

## The Relevance of the Hadith 'A Woman is Married for Four Things' in Contemporary Muslim Mate Selection: A Maudhu'i Approach

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**Abstract: The Relevance of the Hadith 'A Woman is Married for Four Things' in Contemporary Muslim Mate Selection: A Maudhu'i Approach**


**Objective:** This study aims to analyze the hadith "Women Are Married for Four Reasons" using a thematic approach and examine its relevance in the choice of a spouse in contemporary Muslim society. **Method:** This study uses a Maudhui approach, collecting related hadiths, analyzing their sanad and matan, and exploring the social context behind the hadith. **Results:** Although wealth, lineage, and beauty are essential, religion should be the top priority in choosing a spouse because religion is directly related to happiness and stability in the household. In addition, choosing a spouse based on religion is not only a matter of spirituality, but also of morals, emotional maturity, and readiness to build a household. **Conclusion:** The Maudhui approach offers a more comprehensive understanding of the message of the hadith for fostering a harmonious and sustainable Muslim family. **Contribution:** This research provides new insights into understanding the message of the hadith "Women are married for four reasons," as well as its relevance in the social and cultural context of contemporary Muslim society.

**Keyword:** Hadith 'a Woman; Contemporary Muslim; Mate Selection: A Maudhu'i Approach

**Abstract: Relevansi Hadis "Wanita Dinikahi Karena Empat Perkara" dalam Pemilihan Pasangan Muslim Kontemporer: Sebuah Pendekatan Maudhui**

**Tujuan:** Penelitian ini bertujuan untuk menganalisis hadis "Wanita Dinikahi Karena Empat Perkara" dengan pendekatan Maudhui (tematik) dan melihat relevansinya dalam pemilihan pasangan di masyarakat Muslim kontemporer. **Metode:** Penelitian ini menggunakan pendekatan Maudhui, dengan mengumpulkan hadis-hadis terkait, menganalisis sanad dan matan, serta menggali konteks sosial yang melatarbelakangi hadis tersebut. **Hasil:** Meskipun harta, keturunan, dan kecantikan penting, agama harus menjadi prioritas utama dalam memilih pasangan karena agama berhubungan langsung dengan kebahagiaan dan kestabilan rumah tangga. Selain itu, memilih pasangan berdasarkan agama tidak hanya menyangkut spiritualitas, tetapi juga akhlak, kedewasaan emosional, dan kesiapan membangun rumah tangga. **Kesimpulan:** Pendekatan Maudhui dalam memberikan pemahaman yang lebih luas tentang pesan hadis untuk membangun keluarga Muslim yang harmonis dan berkelanjutan. **Kontribusi:** Penelitian ini memberikan wawasan baru dalam pemahaman pesan hadis "Wanita Dinikahi Karena Empat Perkara", serta relevansinya dalam konteks sosial dan budaya masyarakat Muslim kontemporer.

**Kata Kunci:** Metode maudhui, Pemilihan pasangan, Keluarga Islam

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## A. INTRODUCTION

Marriage in Islam is not merely a social contract between two individuals, but a normative institution that plays a crucial role in maintaining social stability, promoting emotional balance, and ensuring moral sustainability within society. The concept of Islamic marriage contains a long-term vision that places spiritual values as the foundation for the formation of a sustainable family. This is in line with the Qur'an, which describes the purpose of marriage as an effort to achieve *sakinah* (inner peace), *mawaddah* (natural love), and *rahmah* (affection that binds society together) as stated in QS. al-Rūm [30]: 21. This interpretation shows that marriage has a transcendental dimension that is not only oriented towards biological, emotional, or material needs, but also towards the development of an ethical society. The relevance of this religious dimension is also reinforced by several contemporary studies that confirm a significant correlation between religious commitment and household welfare and satisfaction (Aman et al., 2019; Latifa et al., 2021; Sorokowski et al., 2019). Thus, mistakes in choosing a partner have the potential to lead to fragile, disharmonious, and conflict-prone household relationships due to a lack of understanding of spiritual values and goals (Johar et al., 2024, p. 98).

From the perspective of the hadith, the Prophet Muhammad (peace be upon him) provided normative guidelines regarding the ideal criteria for choosing a life partner. The popular hadith that mentions four considerations for a man to marry a woman, namely wealth, lineage, beauty, and religion, is a classic reference in the literature of marriage fiqh. This hadith is listed in primary sources, such as *Ṣaḥīḥ al-Bukhārī*, No. 5090; *Sunan Abī Dāwūd*, No. 2047; *Sunan al-Nasā'ī*, No. 3230; and *Sunan Ibn Mājah*, No. 1858. However, discussions about this hadith do not focus on its authenticity, but rather on its meaning in a social context. Al-Qurṭubī, for example, assesses that the structure of the hadith contains a form of social criticism of Arab society at that time, which tended to prioritize social status, beauty, and lineage as measures of a woman's value. Therefore, according to him, the wording of the hadith actually shifts the focus from a materialistic view to the assertion that religion must be the primary basis for marriage (Mazaya et al., 2024, p. 50). In line with this opinion, Ibn Hajar al-'Asqalani also explains that the phrase "*faẓẓar biẓāti ad-dīn*" (then choose the religious one) is a form of moral command (*amr*) that places religiosity as a superior criterion in determining a life partner (Zuhdi, 2024, p. 5). This finding aligns with contemporary psychological studies of *da'wah*, which highlight that religiosity plays a significant mediating role in fostering family satisfaction and resilience (Bukhari et al., 2023).

