336; al-Zuhayli, Wahbah. *Al-Fiqh al-Islami Wa Adillatuh*. Edisi ke-3. (Damascus: *Dar al-Fikr*. 2012).

⁶ Muhammad Idris Al-Shafi'i, *Al-Umm* (Beirut: Dar al-Fikr, 1990).

⁷ Nasih Ulwan, Abdullah. *Tarbiyyah al-Awlad fi al-Islam.*(Kaherah:*Dar al-Salam*. 1992).

⁸ al-Zuhayli, Wahbah. *Al-Fiqh al-Islami Wa Adillatuh*. Edisi ke-3. (Damascus: *Dar al-Fikr*. 2012); Masturi, Muhammad. *Al-Kafa'ah Fi al-Zawaj Wa Dawr al-Urf Fi Tawsiyah Min Majalatiha. (Majallah al-Huquq Wa al-cUlum al-Insaniyyah 13*, no. 1 2020), p. 308-336.

This study employs two research methods, namely quantitative and qualitative approaches. For the qualitative aspect, the researcher utilizes literature review and content analysis approaches to identify and understand the theoretical framework regarding the selection of lifetime partners based on Islamic law and the concept of compatibility (*kafa'ah*) according to Shariah. The reference materials for this study include the Qur'an, hadiths, books, journal articles and scholarly writings related to the research topic, whether obtained from libraries or online platforms.

For the quantitative study, the research design utilized is a survey method by distributing a set of questionnaires approved by The Research Ethics Committee National University of Malaysia (RECUKM)) through Google Forms software to identify respondents' level of knowledge regarding the selection of lifetime partners based on compatibility (*kafa'ah*). Each response is kept confidential, and the respondents' names will not be disclosed when using this questionnaire as an attachment in the analysis. Data analysis will be conducted using the Statistical Package for Social Science Version 28.0.

A total of nineteen questionnaire items were successfully developed based on past research data to obtain input regarding the concept of compatibility (*kafa'ah*) according to Islam. Before distributing these questionnaires to respondents, a pilot study involving 30 purposively selected Muslim individuals, whether single or married in Malaysia, male or female, with backgrounds in formal Islamic education or non-Muslim, was conducted. The results of the pilot study found that the reliability analysis revealed Cronbach's Alpha value of 0.81, indicating a good level of reliability.

The construction of the study questionnaire comprises three sections. Section A pertains to respondent demographics such as gender, age, marital status, income, and religious education background. Section B, on the other hand, concerns the knowledge of selecting life partners based on *kafa'ah* regarding aspects of wealth, lineage, beauty, and religion. The purpose of the questionnaire is to assess the extent of knowledge among young adults regarding the selection of life partners based on compatibility (*kafa'ah*) and to identify the characteristics of lifetime partners preferred by young Muslims in Malaysia.

A simple sampling method called convenience sampling is used in this study because it is easier, saves time and the questionnaire is answered voluntarily by the respondents. This method is also used because researchers have time and cost constraints to obtain samples for a large population.⁹

The questionnaire was distributed via Google Forms over the course of a month and involved 355 purposively sampled respondents. In order to obtain the minimum sample size, this study uses the G*Power program software. By entering a total of 4 independent variables into the G*Power program, the results found a validity level of 95% ($\alpha = 0.05$) and the total sample size required by the study was

⁹ Fauzi, H., Jamal, A. & Mohd Sifoul, Z. N.. *Kaedah penyelidikan & analisis data SPSS*. (Kedah: UUM Press 2014)

129 samples. Based on the total size, the minimum required in this study is at least 129 respondents. Therefore, the researcher obtained a larger sample size of 355 people.

Characteristics of Compatibility (*Kafa'ah*) According to the Views of Classical Scholars

Classical scholars have differing views in determining the main characteristics of the concept of compatibility (*kafa'ah*). According to the Maliki school of thought, there are two key criteria of compatibility (*kafa'ah*) to be considered, namely religious practice and the health of the partners, which should be free from any diseases that could lead to the dissolution of marriage (*fasakh*)¹⁰. On the other hand, the Hanafi school of thought emphasizes six important criteria of compatibility (*kafa'ah*), which are religious practice, being a Muslim, freedom (not being a slave), lineage, wealth, and occupation.¹¹ The Shafi'i school of thought sets out five criteria of compatibility (*kafa'ah*) that should be present, including religious practice, freedom status or not a slave, respected lineage, being free from diseases which may lead to dissolution of marriage (*fasakh*), and occupation.¹² Similarly, the Hanbali school of thought also identifies five important criteria of compatibility (*kafa'ah*), which are religious practice, freedom status, respected lineage, wealth, and occupation.¹³

Table 1: Similarities and differences in the criteria of compatibility (*kafa'ah*) according to schools of thought

Compatibility (Kafa'ah) Criteria School of thought (<i>Mazhab</i>)	Religion	Freedom status or not a slave	Lineage	Wealth	Occupation	Free from diseases which may lead to dissolution of marriage (<i>fasakh</i>)
<i>Mazhab</i> Maliki	/					/
<i>Mazhab</i> Syafii	/	/	/			/
<i>Mazhab</i> Hanafi	/	/	/	/	/	
<i>Mazhab</i> Hanbali	/	/	/	/	/	

Source: Zuliza et.al (2023)

¹⁰ al-Mawwaq, Muhammad Yusuf. *Al-Taj Wa al-Iklil Li Mukhtasar Khalil*. (Beirut: *Dar al-Kutub al-Ilmiyyah*. 1994).

¹¹ al-Kasani, Abu Bakr Mascud. *Bada'ic al-Sanaci fi Tartib al-Shara'ic*. (Beirut: *Dar al-Kutub al-Ilmiyyah*. 1986).

¹² al-Nawawi, Yahya Sharaf. *Rawdhah al-Talibin wa `Umdah al-Muftin*. Edisi ke-3. (Beirut: *al-Maktab al-Islami*. 1991); al-Sharbini, Muhammad Ahmad Al-Khatib. *Mughni al-Muhtaj Ila Macrifah Macani al-faz al-Minhaj*. (Beirut: *Dar al-Kutub al-Ilmiyyah*. 1994).

¹³ al-Buhuti, Mansur Yunus. *Kasyaf al-Qinac cAn al-Iqnac*. (Al-Riyadh: *Wizarah al-Adl*. 2000).

Here is a detailed discussion on the stated criteria:

a) Religious Practice

The term "religion" in the context of compatibility (*kafa'ah*) criteria does not simply refer to embracing a particular faith; rather, it pertains to the piety and commitment of an individual in practicing the teachings of their religion. Thus, a religious person signifies one who is righteous, refrains from sinful acts, and does not engage in any form of wrongdoing. This is crucial because the behaviour and character of a husband undoubtedly will influence the wife. Therefore, a righteous woman who adheres firmly to her religion is certainly not compatible with a man who is corrupt and disregards religious obligations.¹⁴ This matter is emphasized in the compatibility (*kafa'ah*) criteria as it involves the happiness and well-being of the household institution. Married couples who do not share the same level of commitment to religious values will eventually cause conflict in their marriage. In conclusion, the requirement for religious compatibility in *kafa'ah* is not merely about embracing Islam; rather, it is about piety and commitment in practicing religious teachings to ensure marital harmony can be maintained and achieved.¹⁵

b) Islam

Unlike the majority of scholars, the Hanafi school of thought places the requirement of being a Muslim as one of the pillars of compatibility (*kafa'ah*) that must be adhered to. The term "being a Muslim" here refers to both the parents of the prospective groom and bride who have embraced Islam. According to the Hanafi view, someone whose ancestors have been Muslims for generations is considered compatible with a prospective spouse who shares the same Islamic lineage. However, for those whose father alone is a Muslim, they are not considered compatible with a prospective spouse whose both parents are Muslims. Furthermore, someone who has recently embraced Islam is not considered equal in status to a prospective spouse whose paternal lineage has long adhered to Islam.¹⁶

Nevertheless, exceptions are made for Arab candidates who only have a Muslim father. They are still considered compatible with Arab prospective spouses whose both parents are Muslims. This is based on the view that the Arab race holds a higher status compared to other races in Islam. In conclusion, the Hanafi school specifically stipulates the requirement of Islam in compatibility (*kafa'ah*) that must be followed by Muslims. The eligibility of a prospective candidate is evaluated based

¹⁴ al-Mawwaq, Muhammad Yusuf. *Al-Taj Wa al-Iklil Li Mukhtasar Khalil*. (Beirut: *Dar al-Kutub al-Ilmiyyah* 1994).

¹⁵ al-Zuhayli, Wahbah. *Al-Fiqh al-Islami Wa Adillatuh*. Edisi ke-3. (Damascus: *Dar al-Fikr*. 2012).

