

**KAFA'AH AND MARRIAGE DYNAMICS IN MODERN SOCIETY: AN
ISLAMIC FAMILY LAW PERSPECTIVE (A CASE STUDY OF
TLANAKAN VILLAGE, TLANAKAN DISTRICT, PAMEKASAN
REGENCY)**

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Abstrak

Penelitian ini mengkaji konsep kafa'ah dan dinamika perkawinan masyarakat di era modern dalam perspektif hukum keluarga Islam di Kecamatan Tlanakan Kabupaten Pamekasan. Kafa'ah masih menjadi pertimbangan penting dalam menentukan pasangan hidup di kalangan masyarakat Madura, terutama terkait agama, keturunan, status sosial, pendidikan, dan ekonomi. Namun, modernisasi dan perubahan sosial memengaruhi pemahaman serta penerapan konsep kafa'ah dalam praktik perkawinan masyarakat. Penelitian ini hadir untuk menjelaskan bagaimana masyarakat memahami kafa'ah, bagaimana perbedaan kultur antar desa memengaruhi penerapannya, serta bagaimana hukum keluarga Islam memandang praktik tersebut. Penelitian ini menggunakan metode penelitian hukum empiris dengan pendekatan kualitatif dan teori kafa'ah dalam hukum keluarga Islam. Data diperoleh melalui wawancara, observasi, dan dokumentasi yang melibatkan pasangan suami istri, orang tua, tokoh agama, dan tokoh masyarakat di Kecamatan Tlanakan. Hasil penelitian menunjukkan bahwa penerapan kafa'ah berbeda antar desa karena dipengaruhi oleh tradisi budaya, nilai keluarga, pendidikan, dan lingkungan sosial. Sebagian masyarakat masih memprioritaskan kafa'ah berdasarkan agama dan status sosial, sementara sebagian lainnya lebih menekankan kecocokan dan pilihan individu. Dalam perspektif hukum keluarga Islam, kafa'ah dipandang sebagai faktor pendukung keharmonisan rumah tangga, bukan syarat mutlak sahnya perkawinan.

Kata Kunci: Kafa'ah, Hukum Keluarga Islam, Dinamika Perkawinan, Masyarakat Madura, Perkawinan Modern.

Abstract:

This study examines the concept of kafa'ah and marriage dynamics in modern society from the perspective of Islamic family law in Tlanakan District, Pamekasan Regency. Kafa'ah remains an important consideration in determining marriage partners within Madurese society, particularly regarding religion, lineage, social status, education, and economic background. However, modernization and social change have influenced the community's understanding and implementation of kafa'ah in marriage practices. This study aims to explain how the community understands kafa'ah, how cultural differences among villages affect its implementation, and how Islamic family law views these practices. This research employs an empirical legal research method with a qualitative approach and applies the theory of kafa'ah in Islamic family law. Data were collected through interviews, observation, and documentation involving married couples, parents, religious leaders, and community figures in Tlanakan District. The findings reveal that the implementation of kafa'ah differs among villages due to variations in cultural traditions, family values, educational background, and social environment. Some communities continue to prioritize kafa'ah based on religion and social status, while others emphasize compatibility and individual choice. From the perspective of Islamic family law, kafa'ah is regarded as a supporting factor in achieving household harmony rather than an absolute requirement for marriage validity.

Keywords: Kafa'ah, Islamic Family Law, Marriage Dynamics, Madurese Society, Modern Marriage.

INTRODUCTION

Marriage in Islam is regarded as a sacred institution intended to create a harmonious and prosperous family life (Nasution, 2021). In Islamic family law, one of the concepts closely related to marriage is *kafa'ah*, which refers to compatibility or equality between prospective spouses in aspects such as religion, lineage, social status, education, and economic background (Al-Zuhaili 1985). The concept of *kafa'ah* has long been practiced within Muslim societies and continues to influence the process of selecting marriage partners, particularly in Madurese communities where kinship values, family honor, and social traditions remain strongly preserved (Ibrahimi et al., 2020).

The discussion of *kafa'ah* remains relevant in contemporary society because modernization and social transformation have significantly affected people's perspectives regarding marriage. Modern society increasingly emphasizes emotional attachment, compatibility, education, and individual freedom in choosing marriage partners. However, in several traditional communities, considerations related to lineage, social status, and family background continue to play important roles in determining marriage relationships (Musdah Mulia, 2020). This condition creates a dynamic interaction between Islamic teachings, cultural traditions, and modern social values within marriage practices. Therefore, examining the implementation of *kafa'ah* in modern society becomes an important issue in understanding the development of Islamic family law in contemporary Muslim communities (Auda, 2008).

