



KAFAAH AND ITS RELEVANCE TO HIFZHU AN-NASL

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Abstract

This research examines the concept of kafaah (equivalence) in marriage and its relationship with *hifzhu an-nasl* (preserving and maintaining offspring) in Islamic law. In Islam, marriage is more than just an emotional bond; it is a means of achieving peace, love and the pleasure of Allah. Kafaah encompasses religious, hereditary and economic equality, which is seen as essential for a harmonious household. The four madhabs have different views on the standard of kafaah, but they agree that religious equality is the most important. Although kafaah is not a mandatory requirement, this equality is considered to support household stability and the goal of *hifzhu an-nasl*, which is to maintain the morals and identity of offspring. Using a qualitative approach and literature review design, this study shows that kafaah plays an important role in forming a healthy and moral generation. In addition, kafaah contributes to family harmony and the prevention of conflicts that can affect children's well-being. The findings are expected to provide useful insights for Muslim couples in building harmonious and sharia-compliant families.

Keywords: Kafaah, Hifzhu An-Nasl, Parents, Children.

Abstrak

Penelitian ini mengkaji konsep kafaah (kesetaraan) dalam pernikahan dan hubungannya dengan *hifzhu an-nasl* (menjaga dan memelihara keturunan) dalam hukum Islam. Dalam Islam, pernikahan memiliki tujuan lebih dari sekadar ikatan emosional; ia merupakan sarana mencapai kedamaian, cinta, dan ridha Allah. Kafaah mencakup kesetaraan pasangan dalam aspek agama, keturunan, dan ekonomi yang dipandang penting bagi keharmonisan rumah tangga. Empat mazhab memiliki pandangan berbeda terkait standar kafaah, namun mereka bersepakat bahwa kesetaraan dalam agama adalah kesetaraan yang sangat diperhatikan. Meski kafaah bukan syarat wajib, kesetaraan ini dianggap mendukung stabilitas rumah tangga dan tujuan *hifzhu an-nasl*, yakni menjaga moral dan identitas keturunan. Pendekatan kualitatif dengan menggunakan desain *literature review* penelitian ini menunjukkan bahwa kafaah berperan penting dalam membentuk generasi yang sehat dan bermoral. Selain itu, kafaah berkontribusi pada harmoni keluarga dan pencegahan konflik yang bisa memengaruhi kesejahteraan anak. Temuan ini

diharapkan dapat memberikan wawasan yang bermanfaat bagi pasangan Muslim dalam membangun keluarga yang harmonis dan sesuai syariah.

Kata kunci: Kafaah, Hifzhu An-Nasl, Orang tua, Anak

A. INTRODUCTION

In Islam, marriage is considered an act of worship that is highly recommended, and its status is sunnah (recommended) for those who practice it, as agreed upon by the majority of scholars.¹ Marriage is not merely about establishing an emotional bond between two individuals, but there are goals that must be achieved, such as mutual affection, respect, love, and most importantly, seeking Allah's pleasure. As mentioned in Surah Ar-Rum:21.

﴿وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ

يَتَفَكَّرُونَ﴾

“And of His signs is that He created for you from yourselves mates that you may find tranquillity in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought.”

The verse above explains the purpose of marriage, namely so that there is peace and harmony between the two, and the emergence of love and affection, with that the process of offspring is maintained so that it can be well sustained.²

Kafaah or equivalence is an important factor that must be considered by someone when planning to get married. Through kafaah, one can match or align the religion, social status, and economic standing of their partner. Certainly, Islam has addressed the concept of kafaah or standards in choosing a partner. The Prophet's words in HR. Al-Bukhari (no. 5090) in the book An-Nikaah and Muslim (no. 1466) in the book ar-Radhaa state: *“A woman is married for four reasons: her wealth, her lineage, her beauty, and her religion; so choose the woman who is devout in her religion, for you will be successful.”*

The scholars of the four madhabs have different views regarding the standards of kafaah. This difference arises from varying environmental factors and circumstances, so each madhab has its own concept of kafaah. According to the Maliki madhab, what needs to be considered

¹ Muhammad Ibnu Ruysd, *Bidayah Al-Mujtahid Wa Nihayah Al-Muqtashid*, Kedua (Beirut: Dar Ibnu Hazm, 2006). Hlm. 393.