¹⁶ al-Zuhayli, Wahbah. *Al-Fiqh al-Islami Wa Adillatuh*. Edisi ke-3. (Damascus: *Dar al-Fikr* 2012).

on the religious background of their ancestors to ensure equality in terms of lineage and authenticity in practicing the religion.¹⁷

c) Freedom

The majority of jurists from the Hanafi, Shafi'i, and Hanbali schools agree that freedom is a requirement for compatibility (*kafa'ah*).¹⁸ They argue that even if a person is a freed slave with only a part of their body remaining in servitude, they are still considered incompatible with a free woman, even if she is a former slave who has been freed. This is because the status of a slave is still deemed low due to restrictions on the freedom to own property and manage one's affairs independently. Additionally, free persons would feel inappropriate if they were to intermarry with descendants of slaves, as if they were to marry someone from a lower social status and lineage. Furthermore, the Hanafi and Shafi'i schools also stipulate the genuineness of freedom.¹⁹ Therefore, someone whose ancestors who was a former slave is considered incompatible with someone whose ancestors were all free person. Similarly, someone whose biological father was a former slave, even if freed, is still considered incompatible with those whose ancestors were entirely free. Moreover, according to the Hanafi and Shafi'i views, a marriage between a free woman with former slaves, are still considered incompatible because the pure free person still holds a low regard for the former slaves, and thus, they would feel degraded if they entered into kinship through marriage.²⁰ Meanwhile, according to the Hanbali school, all former slaves are considered compatible with pure free women. As for the Maliki school, they do not require freedom as a condition for compatibility (*kafa'ah*). According to them, there are two opinions regarding the equality of slaves and free women. The more accepted (*rajih*) opinion states that a slave is compatible (*kafa'ah*) with a free person.²¹

In conclusion, although most jurists require freedom in compatibility (*kafa'ah*), there are also lenient views such as those of the Maliki school, that do not impose this requirement on the grounds that the status of slave and free person is equal according to Sharia. This difference is based solely on cultural and customary variations.

¹⁷ al-Zuhayli, Wahbah. *Al-Fiqh al-Islami Wa Adillatuh*. Edisi ke-3. (Damascus: *Dar al-Fikr* 2012).

¹⁸ al-Mawwaq, Muhammad Yusuf. *Al-Taj Wa al-Iklil Li Mukhtasar Khalil*. (Beirut: *Dar al-Kutub al-cIlmiyyah*. 1994).

¹⁹ al-Mawwaq, Muhammad Yusuf. *Al-Taj Wa al-Iklil Li Mukhtasar Khalil*. (Beirut: *Dar al-Kutub al-cIlmiyyah*. 1994).

²⁰ al-Mawwaq, Muhammad Yusuf. *Al-Taj Wa al-Iklil Li Mukhtasar Khalil*. (Beirut: *Dar al-Kutub al-cIlmiyyah*. 1994).

²¹ al-Zuhayli, Wahbah. *Al-Fiqh al-Islami Wa Adillatuh*. Edisi ke-3. (Damascus: *Dar al-Fikr*. 2012).

d) Lineage

Lineage refers to a person's connection to their ancestors. Lineage also signifies the status possessed by ancestors such as knowledge, bravery, and generosity. Although having a noble lineage does not necessarily mean having a noble ancestry. However, if one has noble traits, their lineage is certainly respectable. The term "lineage" in compatibility (*kafa'ah*) refers to biological offspring, not adopted children or slaves whose lineage is unknown. The Maliki school does not require similarity in lineage for compatibility (*kafa'ah*). However, the majority of jurists, such as the Hanafi, Shafi'i, Hanbali, and some Zaidiyyah, impose lineage as a requirement for compatibility (*kafa'ah*).²² According to the Hanafi school, this requirement is only for Arabs because they value their lineage. Non-Arabs do not prioritize lineage, so Islam and freedom are sufficient for them. According to the Hanafi school, even if a non-Arab is knowledgeable or holds authority, they are not compatible with an Arab woman. The argument is based on Umar's (RA) prohibition for honourable women to only marry compatible men. Additionally, Allah chose Arabs by sending the Prophet from the Arab lineage.

According to the Hanafi and Hanbali schools, Quraysh are compatible with each other. For Arabs other than Quraysh, they are compatible with each other as well. According to the Shafi'i and Hanbali schools, besides the Bani Hashim and Muthalib clans, others are not compatible with Quraysh based on the hadith stating Allah chose Quraysh, from Quraysh He chose Bani Hashim, and from Bani Hashim He chose Prophet Muhammad (SAW). The majority agree that Quraysh are more noble than other Arabs because they are descendants of Nadr bin Kinanah. Thus, Quraysh are only compatible with Quraysh, while other Arabs are compatible with each other. The evidence is the hadith stating that Arabs are compatible (*kafa'ah*) with each other.²³

e) Wealth

Equality in wealth for compatibility (*kafa'ah*) does not refer to equality in terms of riches and luxuries, but rather the ability to pay the dowry and support the wife financially. Therefore, someone who is impoverished is not compatible (*kufu'*) with a wealthy woman. Some Hanafi scholars set the measure of this ability by the capacity to support the wife for a month, while others consider the ability to provide sustenance through effort as sufficient.

The Hanafi and Hanbali schools require financial capability for compatibility (*kafa'ah*) because the hadith of the Prophet (SAW) mentions that Muawiyah was not wealthy, and because people often take pride in wealth more than lineage. Additionally, a wife would be oppressed if her husband was poor and unable to

²² al-Mawwaq, Muhammad Yusuf. *Al-Taj Wa al-Iklil Li Mukhtasar Khalil*. (Beirut: *Dar al-Kutub al-Ilmiyyah*. 1994).

²³ al-Zuhayli, Wahbah. *Al-Fiqh al-Islami Wa Adillatuh*. Edisi ke-3. Damascus: *Dar al-Fikr*. (2012).

provide for her and their children. Therefore, Sharia provides the right of dissolution (*fasakh*) to the wife if the husband fails to fulfil his financial obligations. Financial deficiency is also considered a shortcoming in customary practices, which forms the basis for differences in societal status, similar to lineage.

However, according to the authentic view in the Shafi'i and Maliki schools, financial capability is not a requirement for compatibility (*kafa'ah*). This is because wealth is impermanent and transient. A pious person does not take pride in wealth as it is a gift from Allah that comes and goes. This opinion is more appropriate according to Al-Zuhayli as wealth is temporary and fluctuates.²⁴ Sustenance has been decreed by Allah and depends on effort. Poverty is honorable in religion, and the Prophet (SAW) himself prayed to be born and die in a state of poverty. Therefore, it is not appropriate to impose a requirement for equality in wealth for compatibility (*kafa'ah*).

f) Occupation

Occupation refers to the activity undertaken by an individual to earn a livelihood and meet life's necessities, including employment in the government sector. The majority of scholars, except the Maliki school, state that occupation is one of the requirements for compatibility (*kafa'ah*), where the occupation of the prospective husband or his family should be equivalent or nearly similar to the occupation of the prospective wife or her family. Therefore, someone with a low-status occupation such as a barber, rough tailor, garbage collector, guard, or shepherd, is not compatible with the child of a merchant or someone with a noble occupation such as a fabric merchant, tailor, and so on. Similarly, the child of a merchant is not compatible with the child of a scholar or judge. Followers of falsehood are considered to have the lowest status. Disbelievers are compatible with each other because disbelief is the greatest deficiency. The evaluation of the status of an occupation depends on local customs which constantly change with time and place. An occupation may be low-status at one time but become esteemed at another time.

The Maliki school does not list occupation as a requirement for compatibility (*kafa'ah*) because it is not a religious deficiency, and it is not a permanent characteristic like wealth. It is akin to the fluctuating state of health or sickness.²⁵

g) Disability

The requirement of being free from physical or mental disabilities, granting the right to dissolution (*fasakh*) to the spouse, is one of the conditions of compatibility (*kafa'ah*) according to the majority of scholars. The Maliki and Shafi'i schools specifically state that someone with disabilities such as insanity, leprosy, or

²⁴ al-Zuhayli, Wahbah. *Al-Fiqh al-Islami Wa Adillatuh*. Edisi ke-3. Damascus: *Dar al-Fikr*. (2012).

²⁵ al-Zuhayli, Wahbah. *Al-Fiqh al-Islami Wa Adillatuh*. Edisi ke-3. (Damascus: *Dar al-Fikr*. 2012).

cancer, whether male or female, is not compatible with someone who is mentally and physically healthy and normal. This is because the natural character of human is to reject a partner with disabilities, and the presence of such disabilities will hinder the achievement of the goals and objectives of marriage itself. Apart from affecting marital harmony, it will also cause hardship for the healthy spouse to care for and fulfil the needs of their disabled partner. In contrast to the views of the Maliki and Shafi'i schools, the Hanafi and Hanbali schools do not include the requirement of being free from disabilities as one of the mandatory pillars of compatibility (*kafa'ah*). However, the existence of certain disabilities such as insanity, leprosy, and cancer may entitle the wife the right to seek dissolution (*fasakh*), which is the termination of marriage.