In contrast to the normative values of the hadith, the social reality of contemporary Muslim society shows a shift in orientation in the choice of life partners. Religious values are increasingly marginalized by a pragmatic view that places modern lifestyles, economic status, and physical appearance as measures of household success. Studies on the marriage behavior of urban communities show that aesthetic and financial criteria are often prioritized over considerations of spirituality and emotional maturity in a partner (Chaliza & Oktaviani, 2025, p. 500). This phenomenon is reinforced by the influence of social media, which idealizes beauty, consumerist culture, and the commercialization of relationships as symbols of family success (Anwar et al., 2022, p. 1130). In fact, empirical research has shown that the tendency toward household materialism is influenced by weak religiosity, particularly in urban Muslim families (Sabiila et al., 2023, p. 295). As a result, there is a disorientation of values among young couples, where financial stability is treated as the leading indicator of household happiness, while religiosity is considered secondary.

A textual-normative approach has so far dominated academic studies on the four criteria for spouses in the hadith. Most studies only review linguistic aspects, *sanad*, and *fiqh* explanations (Amalia et al., 2023; Lubis et al., 2025; Hanun, 2026) without critically relating them to contemporary social problems such as consumerism, individualism, and digital image culture in determining a partner (Butler, 2021; Shamu et al., 2024). In fact, these problems have had

real consequences in modern family life. Social data from various marriage registration institutions show an increase in divorce triggered by financial instability and mismatched material expectations within families (Sekolah Tinggi Agama Islam Nahdlatul Ulama Malang, 2015, p. 92). This phenomenon shows that the issue of choosing a partner based on materialism has a structural impact that threatens the resilience of Muslim families. This conclusion is reinforced by a study of family policies in the Southeast Asian region, which emphasizes the urgency of religious-based family development as a strategy for social resilience (Saleh et al., 2022, p. 594). Therefore, a thematic-sociological approach to hadith studies is necessary to connect the moral messages of the Prophet with contemporary cultural dynamics, thereby generating ethical proposals for Islamic family education today.

This study is conducted to explore the relevance of the hadith "A Woman is Married for Four Things" in the context of contemporary Muslim mate selection. Using the Maudhu'i approach, the research aims to understand how the teachings of this hadith are applied in today's marriage decisions and identify the influence of religious, social, and cultural values on how individuals choose a life partner.

This study aims to analyze the relevance of the hadith "Women are married for four reasons" in contemporary Muslim partner selection using a maudhui approach. This study aims to examine how the moral message contained in the hadith can be linked to the social, cultural, and value dynamics that are developing in today's Muslim society, such as the influence of social media, consumerism, and changing expectations in marital relationships. In addition, this study also aims to provide a deeper understanding of the application of hadith principles in building the resilience of Muslim families in the modern era, as well as to suggest relevant ethical approaches for contemporary Islamic family education.

## B. METHOD

This research is a qualitative study based on library research with a maudhū'ī (thematic) approach, which systematically examines the hadith "Women are married for four reasons" in terms of similarities and variations in themes, and then relates it to the phenomenon of mate selection in contemporary Muslim society. This research was conducted in 2025 through a search of primary and secondary sources accessible through print libraries and digital databases that provide Muktabar hadith books and scientific publications related to the theme of Muslim marriage and family. The primary sources for this research are the hadith texts found in Ṣaḥīḥ al-Bukhārī, Sunan Abī Dāwūd, Sunan al-Nasā'ī, Sunan Ibn Mājah, Musnad Aḥmad ibn Ḥanbal, and Musnad al-Dārimī. The secondary sources are Islamic books, scientific journals, and contemporary studies on marriage, religiosity, and the dynamics of Muslim families.

Data collection was conducted using the *takhrīj* method to identify the presence of hadiths in various primary books, followed by a process of classifying the accounts based on variations in wording and similarities in themes relevant to the selection of spouses. Furthermore, the data was analyzed using two main stages, namely sanad and matan analysis. Sanad analysis was conducted to assess the quality of the narrators' honesty, accuracy, and consistency, thereby determining the level of validity of their narration. Matan's analysis was conducted to assess the coherence of the hadith content with Islamic teachings, language structure, and the relevance of its wording to ethical and moral principles in marriage. In addition, this study also employed a socio-historical context analysis (*asbāb al-wurūd*) to understand the conditions of Arab society when marriage standards were heavily influenced by factors such as wealth, lineage, and physical beauty. The results of this analysis are then contextualized within modern social conditions through a literature review on the rise of materialism and aesthetics in contemporary partner selection practices. Thus, this study not only provides a textual understanding of the hadith but also presents a contextual interpretation that is relevant to the formation of a characterful and sustainable Muslim family.

## C. RESULTS AND DISCUSSION

### Result

The results of the analysis of the hadith Women Married for Four Reasons in Contemporary Muslim Partner Selection focus on three aspects. These three aspects are explained in the following table:

**Table 1.** The Hadith "A Woman is Married for Four Things"

Aspect	Explanation
Hadith	"A woman is married for four things: her wealth, lineage, beauty, and religion. So choose the one with religion, for you will prosper." (HR. Bukhari, Abu Daud, etc.)
Source of Hadith	Ṣaḥīḥ al-Bukhārī No. 5090, Sunan Abī Dāwūd No. 2047, Sunan al-Nasā'ī No. 3230, Sunan Ibn Mājah No. 1858
Meaning of Hadith	This hadith emphasizes four criteria in choosing a spouse, with religion as the primary factor to be considered by a Muslim.