² Muhammad Nasib Ar-Rifa'i, *Kemudahan Dari Allah: Ringkasan Tafsir Ibnu Katsir*, Pertama (Jakarta: Gema Insani Press, 1999). Hlm. 759.

is a Muslim who is not sinful and free from defects or flaws. In the Hanafiyyah madhab, the standards of kafaah include being Muslim, free (not a slave), having good lineage, wealth, and profession. According to the Shafi'i madhab, it includes being Muslim and maintaining religious integrity, being free, having good lineage, being free from defects, and profession. For the Hanbali madhab, it includes being Muslim, free, having good lineage, wealth, and profession. It can be concluded that all madhabs agree on the importance of kafaah in religion, freedom, lineage, and profession, except for the Maliki madhab. However, there is a similarity between Maliki and Shafi'i madhabs regarding the health status of a person—kafaah is linked to being free from defects or flaws.³ The defects referred to in the standards of kafaah mean that a healthy woman is not on the same level as a man suffering from diseases like leprosy, tuberculosis, or other illnesses.⁴

Islam does not make kafaah a strict requirement for marriage, but kafaah between the prospective husband and wife in terms of religion, lineage, wealth, and profession is an important factor that can influence the harmony of the household. These principles are crucial for forming a good and responsible generation, ensuring that the household remains orderly and peaceful. The main component that guarantees harmony is a good religion, because religion is not only about understanding but also includes behavior, attitude, and noble character, which provide a solid foundation for building a relationship in marriage. Other factors, such as wealth, physical appearance, or status, while important, are merely supplementary components and can change over time.⁵

The *Maqasid As-Syariah* (objectives of Islamic law) are those guidelines set by shariah for a person in carrying out their life, aimed not only at gaining reward but also providing benefits and avoiding harm or corruption. A'la Al-Farisy explains the meaning of *maqashid* as all the goals that come from shariah and have been legally established by it.⁶ *Maqasid As-*

³ Moh. Miftahuzzaman, Suyud Arif, and Sutisna Sutisna, "Konsep Kafa'ah Dalam Memilih Pasangan Hidup Menurut Empat Imam Madzhab," *As-Syar'i: Jurnal Bimbingan & Konseling Keluarga* 5, no. 1 (2022): 1–13, <https://doi.org/10.47467/as.v5i1.1578>.

⁴ Suha Samada, M Roji Iskandar, and Tamyiez Derry, "Kafa'ah Dalam Pernikahan Menurut Imam Maliki Dan Imam Syafi'i," *Prosiding Peradilan Agama* 2, no. 1 (2016): 13–19, <https://portal.issn.org/resource/ISSN/2460-6391#>.

⁵ Adya Mayaza, Rokhu Dlotul Laeliyah, and Widodo Hami, "KAFAAH DALAM PERNIKAHAN UNTUK MEMBENTUK KEHARMONISAN RUMAH TANGGA," *Al-Usroh: Jurnal Hukum Keluarga Islam* 02, no. 01 (2024): 9–17, <https://doi.org/https://doi.org/10.55799/alusroh.v2i01.330>.

⁶ Musfir Bin A'li Al-Qahthany, *Huquq Al-Insan Fi Dhou Maqashid As-Syari'ah Al-Islamiyyah Muqaranatan Bi Al-Mawatsiqi Ad-Daulah* (Al-Mamlakah Al-A'rabiyyah As-Su'udiyah: Markaz Al-Buhuts Wa At-Tawashul Al-Ma'rifi, 2019).

Syariah does not only regulate an individual's worship but also governs every aspect of a person's life, whether individually or socially.

In *Maqasid As-Syariah*, especially under the section of *Dhorury* (essential or primary), there are five principles. If any of these are neglected, it could result in a heavy burden for someone in this world or the hereafter. These principles include *Hifzhu An-Nasl* (preserving lineage), which aims not only to protect physical health and lineage but also to ensure that children grow to have good character and religion, thus creating a quality generation both in this world and the hereafter. This is a right of the child and a responsibility for both the husband and wife.⁷

Ibn Taymiyyah had a concept regarding *Hifzhu An-Nasl*,⁸ stating that this principle complements others, such as *Hifzu Ad-Din* (preserving religion) and *Hifzhu An-Nafs* (preserving life). Therefore, the structure to be considered is:

First, with Hifzhu An-Nasl, there is encouragement towards marriage because through marriage, the couple can live together in peace (sakinah), bear witness to the marriage, preserve their descendants, and fulfill their rights, as this is closely related to Hifzhu An-Nafs.

Second, with Hifzhu An-Nasl, there are prohibitions such as marrying an adulterer unless they have repented, divorce without valid reasons or benefits, displaying or looking at forbidden genitalia, unlawful mixing between men and women, and neglecting children's education.