This right is granted to the wife because she will directly bear the adverse effects of her husband's disability. Meanwhile, the guardian (*wali*) is not given the right to prohibit marriage on the grounds of disability because such an act would impede the right of the wife who willingly accepts her spouse despite the disability. Therefore, the views of the Hanafi and Hanbali schools are considered more appropriate because the condition of compatibility (*kafa'ah*) is a shared right which should be shared between both the wife and the guardian (*wali*).²⁶

In conclusion, the requirement of being free from certain disabilities in compatibility (*kafa'ah*) is an important condition to ensure that the objectives of marriage can be achieved and sustained, while also avoiding hardship and incapacity to fulfil the rights and responsibilities between spouses. Although there are differences in views among the schools of thought, their goal is the same, which is the welfare of the marital institution itself.

The concept of compatibility (*kafa'ah*) is still unfamiliar among Muslim communities. This is evident because most Muslims are not well-informed about the importance of compatibility (*kafa'ah*) during the selection of spouses.²⁷ Furthermore, compatibility (*kafa'ah*) does not mean complete absence of differences, but what matters is togetherness, which involves commitment to understand and build harmony to make the marital relationship successful.²⁸

One of the essential elements in building a happy family is to first examine the aspect of compatibility (*kafa'ah*) in selecting a spouse before establishing a household. According to Imam al-Ghazali, the construction of a happy family can be achieved when its members successfully integrate knowledge, practice, spirituality, and physicality.²⁹ One method of selecting a partner in marriage is through the

²⁶ al-Zuhayli, Wahbah. *Al-Fiqh al-Islami Wa Adillatuh*. Edisi ke-3. (Damascus: *Dar al-Fikr*. 2012).

²⁷ Ramelan, Rafida. *Sekufu dalam konteks hukum keluarga modern*. TAHKIM, Jurnal Peradaban dan Hukum Islam 4 no.1 (2021), p. 117-136.

²⁸ Aiman Azlan & Harlina Halizah Siraj. *Sekufu Bina Kekerjasama & Bentuk Persefahaman Dalam Rumah Tangga*. (Kajang: Iman Publication. 2023).

²⁹ al-Ghazali, Abu Hamid Muhammad Ibn Muhammad. *Mizan al-Amal*. (Al-Qaherah: *Murhy al-Din Sabri al-Kurdi*. 1923).

concept of compatibility (*kafa'ah*).³⁰ The criteria of compatibility (*kafa'ah*) in Islam do not consider differences in status among people but serve as a guarantee to safeguard the well-being of a family, based on the objectives of Shariah (*maqasid syariah*).³¹ Society is unaware of the negative effects such as familial conflicts resulting from marriages where the spouses are not compatible.³² Previous studies also indicate an increase in divorce rates due to incompatible spouses or marriages of different social standings, especially when there is a significant disparity between the backgrounds of the partners.³³ Although the issue of compatibility (*kafa'ah*) is not explicitly listed as a primary factor in divorce, the absence of compatibility (*kafa'ah*) can indirectly lead to conflicts in the household, potentially leading to divorce. This stems from the significant differences between spouses.³⁴ Criteria such as adherence to religion, preserving the dignity of the spouse, consultation, as well as awareness of the rights and responsibilities of the spouse are efforts that contribute to achieving tranquillity (*sakinah*) in a family.³⁵ Compatibility (*kafa'ah*) is crucial as an effort to prevent conflicts in the household.³⁶ Compatibility (*kafa'ah*) in marriage is essential because it serves as the main pillar in achieving the goals of a marriage that is tranquil (*sakinah*), loving (*mawaddah*), and blessed (*rahmah*).³⁷ The importance of compatibility (*kafa'ah*) elements for the integrity of a harmonious household, as seen in the implementation of compatibility (*kafa'ah*) at the KUA Cibinong Bogor Indonesia, where compatibility (*kafa'ah*) elements are made as a requirement for marriage.³⁸

³⁰ Izzah Nur Aida Zur Raffar & Salasiah Hanin Hamjah. *Personaliti Baba Menurut Perspektif Islam dan Aplikasinya dalam Keluarga*. Jurnal Islamiyyat 40 no. 1 (2018), p.61-69.

³¹ Nurhanisah Hadigunawan, Rafeah Saidon, Mastura Razali & Fatin Nabilah Wahid. *Kafaah: Impak perbezaan sosial terhadap kesejahteraan rumah tangga*. Journal of Fatwa Management and Research 26 no. 2 (2021), p.311-322.

³² Nurhafizah, Haji Ismadi, Mohd. Norhusairi, Mat Hussin, & Raihanah Abdullah. *Analisis Persepsi Pihak Berkuasa agama terhadap permasalahan kufu dalam perkahwinan masyarakat Melayu Negara Brunei Darussalam*. Melayu: Jurnal Antarabangsa Dunia Melayu 12 no.1 (2019), p.124-143. .

³³ Nurul Syafawani. *Kadar perceraian membimbangkan*. Sinar Harian 21 Januari 2023 oleh Nor Iftitah Rozlan. (2023).

³⁴ Nurhanisah Hadigunawan, Rafeah Saidon, Mastura Razali & Fatin Nabilah Wahid. *Kafaah: Impak perbezaan sosial terhadap kesejahteraan rumah tangga*. Journal of Fatwa Management and Research 26 no. 2 (2021), p.311-322.

³⁵ Ahmad Mukhtaramin, Khairuddin & Iwan Ramadhan Sitorus. *Kesetaraan dalam memilih pasangan untuk membangun keharmonisan rumah tangga perspektif Maqasid Syari'ah* (2023). p. 274-283.

³⁶ Qodariah Barkah & Andriyani. *Maqasid al-Syariah concept of Kafa'ah in marriage*. NURANI 20 no.1 (2020), p.107-116.

³⁷ Anwar Hafidzi, Ahmadi Hasan, Gusti Muzainah & Fahmi al-Amruz. *Sex morality as the essence of kafa'ah in marriage according to kitabun nikah al-banjary and the community of Banjar*. Jurnal Fiqh 20 no.1 (2023), p. 93-110.

³⁸ Dhea Chania & Syarifah Gustiawati Mukri. *Urgensi Kafaah terhadap keutuhan rumah tangga*. Journal of Islamic Law, (2021). 5(1): p. 123-132.

According to Hendra and Yadi, research conducted among Generation Z regarding compatibility (*kafa'ah*) in marriage shows that religious equality is the primary criteria in partner selection.³⁹ A study by Kumar, Mathew & Sasikala among residents in Chennai, India, conducted through semi-structured interviews with ten respondents who have been married for over two years, found that respondents had different views when asked whether love or compatibility (*kafa'ah*) is more important in marriage.⁴⁰ Some respondents stated that love is more important than compatibility (*kafa'ah*) because the feeling of love can forgive and overlook the existing differences between them and can also forgive each other. Others believe that love alone does not guarantee a successful marital relationship compared to compatibility (*kafa'ah*). Compatibility (*kafa'ah*) is more effective at avoiding conflicts and differences between partners in a long-term relationship.

A study by Dian Ameliana and Sheila Fakhria in Indonesia states that parameters applied in the selection of spouses are divided into two aspects: religion and social.⁴¹ The social aspect includes several items such as lineage, freedom, wealth, absence of disabilities, and occupation. Furthermore, a study by Ahmadi Hasan among several Muslim couples in Banjar, South Kalimantan, Indonesia, found that among the criteria chosen when selecting a spouse are intuition, work ethic, understanding, responsibility, and good behaviour.⁴² Based on the above discussion, it is clear that the selection of a spouse should be based on guidance or criteria stated as compatibility (*kafa'ah*) in Islam. They also found that marriages not based on the selection of specific partner criteria, ultimately result in conflicts within the household due to the lack of compatibility (*kafa'ah*) or compatibility between the partners.

Discussion

The study findings were analysed using a software: Statistical Package for Social Science Version 28. The data were entered into the data view, and the results obtained were presented in the form of frequency tables, percentages, mean scores, standard deviations, and mean interpretations. The study findings were analysed and discussed in Sections A, which encompass respondent demographics and Section B on the knowledge of young adults regarding the selection of life partners based on

³⁹ Hendra Karunia Agustine & Yadi Supriyadi. *Tinjauan fikih munakahat terhadap pandangan Generasi Z mengenai Kafa'ah dalam pernikahan*. Al-Mashalih: Journal of Islamic Law 4 no.145 (2023), p. 45-57.

⁴⁰ Kumar, K. Antony Vinoth, Mathew, Asha Latha, & Sasikala, S. An exploration of domains of compatibility in marriage. *Juni Khyat* 10 no. 15 (2020), p. 8-65.

⁴¹ Dian Ameliana & Sheila Fakhria. *Kafa'ah sebagai barometer pernikahan menurut madzhab Syafii*. *Legitima Jurnal Hukum Keluarga Islam* 4 no.2 (2022), p. 136-152.