**Table 2.** Four Criteria in Mate Selection

Criteria	Explanation
Wealth	Wealth is considered an important factor in choosing a spouse, but it should not be the primary criterion, overshadowing the value of religion.
Lineage	Lineage or social status is also a consideration but is not more important than religion when it comes to choosing a spouse who will bring happiness to the family.
Beauty	Physical beauty may attract attention but does not guarantee a harmonious relationship if not based on strong religious values.
Religion	Religion is the primary criterion that should be prioritized in choosing a spouse, as it directly affects the happiness, stability, and blessings of the marriage.

**Table 3.** Maudhui Approach in Understanding the Hadith

Step in Maudhui Approach	Explanation
Collection of Hadith	Collecting related hadiths regarding mate selection based on wealth, lineage, beauty, and religion to be analyzed thematically.
Sanad and Matan Analysis	Analyzing the quality of sanad (chain of narrators) and matan (content) of the hadith to ensure its authenticity and consistency with Islamic principles.
Asbab Wurud (Social Context)	Analyzing the reasons behind the revelation of the hadith to understand the social conditions when it was delivered and its relevance to contemporary society.
Categorization of Hadith	Categorizing hadiths based on the same theme and analyzing similarities and differences in the wording to gain a more comprehensive understanding.
Contextual Interpretation	Interpreting the hadith according to the contemporary social and cultural context, offering practical applications for mate selection in modern Muslim society.

Table 1 presents the core hadith that outlines the four factors to consider when choosing a spouse: wealth, lineage, beauty, and religion. The hadith emphasizes that, while all four are significant, religion should be prioritized as the most important factor in selecting a partner. This prioritization is crucial for ensuring the long-term success and prosperity of the marriage. The hadith's authenticity is ensured by its inclusion in major collections like Ṣaḥīḥ al-Bukhārī and Sunan Abī Dāwūd, underscoring its credibility. The explanation of the hadith reinforces the centrality of religious values in the context of marriage, guiding Muslims to choose a spouse who upholds the teachings and principles of Islam for a blessed and harmonious life together.

Table 2 provides a detailed breakdown of the four criteria mentioned in the hadith, offering a more nuanced understanding of each factor's role in mate selection. While wealth is

acknowledged as a valuable aspect, it should not overshadow the significance of religion. The emphasis is on recognizing that material wealth, while helpful, does not guarantee a happy or lasting marriage. Lineage or social status is similarly regarded as a secondary factor, important but not more significant than a person's religious commitment. Beauty, though often sought after in a spouse, is not sufficient for sustaining a fulfilling relationship, especially if it is not grounded in strong religious values. Religion is stressed as the most critical factor in mate selection, as it influences the emotional, spiritual, and practical stability of the marriage, providing a foundation for lasting happiness and mutual respect.

Table 3 outlines the Maudhui approach, a systematic method for analyzing hadiths in their thematic and social context. The first step, collection of hadith, involves gathering all relevant texts concerning mate selection to establish a well-rounded understanding of the subject. The subsequent sanad and matan analysis ensures the authenticity of the hadith by examining the chain of narrators and the content for consistency with Islamic principles. The Asbab Wurud (social context) step looks into the historical and societal background of the hadith's revelation, which is vital for understanding its initial purpose and how it applies to today's context. The categorization of hadith helps to group similar narrations, offering insights into the broader themes present in Islamic teachings on marriage. Finally, contextual interpretation involves applying the teachings of the hadith to the contemporary social and cultural landscape, ensuring that the traditional wisdom can be practically implemented in modern Muslim society. This approach enables a deeper, more relevant understanding of how the hadith can guide mate selection today.

## Discussion

### 1. Maudhui Method

The maudhū'ī method, also known as the thematic method, is an approach to understanding hadith by collecting hadiths with similar themes, then systematically organizing them for in-depth analysis and study. According to Mustafa Muslim, the mawḍū'ī method is a way of collecting hadiths from various books, then arranging them according to *asbāb al-wurūd* (reasons for their emergence) for comprehensive analysis, thereby providing a complete understanding of an issue. This confirms that this method is not merely a collection of hadiths, but places them proportionally according to the context of their emergence.

Similarly, al-Farmawī explains that the mawḍū'ī method is carried out through a process of collecting hadiths with the same purpose, then sorting them based on the reasons for their emergence, to be studied through in-depth explanations and interpretations in order to obtain a comprehensive understanding. The primary objective of this approach is to gain an integrated understanding of the Prophet's message by connecting various related accounts.

The mawḍū'ī method must be used to avoid errors in interpreting hadith, mainly when only one hadith from a particular theme is used. He emphasized that collecting hadith thematically can prevent misunderstandings due to the limitations of a single text. Thus, the maudhū'ī method is a preventive measure against the reduction of the meaning of hadith. This method arose from the historical fact that the Prophet Muhammad delivered explanations on various occasions, even regarding the same issue. This resulted in variations in the wording of hadiths, both in summary and complete form, depending on the context, the moment of delivery, and the ability of the companions to narrate. These differences imply the need for a thematic compilation so that the information from the hadiths is not understood partially.