Kafaah and Hifzhu An-Nasl are both important to consider when someone wants to build a family, as they are interrelated. However, nowadays, many family conflicts arise from improper parenting methods, often due to misunderstandings between husband and wife. Therefore, this discussion is expected to provide comprehensive insight into the importance of considering kafaah and successfully achieving the goals of Hifzhu An-Nasl.

B. RESEARCH METHOD

⁷ Khalid Bin A'li Al-Musyaiqih, *Al-Khulashoh Fi Maqashid As-Syaria'h*, Pertama (Riyadh: Dar Tholas Al-Khadra, 2024).

⁸ Yusuf Ahmad Muhammad Al-Bardawy, *Maqoshid As-Syari'ah I'nda Ibnu Taimiyah* (Yordania: Dar An-Nafais, 1999). Hlm. 471.

The research on this issue uses a qualitative method, which is a data collection effort involving participatory interaction between the researcher and the subjects being studied, allowing for a comprehensive understanding of the problem being researched. The purpose of this method is to discover a theory.⁹ The participatory approach used in this study is through a literature review or bibliographic study design. This method can be conducted by examining, comparing, and summarizing problems that have been discussed previously, leading to conclusions or findings.¹⁰ References for this study can be found in academic writings, such as scientific books, reports, research findings, journals, articles, and many others.

In using the literature review method in this research, the data is not directly found from a specific object. Therefore, the best references to serve as guidelines are the Qur'an and the Sunnah, of course, with reference to books by scholars, so that other sources can support each other.

C. Results and Discussion

1. Relevance of the Concept of Kafaah in Marriage with the Concept of Hifzhu An-Nasl

Kafaah and *hifzhu an-nasl* are closely related in building a family, so when someone wants to establish a family, they should set the standards of kafaah for their prospective partner. This ensures that the couple can build a family with a structure and concept that both parties can accept. While kafaah is not a mandatory requirement, it significantly impacts the future state of the family. Here are some of the relevant points between the two concepts:

1. Producing a good generation in terms of health and character.

A couple naturally desires to have healthy descendants, and this process begins from pregnancy, even before conception. To ensure the health of both the mother and the child, good eating habits and rest are essential.¹¹ Good dietary standards have been mentioned many times in the Qur'an as long as the food is halal and not excessive, as stated in Surah Al-Baqarah, verse 168: *"O mankind, eat from whatever is on earth [that is] lawful and good and do not follow*

⁹ Rifa'i Abubakar, *PENGANTAR METODOLOGI PENELITIAN* (Yogyakarta: SUKA-Press UIN Sunan Kalijaga, 2021). Hlm. 10.

¹⁰ Arief Nuryana, Pawito Pawito, and Prahastiwi Utari, "Pengantar Metode Penelitian Kepada Suatu Pengertian Yang Mendalam Mengenai Konsep Fenomenologi," *Ensains Journal* 2, no. 1 (2019): 19, <https://doi.org/10.31848/ensains.v2i1.148>.

¹¹ Hikmah, Siti Mardhatillah Musa, and Muhlina Putri, "Hubungan Pola Makan Dan Pola Istirahat Dengan Produksi Asi Pada Ibu Menyusui Di Puskesmas Rajeg Kabupaten Tangerang 2023," *Jurnal IMJ: Indonesia Midwifery Journal* 7, no. 1 (2023): 32–43, <https://doi.org/http://dx.doi.org/10.31000/imj.v7i1.11019>.

the footsteps of Satan. Indeed, he is to you a clear enemy.” The father's role is also crucial in supporting and assisting his wife, preventing stress, and ensuring that the child can grow and develop properly.¹² Parents play an essential role in shaping the character of their children, especially when they are young. This includes helping their children's social development and serving as guides, motivators, facilitators, supervisors, and companions.¹³ When parents have good religious values, Prophet Muhammad (PBUH) serves as a model for them and their children, as mentioned in Surah Al-Ahzab, verse 21: *“There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.”*

2. Lineage as a guarantee of identity.

A child's lineage is legitimate if born from a lawful marriage, as stipulated in KHI (Compilation of Islamic Law), Presidential Instruction No. 1 of 1991, Articles 99 and 100, and is officially recorded,¹⁴ Surah Al-Isra, verse 32, forbids approaching or committing adultery, as it would result in an illegitimate child, which is an injustice to the child. In this regard, kafaah in terms of religion is essential. The wisdom in kafaah is that it allows a person to find a partner according to their capabilities, avoiding actions forbidden by Allah and ensuring that their descendants are legitimate both by religious and national standards.