⁴² Anwar Hafidzi, Ahmadi Hasan, Gusti Muzainah & Fahmi al-Amruz. Sex morality as the essence of kafa'ah in marriage according to kitabun nikah al-banjary and the community of Banjar. *Jurnal Fiqh* 20 no.1 (2023), p.93-110.

compatibility (*kafa'ah*) and identifying the characteristics of lifetime partners preferred by young Muslims in Malaysia.

Analysis of Respondent Demographics

This study involved a total of 355 respondents residing in various states across Malaysia, among individuals who are Muslim, aged 18 and above, comprising both males and females, whether single, married, widow or divorced. The minimum age of 18 for respondents was based on the minimum marriage age recommended by the Department of Islamic Development Malaysia (JAKIM). However, until 2023, only a few states have taken steps to amend the minimum marriage age to 18 for both males and females, namely Selangor, the Federal Territory of Kuala Lumpur, and Kedah.

The data from the distributed questionnaire revealed that 62.8% of respondents had a religious Islamic education background, which likely influenced a high level of understanding among respondents regarding the concept of compatibility (*kafa'ah*) in Islam. Meanwhile, 35.5% of respondents had a non-religious educational background.

Furthermore, the majority of respondents, 73.8%, obtained information about compatibility (*kafa'ah*) from social media or reading materials, indicating that social media can be an effective channel for educating the public about compatibility (*kafa'ah*). There were 15.2% of respondents who received information about compatibility (*kafa'ah*) from friends and family, and 10.4% from fiqh classes, mosque studies, learning, university subjects, learning and experiences, and Islamic religious discussion group (*usrah*). The study also found a small number of respondents, 0.6%, who were not knowledgeable about compatibility (*kafa'ah*). However, most respondents had information about compatibility (*kafa'ah*), indicating that discussions related to the issue of compatibility (*kafa'ah*) are not new among the Malaysian population. Social media has also played a significant and primary role, as 73.8% of respondents chose to obtain information about compatibility (*kafa'ah*) from it.

The importance of compatibility (*kafa'ah*) in terms of religion, wealth, lineage/ethnicity, and beauty.

An empirical study conducted on respondents' understanding of the concept of compatibility in Islamic marriage involved twenty items developed based on references from the Qur'an, Sunnah, views of fiqh schools, and previous studies. The set of questionnaires was approved by The Research Ethics Committee National University of Malaysia (RECUKM) (Ethics Reference Number: JEP-2024-087). Based on Table 2, the findings indicate that there are 3 items that recorded a high minimum interpretation, with minimum scores ranging from 4.23 to 4.37. Meanwhile, there are four items that recorded a moderately high minimum interpretation, with minimum scores ranging from 3.02 to 3.79.

Table 2: Respondents' understanding of the concept of compatibility from the perspectives of religion, wealth, lineage/ethnicity, and beauty.

No.	Item	Percentage (%)					Mean Score	Standard deviation	Mean Interpretation
		HD	D	SD	A	SA			
1	Compatibility means the equality of status between the prospective bride and groom in several aspects.	0.6	1.1	3.7	49.6	45.1	4.37	0.666	High
2	Compatibility is determining the criteria that are compatible between the prospective husband and wife to be married.	0.6	1.7	3.9	55.2	38.6	4.30	0.676	High
3	Compatibility is not a mandatory requirement in marriage.	4.2	10.4	14.9	50.4	20.0	3.72	1.034	Medium High
4	Marital conflicts and divorces can occur due to the lack of compatibility from a religious perspective.	0.8	3.1	9.0	46.8	40.3	4.23	0.802	High
5	Marital conflicts and divorces can occur due to the lack of compatibility from a wealth perspective.	3.1	5.1	21.7	49.9	20.3	3.79	0.928	Medium High

6	Marital conflicts and divorces can occur due to the lack of compatibility from a lineage/ ethnicity perspective.	4.5	10.7	27.6	43.9	13.2	3.51	1.001	Medium High
7	Marital conflicts and divorces can occur due to the lack of compatibility from a beauty perspective.	9.6	18.9	38.0	25.9	7.6	3.03	1.067	Medium High

* Highly Disagree (HD), Disagree (D), Slightly Disagree (SD), Agree (A), Strongly Agree (SA)

Source: Zuliza et.al (2023)

The first item is regarding the statement "Compatibility means the equality of status between the prospective bride and groom in several aspects," which found 45.1% strongly agree, 49.6% agree, 3.7% slightly disagree, 1.1% disagree, and 0.6% highly disagree. The percentage of strongly agree and agree, totalling 94.7%, indicates the respondents' high understanding of the concept of compatibility (*kafa'ah*) in Islam. This finding shows that the majority of respondents are aware of the importance of compatibility (*kafa'ah*) related to the equality of status between prospective bride and groom. This is in line with Nurhafizah study that the concept of compatibility advocated by Islam is crucial as a guide to establish a household⁴³.

The second item is "Compatibility is determining the criteria that are compatible between the prospective husband and wife to be married," with 38.6% strongly agree, 55.2% agree, 3.9% slightly disagree, 1.7% disagree, and 0.6% highly disagree. Compatibility becomes a requirement in marriage, but the assessed compatibility criteria depend on the individual. Most respondents agree that the concept of compatibility serves as a guide in determining the compatibility of prospective spouses. Study by Harun states that the more compatibility criteria are met, the higher the level of compatibility between husband and wife⁴⁴. Nurhafizah

⁴³Nurhafizah, Haji Ismadi, Mohd. Norhusairi, Mat Hussin, & Raihanah Abdullah. *Analisis Persepsi Pihak Berkuasa agama terhadap permasalahan kufu dalam perkahwinan masyarakat Melayu Negara Brunei Darussalam*. Melayu: Jurnal Antarabangsa Dunia Melayu 12 no.1 (2019), p.124-143.

⁴⁴ Harun al-Rasyid Haji Tuskan & Abu Azka al-Madani. *Melayari nikmat rumah-tangga bimbingan buat mereka yang menempuh gerbang perkahwinan*. (Selangor : Pustaka al-Ehsan. 2012).

argue that determining compatibility in marriage is not aimed at differentiating social status and forms of life but for ensure the benefit of maintaining a household.⁴⁵

Based on the views of scholars, selecting a spouse based on compatibility (*kafa'ah*) is a common condition in marriage, although it is undeniable that this guidance is crucial to achieve compatibility between the prospective husband and wife.⁴⁶ Although compatibility (*kafa'ah*) is not a mandatory requirement in marriage, it must be given emphasize in selecting spouses to achieve the objectives of marriage.⁴⁷ The third item, "Compatibility is not a mandatory requirement in marriage," saw 20% strongly agree, 50.4% agree, and 10.4% disagree. The remaining 14.9% are slightly disagree, and 4.2% highly disagree. This finding indicates that more than 50% of respondents understand that selecting a spouse based on compatibility (*kafa'ah*) is not obligatory in Islam. Although compatibility (*kafa'ah*) is not obligatory in Islam, the concept of compatibility (*kafa'ah*) in Islam is a parameter for selecting spouses.⁴⁸

However, the majority of respondents understand that selecting a spouse based on compatibility (*kafa'ah*) as recommended by Islam, is important because failure to adhere to such recommendations may lead to marital conflicts. This is evidenced by the findings from the fourth item, which states, "Marital conflicts and divorces can occur due to the lack of compatibility from a religious perspective." 40.3% strongly agree, 46.8% agree, and 9.0% slightly disagree. These findings indicate that the majority of respondents agree that marriages not based on compatibility (*kafa'ah*) can result in conflicts and divorces. It is consistent with the findings of Nurhafizah in Brunei, which identified that the lack of compatibility between spouses is among the causes of marital conflicts⁴⁹. Saadiah (2012) stated that based on cases in Brunei, incompatible partners also lead husbands to pronounce divorce outside the court due to continuous misunderstandings.⁵⁰

Religious factors are crucial in selecting compatibility (*kafa'ah*) criteria because it is the main factor recommended in Islam, through verses of the Quran and

⁴⁵ Nurhafizah, Haji Ismadi, Mohd. Norhusairi, Mat Hussin, & Raihanah Abdullah. *Analisis Persepsi Pihak Berkuasa agama terhadap permasalahan kufu dalam perkahwinan masyarakat Melayu Negara Brunei Darussalam*. Melayu: Jurnal Antarabangsa Dunia Melayu 12 no.1 (2019), p.124-143.

⁴⁶ al-Zuhayli, Wahbah. *Al-Fiqh al-Islami Wa Adillatuh*. Edisi ke-3. (Damascus: Dar al-Fikr. 2012).

⁴⁷ Anwar Hafidzi, Ahmadi Hasan, Gusti Muzainah & Fahmi al-Amruz. *Sex morality as the essence of kafa'ah in marriage according to kitabun nikah al-banjary and the community of Banjar*. Jurnal Fiqh 20 no.1 (2023), p.93-110.