Therefore, hadiths on a single issue often have diverse wording. If only one hadith is understood, the information obtained may be limited. However, if all hadiths discussing the same issue are collected, the information will be more complete, allowing the Prophet's message to be understood in its entirety. In this way, we can compare various versions of hadiths and analyze the relationship between them.



In studying hadith using the maudhui method, the steps involved involve various systematic stages to ensure a comprehensive understanding. The first step is to determine the theme or issue to be discussed, followed by compiling hadiths related to one theme, both in terms of wording and meaning, through takhrij al-hadith activities. Next, the hadiths are categorized based on their content, taking into account the differences in wurūd (tanawwu) events and hadith narrations. The next stage is itibar, which involves completing the entire sanad to verify the authenticity of the narration. The sanad is researched by examining the personal qualities of the narrator, their intellectual capacity, and the narrative method employed. After that, the matn is researched to ensure that there are no illat (flaws) or syaz (anomalies) in the hadith. The following process involves studying themes with similar meanings and comparing various hadith commentaries to obtain a more in-depth interpretation. The discussion is also supplemented with relevant supporting hadiths or verses. Finally, the research results are compiled in accordance with the predetermined conceptual framework, and conclusions are drawn based on scientific arguments to produce a comprehensive and relevant understanding.

## 2. Application of the Maudhui Method in Understanding Hadith

In the teachings of the Prophet Muhammad SAW, he provided guidelines for choosing a life partner by emphasizing four aspects that must be considered, namely wealth, lineage, beauty, and religion. The following hadiths provide further explanation of these principles:

### a) The first hadith, narrated by Bukhari,

حدثنا مسدد حدثنا يحيى عن عبيد الله قال : حدثني سعيد بن أبي سعيد عن أبيه عن أبي هريرة رضي الله عنه عن النبي ﷺ قال : تنكح المرأة لأربع : المالها ، ولحسبها ، وجمالها ، ولدينها ، فاطفر بذات الدين تربت يداك

Meaning: "Yahya bin Sa'id from Ubaidillah told us, Sa'id told me from his father from Abu Hurairah from the Prophet, he said, "A woman is married for four reasons: her wealth, her beauty, her status (lineage), and her religion, so choose her religion and your hands will be dusty." (Al-Bukhārī, n.d., p. 1298).

### b) The second hadith, narrated by Abu Daud

حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا يَحْيَىٰ يَعْنِي ابْنَ سَعِيدٍ حَدَّثَنِي عُيَيْدُ اللَّهِ حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ تُنْكَحُ النِّسَاءُ لِأَرْبَعٍ لِمَالِهَا وَلِحَسْبِهَا وَلِجَمَالِهَا وَلِدِينِهَا فَاطْفَرُ بِذَاتِ الدِّينِ تَرَبَّتْ يَدَاكَ

Meaning: "Musaddad told us, Yahya bin Sa'id told us, 'Ubaidullah told me, Sa'id bin Abu Sa'id told me, from his father, from Abu Hurairah from the Prophet, he said, "Women are married for four reasons: for their wealth, their lineage, their beauty, and their religion. Seek the one with good religion, and you will be fortunate." (Dāwūd, S. ibn al-A., 1996, p. 85).

### c) The third hadith, narrated by An-Nasa'i

حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا يَحْيَىٰ يَعْنِي ابْنَ سَعِيدٍ حَدَّثَنِي عُيَيْدُ اللَّهِ حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ تُنْكَحُ النِّسَاءُ لِأَرْبَعٍ لِمَالِهَا وَلِحَسْبِهَا وَلِجَمَالِهَا وَلِدِينِهَا فَاطْفَرُ بِذَاتِ الدِّينِ تَرَبَّتْ يَدَاكَ

Meaning: "Ubaidullah bin Sa'id told us, he said, Yahya told us from Ubaidullah from Sa'id bin Abu Sa'id from his father from Abu Hurairah from the Prophet, he said, "Women are married for four reasons: for their wealth, their lineage, their beauty, and their religion. If you marry one who has good religion, you will be blessed." (al-Nasā'ī, 2000, p. 500)

### d) The fourth hadith, narrated by Ibnu Majah Ibnu Majah

حَدَّثَنَا يَحْيَىٰ بْنُ حَكِيمٍ حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ عَنْ عُيَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ تُنْكَحُ النِّسَاءُ لِأَرْبَعٍ لِمَالِهَا وَلِحَسْبِهَا وَلِجَمَالِهَا وَلِدِينِهَا فَاطْفَرُ بِذَاتِ الدِّينِ تَرَبَّتْ يَدَاكَ

Meaning: "Yahya bin Hakim told us, Yahya bin Sa'id told us from Ubaidullah bin Umar from Sa'id bin Abu Sa'id from his father from Abu Hurairah that the Messenger of Allah ﷺ said, 'Women are