Several previous studies have discussed *kafa'ah* from various perspectives. Ahmad Azaim Ibrahimi et al. (2020) explained that the concept of *kafa'ah* includes religious, social, and economic dimensions, in which religious aspects are considered the primary factor in achieving household harmony. Meanwhile, Susilo (2019) argued that the implementation of *kafa'ah* should not create social discrimination because Islamic law fundamentally emphasizes justice and equality among individuals. These studies demonstrate that *kafa'ah* is not merely a doctrinal concept in Islamic jurisprudence but also a social practice that develops according to cultural and societal conditions.

Recent studies also reveal that the understanding of *kafa'ah* has shifted alongside social transformation in modern society. Wahab (2020) stated that contemporary Muslim communities increasingly prioritize compatibility in personality, education, communication, and religious commitment rather than solely emphasizing lineage or social class. Likewise, Ashari and Sholikhah (2020) emphasized that *kafa'ah* should be understood as a supporting factor in realizing household harmony instead of an absolute requirement for marriage validity. These findings indicate that the implementation of *kafa'ah* in modern society is becoming more flexible and adaptive to changing social realities.

Although previous studies have contributed significantly to discussions regarding *kafa'ah*, most of them focus primarily on normative and doctrinal perspectives of Islamic law (Susilo, 2019; Wahab, 2020). Studies examining differences in the implementation of *kafa'ah* among villages within the same cultural environment, particularly in Madurese society, remain limited. In addition, research analyzing the relationship between *kafa'ah*, local culture, and contemporary marriage dynamics has not been widely explored. Therefore, this study seeks to fill the gap by examining the understanding and implementation of *kafa'ah* among communities in Tlanakan District, Pamekasan Regency.

This research specifically aims to analyze the community's understanding of *kafa'ah*, identify cultural differences in the implementation of *kafa'ah* among villages in Tlanakan District, and examine the perspective of Islamic family law regarding the implementation of *kafa'ah* and contemporary marriage dynamics. This study is important because Madurese society is widely recognized for maintaining strong kinship systems and cultural traditions related to marriage and family relationships (Geertz, 1976).

This article argues that the implementation of *kafa'ah* in modern society is gradually

shifting from rigid traditional standards toward more flexible considerations based on compatibility, mutual understanding, and individual choice. Nevertheless, religious values and cultural traditions continue to influence the process of selecting marriage partners within the community. Therefore, this study is expected to contribute to the broader discourse on Islamic family law, cultural transformation, and contemporary marriage practices in Muslim society.

RESEARCH METHODS

This study employs an empirical legal research method with a qualitative approach. Data were collected through interviews, observation, and documentation involving married couples, parents, religious leaders, and community figures in Tlanakan District. Through this approach, the research seeks to understand how kafa'ah is interpreted and practiced within contemporary social realities and how local cultural traditions influence marriage decisions in Madurese society (Creswell, 2018).

RESULTS AND DISCUSSION

The Community's Understanding Of Kafa'ah In Marriage Practices

The concept of kafa'ah remains an important consideration in marriage practices within Madurese society, particularly in Tlanakan District, Pamekasan Regency. In Islamic family law, kafa'ah generally refers to compatibility or equality between prospective spouses in several aspects, including religion, lineage, social status, education, and economic background. The existence of kafa'ah is often associated with the effort to maintain harmony and stability within household relationships. In practice, however, the understanding of kafa'ah among communities differs according to cultural traditions, educational background, family values, and social environment (Nasution, 2021).

Based on interviews conducted with several community figures and married couples in Tlanakan District, religion remains the primary aspect considered in determining marriage partners. Most respondents stated that religious commitment and moral character are more important than social status or economic background because they are believed to influence the sustainability of household life (Bowen, 2003; Mahmood, 2005). Nevertheless, some families still consider lineage and family reputation as important elements in selecting prospective spouses. This finding indicates that traditional social values continue to influence marriage practices within Madurese society despite ongoing social transformation in modern life (Hefner, 2000).

The findings of this study are consistent with Ahmad Azaim Ibrahimy et al. (2020), argued that kafa'ah in Islamic family law primarily emphasizes religious compatibility as the fundamental element in creating household harmony. Social and economic aspects are considered complementary factors that may vary according to cultural and societal conditions. Similarly, Wahab (2020) explained that contemporary Muslim communities increasingly interpret kafa'ah more flexibly by emphasizing compatibility in personality, communication, and mutual understanding rather than rigid social equality. These perspectives demonstrate that the implementation of kafa'ah continues to evolve alongside social and cultural changes within Muslim societies.