⁴⁸ Ameliana, Dina, & Fakhria, Sheila. *Kafa'ah sebagai barometer pernikahan menurut madzhab Syafii*. Legitima Jurnal Hukum Keluarga Islam 4 no. 2 (2022), p.136-153.

⁴⁹ Nurhafizah, Haji Ismadi, Mohd. Norhusairi, Mat Hussin, & Raihanah Abdullah. *Analisis Persepsi Pihak Berkuasa agama terhadap permasalahan kufu dalam perkahwinan masyarakat Melayu Negara Brunei Darussalam*. Melayu: Jurnal Antarabangsa Dunia Melayu 12 no.1 (2019), p.124-143.

⁵⁰ Saadiah Datu Derma Wijaya Haji Tamit. *Institusi keluarga dan undang-undang*. (Brunei: Pusat Dakwah Islamiah. 2012).

Hadith. It aligns with the Islamic view that encourages individuals to prioritize religious characteristics when selecting a spouse, as stated in Surah Al-Sajadah:18, which means a corrupt man is not compatible with a righteous woman. The majority of scholars among the Shafi'i, Hanafi, Hanbali, and Maliki schools of thought also prioritize selecting partners among those who are religious. It is also consistent with Fuziah's study among University Utara Malaysia (UUM) students, which found that respondents tend to choose religious factors as the primary factor in partner selection⁵¹. Nurhafizah argue that the religious aspect should be given priority by every couple, while other aspects are only supplementary to complement the formation of a household.⁵²

The fifth item, "Marital conflicts and divorces can occur due to the lack of compatibility from a wealth perspective," saw 20.3% strongly agree, 49.9% agree, 21.7% slightly disagree, 5.1% disagree, and 3.1% highly disagree. The findings from this item indicate that respondents have a high understanding that marital conflicts and divorces may occur due to the lack of compatibility from a wealth perspective (20.3% strongly agree, 49.9% agree), which exceeds 50%. This suggests that respondents understand that compatibility in terms of wealth is one aspect of marital harmony. Therefore, Islam provides guidance to the guardians (*wali*) of the bride to marry their daughters under their care to men who are capable of paying dowry and financially support the family. The effect of incompatible partners leads to issues with providing sustenance within the family.⁵³ Islam does not emphasize that only wealthy men can marry wealthy women, but Islam provides guidance through the concept of compatibility (*kafa'ah*) in choosing suitable partners to achieve balance in their relationship and to avoid disputes in the future.⁵⁴

Next, for the sixth item, "Marital conflicts and divorces can occur due to the lack of compatibility from a lineage/ ethnicity perspective," 13.2% strongly agree,

No	Item	Percentage (%)					Mean score	Standard Deviation	Mean Interpretation
		HD	D	SD	A	SA			
1	Marital conflicts and divorces can occur due to	4.5	13.2	31.3	40.8	10.1	3.39	0.989	Medium High

⁵¹ Fuziah, S. *Faktor-faktor pemilihan jodoh di kalangan pelajar-pelajar Universiti Utara Malaysia*. Kajian ilmiah, Sekolah Pembangunan Sosial. Universiti Utara Malaysia. (1997).

⁵² Nurhafizah, Haji Ismadi, Mohd. Norhusairi, Mat Hussin, & Raihanah Abdullah. *Analisis Persepsi Pihak Berkuasa agama terhadap permasalahan kufu dalam perkahwinan masyarakat Melayu Negara Brunei Darussalam*. Melayu: Jurnal Antarabangsa Dunia Melayu 12 no.1 (2019), p.124-143.

⁵³ Nurhafizah, Haji Ismadi, Mohd. Norhusairi, Mat Hussin, & Raihanah Abdullah. *Analisis Persepsi Pihak Berkuasa agama terhadap permasalahan kufu dalam perkahwinan masyarakat Melayu Negara Brunei Darussalam*. Melayu: Jurnal Antarabangsa Dunia Melayu. (2019), p.124 - 143.

⁵⁴ Qodariah Barkah & Andriyani. *Maqasid al-Syariah concept of Kafa'ah in marriage*. NURANI 20 no.1 (2020), p.107-116.

	incompatibility from a health perspective.								
2	Marital conflicts and divorces can occur due to incompatibility from a social status perspective.	3.1	5.9	16.6	54.1	20.3	3.83	0.925	High

43.9% agree, 27.6% slightly disagree, 10.7% disagree, and 4.5% highly disagree. These findings indicate that respondents understand that Islamic teachings encourage the selection of spouses from good ancestry background with known lineage to sustain happiness in marriage. This is consistent with the hadith in al-Bukhari regarding four traits that should be prioritized when choosing a spouse. The aspect of lineage needs to be interpreted according to Islam because there have been cases in Malaysia on refusal of guardians (*wali*), indicating that some communities consider someone from a Syed/Sharifah lineage as incompatible to marry someone not from the same lineage.⁵⁵

The majority of respondents do not emphasize the aspect of beauty in partner selection based on the findings of the seventh item, "Marital conflicts and divorces can occur due to the lack of compatibility from a beauty perspective," which shows 7.6% strongly agree, 25.9% agree, 38.0% slightly disagree, 18.9% disagree, and 9.6% highly disagree. This is consistent with the hadith in al-Bukhari, which does not prioritize beauty as a primary trait in compatibility (*kafa'ah*). It aligns with Fuziah's study among University Utara Malaysia (UUM) students in partner selection, which found that respondents tend to prioritize religious factors as the main factor³⁰. Factors such as permanent and stable employment, lineage, same ethnicity, family relationships, equivalent education level, beauty, originating from the same state, and wealth are supplementary factors chosen by respondents in partner selection. These findings are also consistent with Hanxiao Indah's study whereby physical appearance of partners, including facial feature, age, and health, is less important when respondents seek a partner, with the view that physical attractiveness is only a bonus.⁵⁶

⁵⁵ Hanxiao @ Indah. *Pembandaran dan Perubahan Kriteria Memilih Pasangan Orang Melayu di Bandar: Kajian Kes di Kuala Lumpur*. International Journal of the Malay World and Civilisation 10 no.2 (2022), p.15-26.

⁵⁶ Hanxiao @ Indah. *Pembandaran dan Perubahan Kriteria Memilih Pasangan Orang Melayu di Bandar: Kajian Kes di Kuala Lumpur*. International Journal of the Malay World and Civilisation 10 no.2 (2022), p.15-26.

The Importance of Compatibility (*Kafa'ah*) from the Perspective of Health and Social Status

There are two items related to the importance of compatibility (*kafa'ah*) from the perspective of health and social status. The first item recorded a medium high of mean interpretation, with a value of mean score = 3.39, while the second item recorded a high mean interpretation, with a value of mean score = 3.83.

Table 3: Respondents' understanding of the concept of compatibility (*kafa'ah*) from the perspective of health and social status

*Highly Disagree (HD), Disagree (D), Slightly Disagree (SD), Agree (A), Strongly Agree (SA)

Source: Zuliza et.al (2023)

The first item, "Marital conflicts and divorces can occur due to incompatibility from a health perspective," 10.1% chose strongly agree, 40.8% agree, 31.3% slightly disagree, 13.2% disagree, and 4.5% highly disagree. This is consistent with the study by Hanxio@Indah which prioritises physical condition as one of the criteria for partners, as it is related to health.⁵⁷ Anwar Hafidzi discusses health issues by focusing on the sexual ability of an individual to ensure marital harmony.⁵⁸ This has also been discussed in Islamic jurisprudence (*fiqh*) which allows husbands and wives to seek divorce in marriage due to failure to engage in sexual as indicated in the Islamic family law enactments in the states of Malaysia. For instance, in Section 52 (1) of the Islamic Family Law (Federal Territories Act) 1984 (Act 303) states:

A woman or man, as the case may be, married in accordance to Syariah, shall be entitled to obtain an order for the dissolution of marriage or *fasakh* on any one or more of the following grounds, namely (d) that the husband or wife has failed to perform, without reasonable cause, his or her, as the case may be, marital obligations (*nafkah batin*) for a period of one year; (e) that the husband was impotent at the time of marriage and remains so and she was not aware at the time of the marriage that he was impotent.

The second item, "Marital conflicts and divorces can occur due to incompatibility from a social status perspective," 20.3% strongly agree, 54.1% agree, 16.6% slightly disagree, 5.9% disagree, and 3.1% highly disagree. The discussion about social status can also be linked to a person's occupation status, where men with low-status occupations are considered not compatible with daughters of men with higher career status⁵⁹. However, Islam does not emphasize compatibility in terms of

⁵⁷ Anwar Hafidzi, Ahmadi Hasan, Gusti Muzainah & Fahmi al-Amruz. *Sex morality as the essence of kafa'ah in marriage according to kitabun nikah al-banjary and the community of Banjar*. Jurnal Fiqh 20 no.1 (2023), p.93-110.

⁵⁸ Ba Sawdan. cAbd Allah ibn Ahmad. *Zaytunah al-Iqah Shath Mandhumah Daw' al-Misbah Fi Ahkam al-Nikah*, Jeddah: Dar al-Minhaj. (2002).