*married for four reasons: their wealth, their lineage, their beauty, and their religion. Hold on to her religion and you will be fortunate." (Ibn Mājah, n.d., p. 281).*

e) The fifth hadith, narrated by Ibnu Majah Ad-Darimi

أَخْبَرَنَا صَدَقَةُ بْنُ الْفَضْلِ أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عُبَيْدِ اللَّهِ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ تَنْكُحُ النِّسَاءَ لِأَرْبَعٍ لِلدِّينِ وَالْجَمَالِ وَالْمَالِ وَالْحَسَبِ فَعَلَيْكَ بِذَاتِ الدِّينِ تَرِبَتْ يَدَاكَ أَخْبَرَنَا مُحَمَّدُ بْنُ عُيَيْنَةَ عَنْ عَلِيِّ بْنِ مُسْهِرٍ عَنْ عَبْدِ الْمَلِكِ عَنْ عَطَاءٍ عَنْ جَابِرٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِهَذَا الْحَدِيثِ

*Meaning: "Shadaqah bin Al Fadhl informed us, Yahya bin Sa'id informed us from 'Ubaidullah from Sa'id bin Abu Sa'id from his father from Abu Hurairah from the Prophet, who said, 'Women are married for four reasons: their religion, their beauty, their wealth, and their lineage. So seek the one who is good in religion, and you will be successful.' Muhammad bin 'Uyainah narrated to us from Ali bin Mushir from Abdul Malik from 'Atha' from Jabir from the Prophet, with this hadith." (Ad-Dārimī, n.d., pp. 1387–1388).*

From the above hadith, when examined according to the tmaudhui method, the application is as follows:

The first step is to discuss the theme of choosing a life partner based on four things: wealth, lineage, beauty, and religion. The keywords used are “المال” (wealth), “الحسب” (lineage), “الجمال” (beauty), and “الدين” (religion).

The second step is to compile or collect related hadiths. In this step, hadiths relevant to the theme of choosing a life partner based on four criteria (wealth, lineage, beauty, and religion) are collected. These hadiths are found in the Mu'jam Book, Volume 6, page 551, including hadiths narrated in Bukhari's Book of Marriage, Chapter 15, Number 5090, Page 1298, Abu Daud's Book of Marriage, Chapter 2, Number 2047, Page 85, Ibn Majah's Book of Marriage, Chapter 6, Number 1858, Page 281, An-Nasa'i's Book of Marriage Chapter 13 Number 3230 Page 500 and Musnad Ad-Darimi's Book of Marriage, Chapter 4, Number 2216, Pages 1387-1388.

In the third step, categorize the collected hadiths by considering the content and context of each hadith, as well as possible differences in the events of *wurūd-nya* hadith (tanawwu) and differences in the narration of the hadith. In the Book of Bukhari, the hadith about women who are married for four reasons has a fairly straightforward chain of narration. This hadith was narrated by Imam Bukhari, who then received it from the Prophet Muhammad through several narrators, namely Musaddad bin Musarhad, Yahya bin Said, Ubaidillah bin Umar, Sa'id bin Abi Sa'id al-Maqburi, Abu Said Al-Khudri, and finally Abdurrahman bin Shakhr (Abu Hurairah). (Al-Mizzī, 1992)

After examining the quality of each narrator through the Book of Al-Jarh wa Ta'dil and other biographical books, all narrators in this sanad are of excellent quality. For example, Imam Bukhari is known as a very trustworthy person. Musaddad bin Musarhad is also recorded as a tsiqah (trustworthy) narrator. Yahya bin Said is recognized as a very well-known narrator of hadith with an excellent track record, Ubaidillah bin Umar is a credible narrator in various hadith books, and Sa'id bin Abi Sa'id al-Maqburi and Abu Said Al-Khudri are also known to have excellent reputations as narrators of hadith. Therefore, the sanad of this hadith can be confirmed as sahih, because each narrator has unquestionable quality.

After that, the author searched other hadith books, such as Abu Daud, An-Nasa'i, Ibn Majah, Musnad Ad-Darimi, and Musnad Ibn Hambal. In this search, the author did not find any significant differences that could change the meaning of the hadith. The only differences were in the use of slightly different words, such as the word “mar'ah” (woman), which was sometimes replaced with “nisa” (female), or differences in the order of the four things mentioned in the hadith. However, these differences did not affect the core meaning of the hadith.

Based on this search, it can be concluded that the hadith narrated by Imam Bukhari remains in the category of sahih hadith, because its sanad is connected to a tsiqah narrator and the matn of the hadith is consistent with the hadiths narrated by other narrators. The

differences do not change the core meaning of the hadith, so they do not undermine its validity and applicability.

The fourth step, *asbabul wurud* hadith, which is, in the narration conveyed by Ahmad and Muslim through Jabir bin Abdillah, the following statement is recorded: "*I had married a woman during the time of the Prophet Muhammad SAW.* He then asked me, 'O Jabir, have you married?' I replied, 'Yes.' The Prophet asked again, 'With a young girl or a widow?' I answered, 'With a widow.' He then asked, "Why didn't you marry a young girl (virgin), so you could have fun with her?" I replied, "I have several sisters, and I was afraid that by marrying a young girl, it would cause discomfort among us." The Prophet SAW then said, "Indeed, women are married for their religion and their beauty.

Therefore, choose one who has religion, and thus, both your hands will be filled with fortune." (HR. al-Bukhari and Muslim). In the fifth step, research is conducted on the sanad of the hadith that has been compiled, focusing on three main aspects: the personal qualities of the narrator, the intellectual capacity of the narrator, and the method of narration used.