3. Having equal education and environment.

When a husband and wife are unequal, especially financially, it creates imbalance, which can affect the child. Kafaah ensures that the relationship between husband and wife is balanced, and the child receives education according to the parents' financial abilities. Generally, children's education does not solely depend on expensive schools but on harmony and motivation from the parents.¹⁵ However, this does not mean that parents should choose just any educational institution for their children, as the environment in which a child is placed can

¹² Sudirman, H. Puspitawati, and I. Muflikhati, “Peran Suami Dalam Menentukan Kesejahteraan Subjektif Istri Pada Saat Hamil Dan Melahirkan,” *Jurnal Ilmu Keluarga Dan Konsumen* 12, no. 1 (2019): 26–37, <https://doi.org/10.24156/jikk.2019.12.1.26>.

¹³ Amelia and Sri Sumarni, “Peran Orang Tua Dalam Mengoptimalkan Perkembangan Sosial Anak Usia 5-6 Tahun ARTICLE INFO ABSTRACT,” *Jurnal Pendidikan Anak* 11, no. 2 (2022): 171–80, <https://doi.org/http://dx.doi.org/10.21831/jpa.v11i2.55121>.

¹⁴ Sakirman, “Telaah Hukum Islam Terhadap Nasab Anak,” *HUNafa: Jurnal Studia Islamika* 12, no. 2 (2016): 357, <https://doi.org/10.24239/jsi.v12i2.398.357-375>.

¹⁵ Fahira Fahmi et al., “Pengaruh Status Sosial Ekonomi Orang Tua Terhadap Tingkat Pendidikan Anak (The Influence of Parents Social Economic Status on Children 's Education Level),” *Jurnal Pusat Inovasi Masyarakat* 2, no. 6 (2020): 996–1002, <https://jurnal.ipb.ac.id/index.php/pim/article/view/33285/20677>.

influence their development.¹⁶ Parents with limited financial means placing their children in expensive institutions might cause imbalance in the child's social environment, making adaptation difficult and leading to feelings of shame.

4. **Communication continuity from all directions.**

*Equal education is essential in this context, as it ensures that parents have a shared concept and framework for child-rearing.*¹⁷ This is crucial because it helps parents understand their child's emotional needs more deeply and have a positive impact, such as: (1) Open communication, making children feel heard and valued. (2) Understanding the child's emotional condition, allowing them to express themselves more freely and helping them manage their emotions, especially during conflicts or moments of joy. (3) Support and encouragement for the child, helping them build self-confidence and developing their talents, while emphasizing the importance of education not just through schools but also through listening to the child's ideas and nurturing creativity. These positive effects help build intrapersonal intelligence in children, such as self-awareness, self-control, motivation, and self-reflection.¹⁸

5. **Worldly and spiritual investment.**

Parents should have a sound understanding of religion to raise righteous children, as mentioned in Surah Luqman, verses 16-19, which explain how one should embody noble character and be accepted by others. In Islam, investment is not just about wealth but includes spreading knowledge, raising righteous children who pray for their parents, teaching the Qur'an, building mosques, providing shelters for travelers, digging wells, and giving charity..¹⁹ Parents' satisfaction with their children is not just material but comes from their good character and religion, which benefits them in both this world and the Hereafter.

The above discussion shows that kafaah plays a significant role in preserving *hifzhu an-nasl*. Both concepts are interconnected, and when someone wants to build a family, they should engage in self-reflection to find a partner who matches their standards of kafaah.

¹⁶ Eva Dwi Mulyawati and Ema Aprianti, "DAMPAK RENDAHNYA PENGHASILAN ORANG TUA TERHADAP HAK PENDIDIKAN ANAK USIA DINI," *CERIA (Cerdas Energik Responsif Inovatif Adaptif)* 5, no. 5 (2022): 2614–4107, <https://doi.org/https://doi.org/10.22460/ceria.v5i5.12329>.

¹⁷ Dian Sih Miyati, Upik Elok Endang Rasmani, and Anjar Fitrianingtyas, "Pengaruh Tingkat Pendidikan Orang Tua Terhadap Pola Asuh Anak," *Kumara Cendekia* 9, no. 3 (2021): 139, <https://doi.org/10.20961/kc.v9i3.50219>.