⁵⁹ Ubaid Ahmad Khan & Hafiz Naqib Ullah. *The Importance of the Law of Compatibility (Kufu) in Islamic Marriage*. Pakistan Journal of Gender Studies (2014), p.231-236.

equality in profession, career or wealth but prioritizes achieving psychological balance and marital happiness.⁶⁰ Respondents in study found that the economic situation of partners, including their occupation, education, and income, is increasingly given serious emphasis when choosing a partner.⁶¹ These three factors are interrelated because education can determine the status level of a person's occupation, which directly affects their income.

Criteria for Compatibility as a Guide in Spouse Selection

The findings in Table 4 show that all items related to respondents' understanding of the criteria for compatibility as a guide in spouse selection recorded a high mean interpretation. There are 4 items that recorded a high mean interpretation, with a mean score value between 4.17 - 4.67. While one item recorded a medium high mean interpretation, with a mean score value of = 3.80.

Table 4: Criteria for compatibility as a guide to choosing a spouse

No.	Item	Percentage (%)					Mean Score	Standard Deviation	Mean Interpretation
		HD	D	SD	A	SA			
1	Religious criteria are the main requirement in choosing a partner.	0.3	0.6	1.7	26.5	71.0	4.67	0.568	High
2	Compatibility is among the guidelines outlined by Islam in choosing a partner.	1.4	1.1	5.9	43.4	48.2	4.36	0.766	High
3	Islam encourages choosing a partner who is still a	3.7	9.0	16.6	45.1	25.6	3.80	1.037	Medium High

⁶⁰ Hanxiao @ Indah. *Pembandaran dan Perubahan Kriteria Memilih Pasangan Orang Melayu di Bandar: Kajian Kes di Kuala Lumpur*. International Journal of the Malay World and Civilisation 10 no.2 (2022), p.15-26

⁶¹ al-Mari, Ali Mubarak, Sitisir, Miszairi, & Arif, Arif Ali. *Athar al-Urf Fi Maayir al-Kafa'ah*. Dirasah Maqasidiyyah. Al-Majallah al-Alamiyyah Li al-Dirasat al-Fiqhiyyah Wa al-Usuliyah 3(1) (2019), p.41-51; al-Zuhayli, Wahbah. *Al-Fiqh al-Islami Wa Adillatuh*. Edisi ke-3. Damascus: Dar al-Fikr. (2012); Masturi, Muhammad. *Al-Kafa'ah Fi al-Zawaj Wa Dawr al-cUrf Fi Tawsiyah Min Majalatiha*. *Majallah al-Huquq Wa al-cUlum al-Insaniyyah* 13, no. 1 (2020), p.308-336.

	virgin or bachelor.								
4	Islam encourages choosing a partner who is fertile.	0.3	3.7	9.6	52.1	34.4	4.17	0.765	High
5	Islam encourages choosing a partner whose lineage is known.	0	0.8	2.8	45.6	50.7	4.46	0.597	High

*Highly Disagree (HD), Disagree (D), Slightly Disagree (SD), Agree (A), Strongly Agree (SA)

Source: Zuliza et.al (2023)

The first item, "Religious criteria are the main requirement in choosing a partner," 71% strongly agree, and 26.5% agree. The choice of individuals with religion should be prioritized in the selection of partners based on compatibility (*kafa'ah*). The criteria for choosing a partner with religious criteria are the primary consideration in Islam and are agreed upon by the majority of Islamic jurisprudence (fiqh) scholars.⁶² This is also supported by Ahmad Mukhtaramin who believe that the important criteria for compatibility (*kafa'ah*) are adherence to religion and preserving the dignity of the spouse.⁶³

The second item, "Compatibility is among the guidelines outlined by Islam in choosing a partner," 48.2% strongly agree, 43.4% agree, and 5.9% disagree. This is in line with the findings of the study which found that the existence of compatibility can be a cause of marital happiness and maintain a positive relationship between husband and wife.⁶⁴ Ubaid & Hafiz also agree that the concept of compatibility in Islam is uniquely important for achieving psychological balance and marital harmony.⁶⁵

⁶² Ahmad Mukhtaramin, Khairuddin & Iwan Ramadhan Sitorus. *Kesetaraan dalam memilih pasangan untuk membangun keharmonisan rumah tangga perspektif Maqasid Syari'ah* (2023), p.274-283.

⁶³ Nurhafizah, Haji Ismadi, Mohd. Norhusairi, Mat Hussin, & Raihanah Abdullah. *Analisis Persepsi Pihak Berkuasa agama terhadap permasalahan kufu dalam perkahwinan masyarakat Melayu Negara Brunei Darussalam*. Melayu: Jurnal Antarabangsa Dunia Melayu. Vol 12, No 1, (2019), p.124-143.

⁶⁴ Ubaid Ahmad Khan & Hafiz Naqib Ullah. *The Importance of the Law of Compatibility (Kufu) in Islamic Marriage*. Pakistan Journal of Gender Studies (2014), p. 231-236.

⁶⁵ Muhammad al-Qazwini Ibn Majah, *Sunan Ibn Majah*, ed. Shuayb Al-Arna'ut et al. (Beirut: Dar al-Risalah al-Alamiyyah, 2009). Hadith no. 1861.

The third item, "Islam encourages choosing a partner who is still a virgin or bachelor," 25.6% strongly agree, 45.1% agree, 16.6% slightly disagree, 9% disagree, and 3.7% highly disagree. The Hadith of the Prophet Muhammad also states that it is encouraged to choose a wife by prioritising a virgin over a widow, such as the hadith narrated by Ibn Majah.⁶⁶ which means "Marry the virgin because of her gentle speech and her ability to bear many children and be content with little. However, marrying a widow is also allowed if there is a strong benefit, as in the case of Jabir (r.a) married a widow because he needed a woman to monitor and take care of his responsibilities."⁶⁷

The fourth item, "Islam encourages choosing a partner who is fertile," 34.4% strongly agree, 52.1% agree, 9.6% slightly disagree, 3.7% disagree, and 0.3% highly disagree. This finding shows that the majority of respondents agree to choose a candidate who is fertile, in line with the Hadith of the Prophet Muhammad, which means: "Marry a fertile and compassionate woman because I am proud compared to the prophets before me about my community, which will be many on the Day of Resurrection".⁶⁸

The fifth item, "Islam encourages choosing a partner whose lineage is known," 50.7% strongly agree, 45.6% agree, 2.8% slightly disagree, and 0.8% disagree. This finding is in line with the Hanafi school of thought which states that the aspect of lineage is only practiced among Arab communities, it is sufficient to choose a husband or wife who is a Muslim and a free person.⁶⁹ Therefore, in Malaysia, in the case of Shariffah Noor Fadzillah binti Syed Idros vs. Syed Abdullah bin Syed Alwee (Mal Case No. 01007-052-0398-2011), the judge of the Sharia appellate court did not approve the application of the father/guardian (*wali*) who prevented his daughter from marrying a man who is not of the Syed/Sharifah lineage because it is not considered as the criteria of *kafa'ah* that Islam intended. Islam advises prospective spouses to choose a husband or wife who comes from a good lineage because it is significantly beneficial to maintain marital harmony and good social relations.⁷⁰

The Power of the Guardian (Wali) in the Aspect of Compatibility (Kafa'ah)

⁶⁶ Wizarat Al-Awqaf, *Al-Mawsu'ah Al-Fiqhiyyah* . (Kuwait: Wizarat Al-Awqaf wa Al-Shu'un Al-Islamiyah, 1983)

⁶⁷ Ibn Hanbal al-Shaybani Ahmad, *Musnad al-Imam Ahmad Ibn Hanbal*, ed. Shuayb Al-Arna'ut et al. Beirut: *Muassasah al-Risalah*, (2001). Hadith no. 12613.

⁶⁸ Ibn Hanbal al-Shaybani Ahmad, *Musnad al-Imam Ahmad Ibn Hanbal*, ed. Shuayb Al-Arna'ut et al.(Beirut: *Muassasah al-Risalah*, 2001). Hadith no. 12613.

⁶⁹ Jamalluddin Hashim. *Sistem Kekeluargaan Islam dan amalannya di Malaysia*. (Terengganu: Penerbit Universiti Sultan Zainal Abidin. 2023).

⁷⁰ al-Zuhayli, Wahbah. *Al-Fiqh al-Islami Wa Adillatuh*. Edisi ke-3. (Damascus: Dar al-Fikr. 2012).

The findings in Table 5 show that all items related to respondents' understanding of the power of the guardian (wali) in the aspect of compatibility (kafa'ah) recorded a high mean interpretation, with a mean score value between 4.07-4.57.