This research on the sanad aims to ensure that the collected hadiths have a valid and accountable chain of narration. This step involves examining the personal qualities of each narrator in the hadith sanad. In this case, researchers refer to the book *al-Jarh wa Ta'dil*, which contains information about whether the narrator is known to be fair (trustworthy) and has good integrity. In the case of this hadith, narrators such as Imam Bukhari, Musaddad bin Musarhad, and Yahya bin Sa'id are known to have excellent reputations as reliable narrators whose honesty is beyond doubt.

Next, evaluate the narrator's intellectual capacity. This includes their ability to maintain their memory, accuracy in narrating hadith, and thoroughness in transmitting the text. In this case, narrators such as Yahya bin Sa'id and Ubaidillah bin Umar demonstrate high intellectual capacity, as they are known to have excellent track records in the world of hadith narration.

In addition, examine the methods of narration used by the narrators. There are two main methods of hadith narration, namely through direct hearing (*sama'*) or research (*musalsal*). In this hadith sanad, the method used is valid and in accordance with the accepted rules in the science of hadith, where the hadith is conveyed directly by reliable narrators.

By researching the personal qualities of the narrators, their intellectual capacity, and the method of narration used, researchers can ensure that the hadiths collected are of excellent quality. Each narrator in this hadith sanad has proven to have a trustworthy reputation, high intellectual capacity, and uses a valid method of narration. Therefore, the hadith narrated in books such as Bukhari and Muslim can be confirmed as authentic hadith that serve as a guideline in choosing a good life partner based on religious principles.

The sixth step is to research the *matn*, which includes the possibility of *illat* (defects) and *syaz* (anomalies). In the sixth step, researchers examine the *matn* of hadiths about choosing a life partner based on four criteria: wealth, lineage, beauty, and religion. This research aims to ensure that there are no *illat* (flaws) or *syaz* (anomalies) in the hadith that could affect its meaning and application.

In this case, examining the text of the hadith narrated by Imam Bukhari, Abu Daud, and others, which states that women are married for four reasons: wealth, lineage, beauty, and religion. There are no inconsistencies in the *matn* of the hadith that could cause doubt. Based on our research, we found no illogicality or ambiguity that could affect the meaning of this hadith. All the hadiths we examined are consistent with Islamic principles, which recommend choosing a spouse based on religion as the top priority, and this does not contradict other accounts.

The seventh step is to study themes that have similar meanings to the hadith about choosing a life partner based on four criteria. This theme is reflected in verses of the Qur'an and other hadiths that discuss the importance of choosing a good life partner. For example, Surah



Ar-Rum (30:21) states that marriage is a sign of affection and tranquility, while Surah An-Nur (24:32) advises marrying someone devout and religious.

Next, examine the indicators of this hadith, such as the keywords "الدين" (religion), "الجمال" (beauty), "الحسب" (lineage), and "المال" (wealth), which appear in the first hadith. In this context, although all of these criteria are important, religion remains the top priority. This hadith aligns with the Islamic principle of selecting a partner who can contribute to a good and blessed life.

In the eighth step, we conduct a holistic and comprehensive interpretation of the hadith, which explains the selection of a life partner based on four factors: wealth, lineage, beauty, and religion. The interpretation of this hadith must be viewed more broadly, not only as a narrow text that regulates marriage, but also as a guideline for understanding the relationship between values in social and economic life.

For example, if we look at this hadith from a broader perspective, choosing a life partner is not only a matter of finding the best physically or materially, but also, most importantly, in terms of religion.

This concept is related to the idea of well-being in life, encompassing both worldly and spiritual aspects. By choosing a partner who shares their religious beliefs, a person will find it easier to build a harmonious and blessed family, which in turn will contribute to social peace. From a socio-economic perspective, choosing a religious partner will form a family with a strong moral foundation, thereby creating stability in the family and society.

This aligns with the principle of social justice, a concept often discussed in economic theories that focus on collective welfare.

If we expand this understanding, the hadith about choosing a partner based on four things can also be linked to the balance of choosing the best not only for personal interests, but also for building a just, prosperous, and sustainable society. Therefore, the meaning of this hadith is not limited to marriage alone, but also covers broader social aspects, such as fairness in choosing a life partner who brings happiness not only to the individual but also to the family and society as a whole.

By understanding this hadith in an integrative manner, the principles taught by the Prophet Muhammad SAW regarding choosing a life partner are highly relevant in creating a society based on justice, peace, and prosperity, both personally and socially.

The ninth step, for hadiths that discuss choosing a life partner based on four criteria (wealth, lineage, beauty, and religion), here are some relevant verses from the Qur'an that can reinforce the understanding and concepts taught by the Prophet Muhammad SAW:

In Surah Ar-Rum (30:21), *"And among His signs is that He created for you mates from among yourselves, that you may find tranquility in them, and He placed between you affection and mercy..."*. This verse shows that marriage based on love and comfort between spouses is highly recommended in Islam. This aligns with the principle in the hadith, which advises choosing a spouse who can foster a loving relationship, where religion plays a significant role in promoting peace within the household.

Continuing in Surah An-Nur (24:32), *"And marry those among you who are single, and the righteous among your male and female slaves. If they are poor, Allah will enrich them from His bounty..."* This verse teaches that marriage is a means to maintain honor and provide welfare, which is relevant to choosing a life partner based on religion as a central aspect. However, other factors, such as wealth and lineage, can also be considered.