¹⁸ Tri Endang Jatmikowati, "Efektifitas Komunikasi Orang Tua Terhadap Kepribadian Intrapersonal Anak," *Pedagogi: Jurnal Anak Usia Dini Dan Pendidikan Anak Usia Dini* 4, no. 2 (2018): 1, <https://doi.org/10.30651/pedagogi.v4i2.1936>.

¹⁹ Muhammad Bin Yazid Ibnu Majah, *As-Sunan: Jilid Pertama* (Kairo: Dar At-Ta'shil, 2014). Hlm. 242.

2. Principle of Kafaah Can Prevent Moral Decay That Affects Future Generations

Kafaah is an essential element that must be planned when building a family, as it provides a clear concept for maintaining future generations. While kafaah is not a guarantee of moral preservation for future generations, it holds a position as *maslahah mursalah* (public interest), which is fundamental to marriage..²⁰ Here are some ways kafaah can prevent moral decay in future generations:

1. **Teaching morality and religion.** Parents play a crucial role in shaping the moral and character development of their children, especially by setting a good example based on Islamic teachings. Regular instilling of Islamic values helps children understand and apply their faith in daily life. A family with a supportive religious environment, alongside the parents' commitment to instilling religion, ensures consistency in religious practices. A child's development is highly influenced by the incorporation of Islamic teachings in character building, religious identity, and their relationship with Allah. When children have good religion and morals, they can pass these values to the next generation.²¹
2. **A positive environment.** Humans are social creatures who need the support of others. A person's mental and character development is influenced by their environment. Neighbors, as part of one's environment, play an important role. When neighbors display harmony, happiness, and mutual assistance, it positively affects individuals.²²
3. **Resolving high-risk conflicts and avoiding causes of divorce.** Conflict is a natural risk for all **people**, but divorce, as a form of conflict, negatively impacts those around, especially the child. Children of divorced parents often feel insecure, neglected, and unloved, leading to anxiety, confusion, and feelings of inadequacy. These feelings can

²⁰ Misbah Mrd, Siregar Sawaluddin, and Nur Aminah Nst, "KONSEP KAFA'AH DALAM ISLAM: SUATU PENERAPAN DALAM PERNIKAHAN DITINJAU DARI MASLAHAH MURSALAH," *AT-TAWASSUTH: Jurnal Ekonomi Islam* VIII, no. 1 (2023): 1–19, <https://doi.org/https://doi.org/10.24952/almaqasid.v9i2.9368>.

²¹ Yoga Pangestu, Ehwanudin Ehwanudin, and Nailul Izzah, "PERAN ORANG TUA TERHADAP PEMBENTUKAN AKHLAK DAN MORAL ANAK MELALUI PENERAPAN NILAI-NILAI AGAMA ISLAM DI LINGKUNGAN KELUARGA DUSUN MARGO MULYO DESA SRIBUSONO," *Berkala Ilmiah Pendidikan* 4, no. 1 (2024): 34–44, <https://doi.org/https://doi.org/10.51214/bip.v4i1.865>.

²² Tri Abdi Syahputra and Pangulu Abdul Karim, "ETIKA BAIK DALAM KEBERSAMAAN: AKHLAK TERHADAP KELUARGA, TETANGGA, DAN LINGKUNGAN," *Jurnal Lingkar Pembelajaran Inovatif* 5, no. 1 (2024): 80–89, <https://ojs.co.id/1/index.php/jlpi/article/view/521/609>.

manifest in actions that violate religious principles.²³ If this continues, it may lead to moral degradation in future generations.

The discussion above shows that kafaah has the potential to preserve *hifzhu an-nasl*, not just for the current generation but also for future generations. Kafaah holds a position as *masalah mursalah*, though it is only a supportive factor and not a strict requirement.

D. CONCLUSION

Kafaah plays a crucial role in preserving *hifzhu an-nasl*. Therefore, both concepts are interrelated. When someone wants to build a family, they should engage in self-reflection with the aim of finding a partner who matches their standards of kafaah.

Kafaah and *hifzhu an-nasl* are not limited to the family itself but extend to future generations. Kafaah holds a position as *masalah mursalah*, although it is only a supporting factor and not an absolute requirement.

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²³ Berlia Sukmawati and Nancy Dela Oktora, "DAMPAK PERCERAIAN ORANG TUA BAGI PSIKOLOGIS ANAK," *SETARA: Jurnal Studi Gender Dan Anak* 3, no. 2 (December 17, 2021): 24, <https://doi.org/https://doi.org/10.32332/jsga.v3i2.3801>.

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