Table 5: The Power of the Guardian (Wali) in the Aspect of Compatibility (Kafa'ah)

No.	Item/ question	Percentage (%)					Mean Score	Standard Deviation	Mean Interpretation
		HD	D	SD	A	SA			
1	A guardian (<i>wali mujbir</i>) (such as a father/grandfather of the bride) is responsible for ensuring that his daughter or granddaughter is married to a compatible husband.	0.8	2.5	11.0	58.6	27.0	4.08	0.743	High
2	The prospective bride has the right to reject the groom chosen by her guardian (<i>wali</i>) if she deems the guardian's (<i>wali's</i>) chosen candidate to be incompatible.	0.8	2.3	11.5	60.0	25.4	4.07	0.729	High
3	A guardian (<i>wali mujbir</i>) (such as the father or grandfather of the bride) can disagree with the chosen candidate for his daughter, with the condition that there is no animosity between the daughter and father.	1.4	0.6	9.0	62.5	26.5	4.12	0.701	High
4	A guardian (<i>wali mujbir</i>) (such as	0.3	1.1	2.5	42.8	53.2	4.48	0.635	High

	the father or grandfather of the bride) should ensure that the prospective groom is able to pay the dowry (<i>mahar/ mas kahwin</i>).								
5	A guardian (<i>wali mujbir</i>) (such as the father or grandfather of the bride) should ensure that the prospective groom is able to provide maintenance for the household.	0.3	0.3	2.3	36.3	60.8	4.57	0.584	High

*Highly Disagree (HD), Disagree (D), Slightly Disagree (SD), Agree (A), Strongly Agree (SA)

Source: Zuliza et.al (2023)

The first item, "A guardian (*wali mujbir*) (such as a father/grandfather of the bride) is responsible for ensuring that his daughter or granddaughter is married to a compatible husband," 27.0% strongly agree, 58.6% agree, and 11.0% slightly disagree. The second item, "The prospective bride has the right to reject the groom chosen by her guardian (*wali*) if she deems the guardian's (*wali*'s) chosen candidate to be incompatible," 25.4% chose strongly agree and 60.0% agree. This finding indicates respondents' good understanding of the guardian (*wali*'s) responsibility to ensure that his daughter is married to a compatible husband. Compatibility in marriage is the right of the wife and her guardian (*wali*). If there is a claim from the father or guardian (*wali*) that the prospective groom is not compatible with his daughter, it is the father's responsibility to prove to the court that the prospective groom is not compatible or equal to his daughter. This was stated in the case of Sharifah Nur Jannah binti Syed Ahmad Kamal vs. Syed Ahmad Kamal bin Syed Hasan Abdul Hadi in the Sharia Lower Court in Kuala Terengganu that the respondent/father to the applicant/his daughter, has the right to determine the applicant's lifetime partner if the prospective groom is not compatible in terms of lineage, occupation, and other according to Islamic law. This matter is also stated in Section 11 of the Islamic Family Law Administration Enactment (Terengganu) 1985 which provides that (a) the woman's guardian has consented to the marriage in accordance with Islamic law. The same provision regarding the consent of the woman's guardian which is in line with Islamic law, has also been enacted in the Islamic family law enactments in the states of Malaysia.

Although a guardian (*wali mujbir*) has the authority to marry off his daughter, the prospective bride has the right to reject her father's chosen husband if she deems him to be incompatible. This is consistent with Islamic teachings, which stipulate that a guardian (*wali mujbir*) in carrying out his responsibility must prioritise the interests and welfare of his daughter under his care.⁷¹ In addition, the guardian (*wali*) also has the right to reject any proposal from a prospective groom who, in his opinion, is not compatible with his daughter. The third item is related to "A guardian (*wali mujbir*) (such as the father or grandfather of the bride) can disagree with the chosen candidate for his daughter, with the condition that there is no animosity between the daughter and father," 26.5% strongly agree, 62.5% agree, and 9.0% slightly disagree. This shows that the majority of respondents understand that the father's or guardian's (*wali's*) responsibility to prevent the marriage is based on Islamic law (*syarie*) reasoning and has nothing to do with issues related to personal disputes between the father of the bride and the prospective groom.

There were several cases in which the state Sharia Courts in Malaysia received applications from prospective brides to marry using a judge's authority as *wali hakim* due to the unwillingness of the guardian (*wali*) or refusal of the guardian (*wali adhal*) to give permission for marriage to the chosen prospective groom. Usually, the guardian (*wali*) will state the reason that the prospective groom is not compatible with his daughter. This has been illustrated in the following cases: in the Sharia Lower Court in Terengganu: the case of *Sharifah Nur Jannah binti Syed Ahmad Kamal vs. Syed Ahmad Kamal bin Syed Hasan Abdul Hadi*, an appeal case in Selangor: *Ramli Abd Rahman vs. Marlia Akmar Ramli* (2010) 1 Current Law Journal (Syariah).

The fourth item is "A guardian (*wali mujbir*) (such as the father or grandfather of the bride) should ensure that the prospective groom is able to pay the dowry (*mahar/ mas kahwin*)," 53.2% strongly agree, 42.8% agree, and 2.5% slightly disagree. The fifth item is "A guardian (*wali mujbir*) (such as the father or grandfather of the bride) should ensure that the prospective groom is able to provide maintenance for the household," 60.8% strongly agree, and 36.3% agree. The ability of the husband to provide maintenance for the household should be given serious emphasis, as it is the fundamental responsibility of the husband. A study by Nurhafizah found that marital conflicts resulting from incompatible partners are more likely to occur in aspects related to providing maintenance for the family.

Conclusion

⁷¹ Nurhafizah, Haji Ismadi, Mohd. Norhusairi, Mat Hussin, & Raihanah Abdullah. *Analisis Persepsi Pihak Berkuasa agama terhadap permasalahan kufu dalam perkahwinan masyarakat Melayu Negara Brunei Darussalam*. Melayu: Jurnal Antarabangsa Dunia Melayu 12 no.1 (2019), p. 124-143.

Compatibility (*kafa'ah*) is a guideline for choosing a spouse that is sanctioned by Islamic law and should be practiced by prospective grooms and brides. It can also be used as a guideline by a guardian (*wali*) when determining the suitability or level of compatibility (*kafa'ah*) of a man who is proposing to marry his daughter or granddaughter under his authority. Islam establishes four basic characteristics in selecting a partner, based on compatibility (*kafa'ah*), which are religion, lineage, wealth, and beauty, but it prioritizes selecting among partners who are religious, as discussed above. Past studies have found that the criteria of compatibility (*kafa'ah*) in marriage have gone through an evolutionary process where additional criteria in selecting a spouse, such as occupation, lifestyle, education level, and others, are taken into account by individuals when choosing a prospective husband or wife. A preliminary study conducted on respondents' understanding of these criteria for selecting a spouse found that the majority of respondents strongly agreed that selecting a prospective husband or wife based on religious characteristics is very important. As for the other criteria, such as wealth, lineage, and beauty, they recorded a high percentage. These findings indicate that the respondents' understanding of compatibility (*kafa'ah*) criteria based on Sharia guidelines is high. This proves that the respondents' understanding of the concept of compatibility (*kafa'ah*) in partner selection is in accordance with Islamic law.

Acknowledgements

Acknowledgment to the Research Group at the Centre for Sharia Studies, Faculty of Islamic Studies, University Kebangsaan Malaysia for awarding the University Research Grant titled: Guidelines for Determining Compatibility (*Kafa'ah*) Criteria in Marriage According to the Objectives of Sharia. (GUP-2022-032).

References

Journals and Books

- Ahmad Mukhtaramin, Khairuddin & Iwan Ramadhan Sitorus. 'Kesetaraan dalam memilih pasangan untuk membangun keharmonisan rumah tangga perspektif Maqasid Syari'ah, *Qiyas: Jurnal Hukum Islam dan Peradilan*. Vol. 8, No. 2, (2023).
- Aiman Azlan & Harlina Halizah Siraj. *Sekufu Bina Keserasian & Bentuk Persefahaman dalam Rumah Tangga*. Kajang: Iman Publication, 2023.
- Al-Buhuti, Mansur Yunus. *Kasyaf al-Qinac cAn al-Iqnac*. Al-Riyadh: Wizarah al-Adl, 2000.
- al-Jawhari, Ismail Hammad Al-Farabi, *Al-Sihah Taj al-Lughah Wa Sihah al-Arabiyyah*. Beirut: Dar al-cIlm Li al-Malayin, 1987.
- Al-Ghazali, Abu Hamid Muhammad Ibn Muhammad, *Mizan al-Amal*. Al-Qaherah: Murhy al-Din Sabri al-Kurdi, 1923.
- Al-Kasani, Abu Bakr Masud. *Bada'i al-Sanai fi Tartib al-Shara'i*, Beirut: Dar al-Kutub al-cIlmiyyah. 1986.