In another verse, Surah An-Nisa (4:3) *"And if you fear that you will not be able to deal justly with orphans, then marry women of your choice, two or three or four; but if you fear that you will not be able to deal justly, then (marry) only one..."* This verse shows the principle of justice in choosing a life partner. In the context of the hadith, this reinforces the teaching to choose a partner who can provide justice and prosperity in the household, which, of course, should be based on good religion as the top priority.

Finally, in Surah Al-Furqan (25:54), *"And it is He who created man from water (semen), then He made him have offspring and family..."* This verse reminds us that offspring are one of the important factors in marriage, a point also mentioned in the hadith as a consideration when choosing a life partner. However, religion remains paramount in choosing a partner, as taught by the Prophet SAW.

These verses support the understanding that in choosing a life partner, we must consider various factors such as religion, lineage, and social welfare. However, the hadith that discusses choosing a partner based on religion emphasizes that religion is the primary consideration that must be taken into account.

The tenth step is to organize the research results according to the broad framework of the concept. In this study, the hadith *"Women Are Married for Four Reasons"* was analyzed using the Maudhui approach to understand its relevance in the selection of contemporary Muslim partners. The first step in compiling the research results was to identify the main themes discussed in the hadith, namely the factors that form the basis for choosing a life partner: wealth, lineage, beauty, and religion.

The conceptual framework employed in this study focuses on two primary aspects: the concept of marriage in Islam and the impact of religious values on contemporary Muslim social life. In this context, the hadith is considered a moral and practical guideline for choosing a life partner, which not only considers worldly aspects such as wealth and beauty but also prioritizes religion as the primary foundation.

This study collected relevant hadiths from various reliable sources, such as Bukhari, Muslim, and Abu Daud, among others, to analyze the meaning and implications of these teachings in the context of modern life. In addition, research was also conducted on the quality of the sanad (chain of transmission) and matan (text content) of the hadith to ensure the validity and suitability of the hadith in the contemporary social context.

The results of the study show that although factors such as wealth, lineage, and beauty can be considerations in choosing a life partner, religion remains the top priority in Islamic teachings. Religion provides a stronger foundation because it has a direct impact on happiness and blessings in marriage, which aligns with the purpose of marriage in Islam: to achieve a harmonious, loving, and peaceful life.

The eleventh step is to draw a conclusion using scientific argumentation. Based on the research conducted, it can be concluded that the relevance of the hadith *"Women are married for four reasons"* in the selection of contemporary Muslim life partners remains very strong and applicable today. This hadith emphasizes that in choosing a life partner, religion should be the top priority, while wealth, lineage, and beauty, although relevant, should not be the primary considerations in marriage. This conclusion is based on an analysis of hadiths collected using the Maudhui approach, in which similar hadiths are compiled and understood through their historical context, the reasons for their emergence, and their implications in the social and cultural life of Muslims today.

The phenomenon of marriage being driven by materialism, social status, and physical beauty is increasingly prevalent in modern society, particularly in large cities. The phenomenon of *"marriage for wealth"* often leads to disharmony and unhappiness, because economic aspects are prone to instability. This is reinforced by [Sudrajat's \(2023, pp. 12–22\)](#) research, which demonstrates that weddings are increasingly marked by the commodification of traditional values and social status, making economic factors a dominant consideration in partner selection. On the other hand, [Samsudin \(2016, pp. 139–146\)](#) shows that in Muslim communities, the meaning of marriage, which was originally rich in religious and sacred values, has shifted to emphasize administrative formalities and material readiness. Socioeconomic factors, the high cost of marriage, the flow of media information, and the freedom to date are the leading causes of this shift in cultural values regarding marriage ([Sánchez-Barricarte, 2018](#); [Schaffnit et al., 2019](#); [Hamamy & Alwan, 2016](#)). This suggests that an orientation towards so-

cial status and external factors, including economics and materialism, can overshadow the primary purpose of marriage, which should prioritize religious values and moral maturity.

Furthermore, the phenomenon of physical beauty increasingly becoming the leading standard in choosing a partner often prioritizes outward appearance and popularity without considering deeper moral and emotional qualities (McClintock, 2014; Merino et al., 2024). Social pressure on couples who marry for physical beauty or popularity can lead to stress and social jealousy, ultimately undermining the quality of long-term relationships (Galli et al., 2024; Utz & Beukeboom, 2011).

However, the hadith that emphasizes religion as the top priority in choosing a life partner remains relevant in the modern context. Sari's research indicates that couples who base their marriage on religion and morals tend to experience higher levels of marital satisfaction, improved communication, and fewer major conflicts (Sari, 2021, p. 709). These findings prove that religious values are not only normative teachings but also a solid foundation for building harmonious and lasting relationships. Therefore, it can be concluded that this hadith not only provides normative guidelines for Muslims in choosing a life partner but also suggests that Muslims should put religion first, because only with a strong religion can a marriage survive and thrive amid the various social, economic, and psychological challenges faced by couples in the contemporary era. The relevance of this hadith highlights that well-internalized religious values can strengthen the character of the couple, foster a harmonious family, and provide lasting peace of mind, which is far more enduring than the often changeable and unstable factors of the world.