In several villages in Tlanakan District, differences in the implementation of kafa'ah can clearly be observed (Asad, 2003). Communities with strong traditional and kinship systems tend to maintain considerations related to lineage, family background, and social status in determining marriage partners. In contrast, communities with higher educational exposure and broader social interaction tend to prioritize emotional compatibility, education, and individual choice. This condition reflects the interaction between traditional cultural values and modern social transformation in shaping marriage practices within local communities (Esposito, 2001).

From the perspective of Islamic family law, the concept of kafa'ah is not considered an absolute requirement for marriage validity but rather a supporting factor intended to achieve household harmony and prevent future conflicts. Islamic law emphasizes the principle of mutual willingness and equality in human dignity regardless of social background. Therefore, the implementation of kafa'ah should not lead to discrimination or restrictions on individual rights in choosing marriage partners. Instead, kafa'ah should be understood as an ethical and social consideration aimed at supporting the realization of a harmonious family life.

The findings of this study indicate that the understanding of kafa'ah among communities in Tlanakan District has gradually shifted from rigid traditional standards toward more flexible and contextual interpretations (Hefner, 2000). While religion remains the dominant consideration in marriage practices, social status and lineage are no longer viewed as absolute standards by all communities. This transformation demonstrates that modern social dynamics, education, and broader social interaction significantly influence people's perspectives regarding marriage compatibility and family relationships within contemporary Muslim society (Bowen, 2003). However, if you can convert such illustration into narratives and do not include any picture in your paper.

Table 1. The Community's Understanding of Kafa'ah in Marriage Practices in Tlanakan District

No	Informant	Perspective on kafa'ah	Main Consideration in Marriage
1	Farid (Community Leader)	Marriage decisions in contemporary society are increasingly influenced by children's personal preferences rather than absolute parental authority	Compatibility, morality, and family approval
2	Ibrahim (Community Leader)	The implementation of kafa'ah is still influenced by adat, kinship traditions, and family values within Madurese society	Morality, politeness, and family background
3	Ustadz Mursin (Religious Leader)	Kafa'ah primarily emphasizes compatibility in religion, morality, and personal character to achieve household harmony	Religious commitment and moral character
4	Religious figura	Religious values remain the principal standard in determining compatibility between prospective spouses	Religion, morality, and family values
5	Mahrusyanto (married couple)	Differences in educational and economic background are not considered major obstacles if mutual understanding exists	Compatibility, communication, and mutual understanding
6	Wasilah (married couple)	Families today tend to support children's personal choices in marriage while still considering moral values	Compatibility, morality, and family approval
7	Akhmad syakur (married couple)	Religion and good character are considered the most important elements in selecting marriage partners	Religious commitment and household harmony

Source: Processed Interview Data, 2026

Based on the interview findings presented in Table 1, the understanding of kafa'ah

among communities in Tlanakan District demonstrates considerable variation influenced by religious values, cultural traditions, educational background, and social transformation. Most respondents emphasized that religion and morality remain the primary considerations in determining marriage partners, while social status and lineage are increasingly viewed as complementary rather than absolute standards. This finding indicates that the concept of *kafa'ah* in contemporary Muslim society has experienced gradual reinterpretation in accordance with changing social realities and modern family relationships (Hakim, 2022).

Farid explained that marriage decisions in contemporary society are no longer entirely dominated by parental authority as commonly practiced in earlier generations. According to him, young people currently possess greater freedom in selecting their marriage partners, although family approval continues to play an important role in maintaining social harmony and family relationships. This finding demonstrates a gradual transformation from collective family-based marriage arrangements toward more individual-oriented decision making influenced by modernization and educational development.

The shift in parental authority within marriage practices reflects broader social transformation occurring in contemporary Muslim communities. Educational advancement, migration, technological development, and wider social interaction have contributed to changing perspectives regarding marriage compatibility. Young people increasingly prioritize emotional attachment, communication, and mutual understanding rather than solely considering social status or family background in choosing prospective spouses. Nevertheless, family involvement remains important as part of cultural traditions and social ethics within Madurese society (Azra, 2020).