- Al-Mari, Ali Mubarak, Sitoris, Miszairi, & Arif, Arif Ali, *Athar al-Urf Fi Maayir al-Kafa'ah: Dirasah Maqasidiyyah*, Al-Majallah al-Alamiyyah Li al-Dirasat al-Fiqhiyyah Wa al-Usuliyah Vol 3, No 1, 2019.
- Al-Mawwaq, Muhammad Yusuf, *Al-Taj Wa al-Iklil Li Mukhtasar Khalil*, Beirut: Dar al-Kutub al-Ilmiyyah, 1994.
- Al-Nawawi, Yahya Sharaf, *Rawdhah al-Talibin wa `Umdah al-Muftin. Edisi ke-3*. Beirut: al-Maktab al-Islami. 1991.
- Al-Sharbini, Muhammad Ahmad Al-Khatib. *Mughni al-Muhtaj Ila Macrifah Macani al-faz al-Minhaj*. Beirut: Dar al-Kutub al-Ilmiyyah, 1994.
- Al-Syafi'i Abi Abdullah Muhammad Idris, *Al-Umm*, Beirut: Dar al-Fikr, 2009.
- al-Zuhayli, Wahbah, *Al-Fiqh al-Islami Wa Adillatuh. Edisi ke-3*, Damascus: Dar al-Fikr, 2012.
- Ameliana, Dina, & Fakhria, Sheila. Kafa'ah sebagai barometer pernikahan menurut madzhab Syafii. *Legitima: Jurnal Hukum Keluarga Islam*, Vol 4, No 2, 2022. https://www.researchgate.net/publication/368979508_Kafa%27ah_Sebagai_Barometer_Pernikahan_Menurut_Madzhab_Syafii.
- Anwar Hafidzi, Ahmadi Hasan, Gusti Muzainah & Fahmi al-Amruz. Sex morality as the essence of kafa'ah in marriage according to kitabun nikah al-banjary and the community of Banjar. *Jurnal Fiqh* Vol 20, No 1, 2023. <https://ejournal.um.edu.my/index.php/fiqh/article/view/37888>
- Ba Sawdan. Abd Allah ibn Ahmad. *Zaytunah al-Iiqah Shath Mandhumah Daw' al-Misbah Fi Ahkam al-Nikah*, Jeddah: Dar al-Minhaj, 2002.
- Dhea Chania & Syarifah Gustiawati Mukri. Urgensi Kafaah terhadap keutuhan rumah tangga. *Journal of Islamic Law*, Vol 5, No 1, 2021. <https://jurnalfai-uikabogor.org/index.php/mizan/article/view/939>.
- Dian Ameliana & Sheila Fakhria. Kafa'ah sebagai barometer pernikahan menurut madzhab Syafii. *Legitima Jurnal Hukum Keluarga Islam* Vol 4, No 2, 2022. https://www.researchgate.net/publication/368979508_Kafa%27ah_Sebagai_Barometer_Pernikahan_Menurut_Madzhab_Syafii
- Fuziah, S. Faktor-faktor pemilihan jodoh di kalangan pelajar-pelajar Universiti Utara Malaysia. Kajian ilmiah, Sekolah Pembangunan Sosial. Universiti Utara Malaysia. 1997.
- Hanxiao @ Indah. Pembandaran dan Perubahan Kriteria Memilih Pasangan Orang Melayu di Bandar: Kajian Kes di Kuala Lumpur, *International Journal of the Malay World and Civilisation* Vol 10, No 22012. <https://journalarticle.ukm.my/19289/>
- Harun al-Rasyid Haji Tuskan & Abu Azka al-Madani. Melayari nikmat rumah-tangga bimbingan buat mereka yang menempuh gerbang perkahwinan. Selangor: Pustaka al-Ehsan, 2012.
- Hendra Karunia Agustine & Yadi Supriyadi. Tinjauan fikih munakahat terhadap pandangan Generasi Z mengenai Kafa'ah dalam pernikahan. *Al-Mashalih, Journal of Islamic Law*, Vol 4, No 145 2023. <https://journal.stishusnulhotimah.ac.id/index.php/mashalih/article/view/173>

- Ibn Manzur, Muhammad Mukram. *Lisan al-Arab*. Beirut: Dar Sadir, 1993.
- Izzah Nur Aida Zur Raffar & Salasiah Hanin Hamjah. Personaliti Bapa Menurut Perspektif Islam dan Aplikasinya, *Keluarga. Jurnal Islamiyyat*, Vol 40, No 1, 2018. <https://ejournal.ukm.my/islamiyyat/article/view/26073>
- Jamalluddin Hashim. *Sistem Kekeluargaan Islam dan amalannya di Malaysia*, Terengganu: Penerbit Universiti Sultan Zainal Abidin, 2023.
- Kumar, K. Antony Vinoth, Mathew, Asha Latha, & Sasikala, S. An exploration of domains of compatibility in marriage. *Juni Khyat* Vol 10, No 15, 48-65, 2020. https://www.researchgate.net/publication/352119229_An_exploration_of_Domains_of_Compatibility_in_Marriage
- K. Antony Vinoth Kumar, Asha Latha Mathew & S. Sasikala. An exploration of Domains of compatibility in marriage. 2020. https://www.researchgate.net/publication/352119229_An_exploration_of_Domains_of_Compatibility_in_Marriage#fullTextFileContent
- Masturi, Muhammad. Al-Kafa'ah Fi al-Zawaj Wa Dawr al-cUrf Fi Tawsiyah Min Majalatiha. *Majallah al-Huquq Wa al-cUlum al-Insaniyyah* Vol 13, No 1, 2020.
- Munyatul Hidayah, M. Faktor-faktor pemilihan jodoh di kalangan mahasiswa Islam UTM: Satu kajian terhadap pelajar Program Khas Pensiswazahan Guru (PKPG). *Kajian Ilmiah, Fakulti Pendidikan. Universiti Teknologi Malaysia*, 2004.
- Nasih Ulwan, Abdullah. *Tarbiyyah al-Awlad fi al-Islam*. Kaherah: Dar al-Salam, 1992.
- Nurhafizah, Haji Ismadi, Mohd. Norhusairi, Mat Hussin, & Raihanah Abdullah. Analisis Persepsi Pihak Berkuasa agama terhadap permasalahan kufu dalam perkahwinan masyarakat Melayu Negara Brunei Darussalam. *Melayu: Jurnal Antarabangsa Dunia Melayu*. Vol 12, No 1, 2019. <https://muwafaqat.uis.edu.my/index.php/journal/article/view/34>
- Nurhanisah Hadigunawan, Rafeah Saidon, Mastura Razali & Fatin Nabilah Wahid. Kafaah: Impak perbezaan sosial terhadap kesejahteraan rumah tangga. *Journal of Fatwa Management and Research* Vol 26, No 22021. [file:///C:/Users/Zuliza/Downloads/424-Article%20Text-1223-2-10-20210920%20\(1\).pdf](file:///C:/Users/Zuliza/Downloads/424-Article%20Text-1223-2-10-20210920%20(1).pdf).
- Nurul Syafawani. Kadar perceraian membimbangkan. *Sinar Harian* 21 Januari 2023 oleh Nor Iftitah Rozlan, 2023. <https://www.sinarharian.com.my/article/241595/berita/nasional/kadar-perceraian-membimbangkan>
- Qodariah Barkah & Andriyani. Maqasid al-Syariah concept of Kafa'ah in marriage. *NURANI* Vol 20, No 12020. https://www.researchgate.net/publication/367704899_Maqashid_Al_Syari%27ah_Concept_Of_Kafa%27ah_In_Marriage.

- Ramelan, Rafida. Sekufu dalam konteks hukum keluarga modern, *TAHKIM, Jurnal Peradaban dan Hukum Islam*, Vol 4, No 1, 2021. <https://ejournal.unisba.ac.id/index.php/tahkim/article/view/7560>
- Richard J. Petts & Chris Knoester. Parents' Religious Heterogamy and Children's Well-Being. *Journal for The Scientific Study of Religion*, 2007. <https://doi.org/10.1111/j.1468-5906.2007.00364.x>
- Ros Asmaniza & Haji Abdul Latif. *Kriteria pemilihan pasangan: satu kajian di kalangan masyarakat Islam di Besut Terengganu*. Jabatan Fiqh dan Usul, Akademi Pengajian Islam. Kuala Lumpur: Universiti Malaya, 2003.
- Saadiah Datu Derma Wijaya Haji Tamit. *Institusi Keluarga Dan Undang-Undang*. Brunei: Pusat Dakwah Islamiah, 2012.
- Ubaid Ahmad Khan & Hafiz Naqib Ullah. The Importance of the Law of Compatibility (Kufu) in Islamic Marriage. *Pakistan Journal of Gender Studies*, 2014. [https://www.semanticscholar.org/paper/Importance-Of-The-Law-Of-Compatibility-\(Kufu\)-In-Khan-Ullah/f8ead3717b5da94db3b95a7afe5cbf78aca1a4d4](https://www.semanticscholar.org/paper/Importance-Of-The-Law-Of-Compatibility-(Kufu)-In-Khan-Ullah/f8ead3717b5da94db3b95a7afe5cbf78aca1a4d4).