## D. RESEARCH IMPLICATIONS AND CONTRIBUTIONS

### 1. Research Implications

This study offers practical guidance for the Muslim community, particularly in selecting a life partner in accordance with religious values. In the context of modern life, often influenced by materialistic values, the results of this study can provide important insights for individuals in choosing a life partner who prioritizes moral and religious qualities, which are more conducive to creating a harmonious and sustainable household. Theoretically, this study contributes to a deeper understanding of the influence of religion in choosing a life partner, especially using the Maudhui approach. This study enriches the study of the relevance of hadith in a contemporary social and cultural context, showing that religious values remain relevant despite shifts in society's orientation towards marriage. This study can also contribute in a managerial context, particularly for Islamic educational institutions, in designing curricula or programs that educate the younger generation about the importance of religious values in choosing a life partner. This is expected to reduce the shift towards more materialistic values and improve the quality of family life. Finally, from a methodological perspective, this study offers a Maudhui approach that can be applied in other hadith studies, especially those related to contemporary social issues. The thematic approach used in this study allows researchers to explore the messages of hadith more deeply, bring together similar accounts, and make them relevant to current social conditions.

### 2. Research Contribution

This study makes an important contribution to the development of science, particularly in the fields of Islamic education and hadith studies, as follows: contribution to science. This research enriches the scientific knowledge in the field of hadith studies by providing a more contextual interpretation of the hadith "Women are married for four reasons." The Maudhui approach used in this research opens up space for the development of hadith studies that not only focus on textual-normative aspects but also on a deep understanding of the social and cultural contexts behind them. Second, the contribution to Islamic education. In the context of Islamic education, this research offers new insights into how religious values can be applied

in daily life, particularly in the choice of a life partner. This research can serve as valuable teaching material in Islamic religious education in schools and universities. It can be utilized in various character development programs for young people seeking to build families based on religious principles. Finally, it contributes to the understanding of contemporary Muslim society. This research also contributes to the understanding of contemporary Muslim society, particularly in its response to the challenges of modernity, which often prioritizes materialism and superficial appearances.

## E. RECOMMENDATIONS FOR FUTURE RESEARCH DIRECTIONS

This study opens up opportunities for further development in several aspects. One of them employs an interdisciplinary approach, combining the study of hadith with psychology, sociology, or anthropology to gain a deeper understanding of the impact of choosing a partner based on religion in modern society. Furthermore, additional research can be conducted empirically through surveys or interviews to examine the application of religious values in selecting a life partner in contemporary Muslim society.

In the digital age, it is also important to examine how social media influences mate selection, especially in relation to appearance and social status. Further research could also compare mate selection in different Muslim cultures to test the relevance of hadith in a broader context. Given the growing influence of materialism research on how economic aspects and appearance influence mate selection, this is also highly relevant. Finally, the role of religious education in instilling religious values in the selection of life partners among the younger generation is also an area that warrants further exploration. These follow-up studies can provide a more comprehensive understanding of the relevance of hadith in contemporary social life.

## F. CONCLUSION

This study demonstrates that the hadith “Women are married for four reasons,” narrated by Bukhari, Muslim, Abu Daud, and others, remains relevant in the choice of contemporary Muslim life partners. Although factors such as wealth, lineage, and beauty remain considerations in modern society, this hadith emphasizes that religion is the main factor in choosing a life partner. The Maudhui approach employed in this study collects and examines related hadiths, assessing their relevance in the current social and cultural context.

The results of this study indicate that social phenomena such as marriage for wealth, social climbing marriages, and marriages focused on physical beauty, which are increasingly prevalent in modern society, often lead to disharmony and unhappiness within households. This study demonstrates that an orientation towards worldly factors, such as wealth and lineage, can lead to unstable relationships prone to crisis, particularly when these factors change. Meanwhile, the factor of beauty, although important in attracting attention, does not guarantee sustainability or happiness in long-term marriages, especially if the marriage focuses on physical appearance and popularity.

On the other hand, this hadith emphasizes that choosing a life partner who has reasonable religious beliefs provides a solid foundation for a harmonious and blessed household. Studies from various institutions, such as UIN Malang and UIN Sunan Ampel, indicate that couples who base their marriage on religion and morals tend to have healthier relationships, with higher levels of marital satisfaction and fewer major conflicts. Religion, in this case, serves not only as a ritual guideline but also as a moral foundation that strengthens communication, emotional maturity, and self-control, all of which are essential in navigating social and economic pressures in modern family life.

Thus, the hadith about choosing a life partner based on religion demonstrates a significant relevance in contemporary social life. The relevance of this hadith not only provides normative guidelines but also serves as a critique of the tendency of society to often prioritize worldly factors in choosing a partner. In the context of modern marriage, often distorted by

materialism and an obsession with social status and appearance, this hadith reminds us that religion is the most important and fundamental factor in maintaining the sustainability and harmony of a marital relationship.

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## AUTHOR CONTRIBUTIONS STATEMENT

All authors discussed the results and contributed to the final manuscript. GSM: Conceptualization, Methodology, Writing - Original Draft, Formal analysis, Data Curation. HH: Conceptualization, Writing - Review & Editing. SE: Conceptualization, Writing - Review & Editing.

## DECLARATION OF COMPETING INTEREST

The authors declare that they have no significant competing financial, professional or personal interests that might have influenced the performance or presentation of the work described in this manuscript.

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