Ibrahim emphasized that several families in Tlanakan District still consider lineage and family reputation when selecting prospective spouses. According to him, family background continues to influence marriage negotiations because marriage is not only regarded as a relationship between two individuals but also as a union between two extended families. However, he also explained that good behavior, politeness, and religious commitment are generally considered more important than economic status or social prestige.

This condition reflects the persistence of Madurese cultural traditions while simultaneously demonstrating increasing flexibility in the implementation of *kafa'ah*. In traditional Madurese society, kinship systems and family honor possess significant social value that influences social interaction and marriage relationships. Consequently, several families continue to prioritize social compatibility and family reputation to preserve social harmony and avoid potential conflict within extended family structures (Nawawi, 2020).

Interviews conducted with religious leaders also reveal that religion remains the most dominant aspect of *kafa'ah* within local communities. Ustadz Mursin explained that compatibility in religion and moral character is considered essential because it strongly influences household harmony and family stability. According to him, differences in economic status or educational background are not necessarily problematic as long as both spouses possess religious commitment and good morality.

Religious leaders further emphasized that Islamic family law does not place social status or lineage as absolute requirements for marriage validity. Instead, Islamic teachings prioritize morality, religious values, and mutual willingness between prospective spouses. This perspective is consistent with the principle of equality in Islam, which emphasizes that all individuals possess equal dignity regardless of social background or economic conditions (Zuhaili, 1985).

Several married couples interviewed in this study also demonstrated changing perspectives regarding marriage compatibility. Mahrusyanto explained that differences in educational or economic background are no longer considered major obstacles in marriage

relationships. According to him, emotional compatibility, communication, and mutual understanding are more important in maintaining household harmony than social equality or material considerations.

Similarly, Wasilah stated that contemporary families tend to support the marriage decisions of their children rather than imposing parental choices as frequently practiced in previous generations. She explained that parents currently function more as advisors who provide guidance and consideration instead of exercising complete authority over marriage decisions. This transformation indicates the increasing recognition of individual rights and personal autonomy within contemporary Muslim family practices (Mulia, 2010).

The findings also demonstrate that modernization has significantly influenced people's perspectives regarding marriage and family relationships. Access to education, social media, and wider social interaction has enabled individuals to develop broader perspectives regarding compatibility and household life. Consequently, younger generations increasingly prioritize psychological readiness, communication skills, and emotional maturity in selecting marriage partners (Rahman, 2021).

Despite these transformations, traditional cultural values remain influential within marriage practices among communities in Tlanakan District. Several respondents explained that family reputation, politeness, and social ethics continue to be important considerations because marriage is closely associated with maintaining social harmony within the community. Therefore, the implementation of kafa'ah in local society reflects a combination of Islamic religious principles, cultural traditions, and modern social values.

From the perspective of Islamic family law, the implementation of kafa'ah should not lead to discrimination or social inequality. Islamic teachings emphasize that marriage should be based upon mutual agreement, responsibility, and the willingness of both parties to establish harmonious family relationships. Therefore, kafa'ah should be interpreted as a supporting factor intended to minimize conflict and strengthen household stability rather than as a rigid social requirement (Anshori, 2020).

The findings of this study support previous research stating that contemporary Muslim communities increasingly interpret kafa'ah more flexibly according to changing social conditions. Compatibility in communication, emotional maturity, and shared life goals are currently viewed as more relevant in maintaining household harmony compared to rigid considerations related to lineage or social hierarchy (Wahab, 2020).

Differences in the implementation of kafa'ah among villages in Tlanakan District also indicate the influence of educational background and social environment on community perspectives regarding marriage. Communities with stronger traditional systems tend to preserve considerations related to lineage and family background, while communities with broader social interaction demonstrate more open attitudes toward marriage compatibility and individual choice.

The findings ultimately indicate that the understanding of kafa'ah within contemporary Madurese society is gradually shifting from rigid traditional standards toward more contextual and adaptive interpretations. Although religion remains the dominant consideration in determining marriage partners, social status and lineage are no longer universally regarded as absolute standards. This transformation demonstrates the dynamic interaction between Islamic family law, cultural traditions, and modern social development in shaping marriage practices within contemporary Muslim society.

The Transformation Of Kafa'ah In Contemporary Marriage Practices

The concept of kafa'ah in contemporary Muslim society has experienced significant transformation alongside social, cultural, and educational developments. Traditionally, kafa'ah was closely associated with equality in lineage, social status, economic background,

and family reputation. In many traditional communities, including Madurese society, marriage was not merely understood as a personal relationship between two individuals but also as a social bond connecting two extended families. Consequently, considerations related to family honor and social hierarchy played an important role in determining marriage partners.

However, the findings of this study demonstrate that the understanding of kafa'ah among communities in Tlanakan District has gradually shifted toward more flexible and contextual interpretations. Most respondents emphasized that religious commitment, moral character, communication, and mutual understanding are currently considered more important than lineage or social status. This finding indicates that contemporary Muslim communities increasingly interpret kafa'ah as a social and ethical consideration intended to support household harmony rather than as a rigid traditional standard.

The transformation of kafa'ah is closely related to the influence of modernization and broader social interaction within society. Educational advancement, migration, access to information technology, and the development of social media have significantly affected people's perspectives regarding marriage and family relationships. Younger generations increasingly possess greater autonomy in choosing marriage partners and tend to prioritize emotional compatibility and psychological readiness over social prestige or family background (Azra, 2020).

Despite these changes, traditional cultural values remain influential within marriage practices among Madurese communities. Several respondents explained that family approval, politeness, and social ethics continue to be important considerations because marriage is closely associated with maintaining social harmony and kinship relationships. This condition demonstrates that modernization does not entirely eliminate traditional cultural values but instead encourages communities to reinterpret these values according to contemporary social realities (Nawawi, 2020).

From the perspective of Islamic family law, the flexibility in interpreting kafa'ah reflects the dynamic nature of Islamic legal principles in responding to social transformation. Islamic law fundamentally emphasizes justice, equality, and mutual willingness between prospective spouses regardless of differences in economic status or social background. Therefore, many contemporary Muslim scholars argue that kafa'ah should not be interpreted as a tool for social discrimination but rather as an ethical consideration aimed at supporting household stability and harmony (Auda, 2008).

The transformation of kafa'ah within contemporary society also demonstrates the growing recognition of individual rights in marriage decisions. Parents and extended families still possess important advisory roles, yet younger generations increasingly exercise personal choice in determining marriage partners. This shift indicates a gradual movement from collective family-centered marriage arrangements toward more individual-oriented relationships while still maintaining religious and cultural values within community life (Mulia, 2019).

Furthermore, the reinterpretation of kafa'ah in contemporary Muslim society reflects the interaction between Islamic teachings, local cultural traditions, and modern social values. While religion remains the dominant consideration in selecting marriage partners, factors such as communication, emotional maturity, educational compatibility, and shared life goals are becoming increasingly relevant in maintaining household harmony. Consequently, the concept of kafa'ah continues to evolve as part of broader social transformation within Muslim family practices.

The findings ultimately indicate that the implementation of kafa'ah in Tlanakan District illustrates a balance between preserving traditional cultural values and adapting to modern social development. Communities continue to uphold religious morality and family harmony as fundamental principles in marriage while simultaneously demonstrating greater openness

toward individual choice and social flexibility. This transformation confirms that the concept of kafa'ah remains relevant within contemporary Muslim society, although its interpretation and implementation continue to develop according to changing social realities.

CONCLUDING REMARKS

This study demonstrates that the concept of kafa'ah continues to play an important role in marriage practices among communities in Tlanakan District, Pamekasan Regency. The implementation of kafa'ah within Madurese society is closely related to religious values, family traditions, morality, and social harmony. However, the understanding and application of kafa'ah have gradually shifted alongside modernization and social transformation in contemporary society. While several communities still maintain considerations related to lineage, family background, and social status, others increasingly prioritize compatibility, mutual understanding, communication, and individual choice in selecting marriage partners.

The findings also indicate that religion and morality remain the primary considerations in determining compatibility between prospective spouses. From the perspective of Islamic family law, kafa'ah is understood as a complementary factor intended to support household harmony rather than an absolute requirement for marriage validity. Therefore, the implementation of kafa'ah in modern society should balance religious principles, cultural traditions, and individual rights in choosing marriage partners.

This research contributes to the broader discourse on Islamic family law by providing an empirical analysis of the implementation of kafa'ah within contemporary Madurese society. Unlike previous studies that mainly focus on normative and doctrinal discussions, this study highlights the social realities and cultural dynamics influencing marriage practices in local communities. Nevertheless, this study is limited to communities in Tlanakan District, Pamekasan Regency. Therefore, further research is recommended to examine the implementation of kafa'ah in other regions and cultural settings in order to obtain broader perspectives regarding the relationship between Islamic family law, local traditions, and social transformation in contemporary Muslim societies.

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