

Concept of Kafā'ah in Marriage and Its Implementation among the Alawiyyin Community in the Medan City, Indonesia

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Abstract: This research delves into the application of the Kafa'ah concept in Alawi marriages in Medan City. Kafa'ah, a regulated Islamic principle, emphasizes equality and suitability in selecting life partners, considering factors such as religion, lineage, wealth, and morality. Through literature review, interviews with key figures like Habib HA and Habib MA, and direct observation, the study examines how Alawis prioritize Kafa'ah nasab as the primary criterion for their offspring's marriages. The findings highlight the community's commitment to preserving the lineage of Prophet Muhammad, with most adhering strictly to Kafa'ah principles. However, a minority engages in marriages deviating from Kafa'ah, influenced by factors like awareness, territorial location, education, and economic demands. Data analysis exposes differing views between Alawis and mainstream fiqh scholars regarding Kafa'ah, aligning with the Hanbali school's mandate for its application. The study also uncovers a dilemma among sharifah, facing challenges in finding spouses within the sayyid community, necessitating consideration of marriages with non-sayyid individuals. This research contributes valuable insights into Alawi marriage dynamics in Medan City, shedding light on the implications of Kafa'ah nasab in preserving the lineage of Prophet Muhammad. Recommendations include maintaining community awareness and solidarity, with Rabithah Alawiyah involvement to address the struggles of sharifah seeking partners within the sayyid community.

Keywords: Kafa'ah; Marriages; Prophet Muhammad's Descendants

Abstrak: Penelitian ini menggali penerapan konsep Kafa'ah dalam pernikahan Alawi di Kota Medan. Kafa'ah, sebagai prinsip Islam yang diatur, menekankan kesetaraan dan kesesuaian dalam memilih pasangan hidup, mempertimbangkan faktor seperti agama, nasab, kekayaan, dan moralitas. Melalui tinjauan literatur, wawancara dengan tokoh kunci seperti Habib HA dan Habib MA, serta observasi langsung, penelitian ini mengeksplorasi bagaimana Alawi menempatkan Kafa'ah nasab sebagai kriteria utama dalam pernikahan anak-anak mereka. Temuan menyoroti komitmen komunitas untuk menjaga keturunan Nabi Muhammad, dengan sebagian besar memegang teguh prinsip Kafa'ah. Namun, sebagian kecil terlibat dalam pernikahan yang menyimpang dari Kafa'ah, dipengaruhi oleh faktor seperti kesadaran, lokasi teritorial, pendidikan, dan tuntutan ekonomi. Analisis data mengungkap perbedaan pandangan antara Alawi dan ulama fiqh umum terkait Kafa'ah, sejalan dengan mandat mazhab Hanbali untuk menerapkannya. Penelitian ini juga mengungkap dilema di kalangan sharifah, yang menghadapi kesulitan menemukan pasangan dalam komunitas sayyid, memaksa pertimbangan pernikahan dengan individu non-sayyid. Penelitian ini memberikan wawasan berharga tentang dinamika pernikahan Alawi di Kota Medan, dan menerangi implikasi Kafa'ah nasab dalam menjaga keturunan Nabi Muhammad. Rekomendasi termasuk menjaga kesadaran dan solidaritas komunitas, dengan keterlibatan Rabithah Alawiyah untuk mengatasi kesulitan sharifah dalam mencari pasangan di kalangan komunitas sayyid.

Keywords: Kafa'ah; Pernikahan; Keturunan Nabi Muhammad

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Introduction

Marriage is a highly recommended act in Islamic law, serving as a legitimate prerequisite for the formation of a family.¹ Considered a completion of half of one's faith, marriage helps individuals safeguard themselves from the harshness of desires and lust. The institution of marriage recognizes the divine creation of humans in pairs, emphasizing the need for regeneration through the union of men and women bound by matrimony.²

Islamic teachings, as expressed in Surah An-Nisa' (4:1), highlight the creation of humans from a single soul and the subsequent creation of its mate, advocating for the proliferation of both men and women through marriage.³ This emphasis on lineage and progeny aligns with the concept of Kafa'ah,⁴ specifically in the context of nasab (lineage), as a primary criterion for partner selection among the Alawiyin community in Medan.

The research findings reveal that the Alawiyin community in Medan prioritizes Kafa'ah nasab as the principal criterion for marrying their offspring. This concept is deeply ingrained as an effort to preserve the lineage of Prophet Muhammad. While the majority adheres strictly to Kafa'ah principles, there are minority cases where sharifah (descendant of Prophet Muhammad) marry individuals with different

lineage, influenced by factors such as awareness, territorial location, education, and economic considerations.⁵

The table below summarizes key findings from the research:

Table 1. key findings from the research	
Aspect	Observations
Preference for Kafa'ah	Alawiyin in Medan prioritize Kafa'ah nasab as the primary criterion for their offspring's marriages.
Adherence to Principles	Despite a majority adhering to Kafa'ah, there are minority cases deviating from it, influenced by various factors.
Divergence in Views	Analysis reveals differences between Alawiyin and mainstream fiqh scholars on Kafa'ah, aligning with the Hanbali school.

Table 1 shows that the Alawiyin community in Medan prioritizes Kafa'ah nasab in marriages, though some deviate from this due to various factors. Additionally, their views on Kafa'ah align more with the Hanbali school than with mainstream fiqh scholars. The research exposes a nuanced landscape where Kafa'ah nasab plays a pivotal role in Alawiyin marriages, reflecting their commitment to preserving the lineage of Prophet Muhammad

Data analysis underscores the differing perspectives of Alawiyin from the majority of fiqh scholars regarding Kafa'ah, aligning with the Hanbali school's insistence on its application in marriage.⁶ The research also exposes a dilemma among sharifah struggling to find suitable matches within the sayyid community,⁷ leading to considerations

¹ Ayse Elmali-Karakaya, 'Interfaith Marriage in Islam: Classical Islamic Resources and Contemporary Debates on Muslim Women's Interfaith Marriages †', *Religions*, 13.8 (2022) <<https://doi.org/10.3390/rel13080726>>.
² Megan Arthur and others, 'Child Marriage Laws around the World: Minimum Marriage Age, Legal Exceptions, and Gender Disparities', *Journal of Women, Politics and Policy*, 39.1 (2018) <<https://doi.org/10.1080/1554477X.2017.1375786>>.
³ Ahmad Tholabi Kharlie and Windy Triana, 'Reforming Islamic Marriage Approaches and Impacts', *Al-Jāmi'ah: Journal of Islamic Studies*, 59.2 (2021), 255–86 <<https://doi.org/10.14421/ajis.2021.592.255-286>>.
⁴ Anwar Hafidzi and Nurdin Nurdin, 'The Concept of

Kafa'ah as the Pre-Requirement of Banjar Community Marriage', *Ulul Albab: Jurnal Studi Dan Penelitian Hukum Islam*, 4.1 (2020) <<https://doi.org/10.30659/jua.v4i1.10959>>.
⁵ Husin Hasbi, Sukardi Sukardi, and Arif Wibowo, 'PENERAPAN KAFAAH DALAM PERKAWINAN DI KALANGAN SYARIF DAN SYARIFAH PERSPEKTIF HUKUM ISLAM', *Al-Usroh*, 1.1 (2021) <<https://doi.org/10.24260/al-usroh.v1i1.205>>.
⁶ Muhammad Zainudin, 'Pernikahan Syarifah Dengan Laki-Laki Non-Sayyid (Studi Pendapat Habaib Pada Rabithah Alawiyah Jakarta)', *BMC Public Health*, 5.1 (2017).
⁷ M.Abdul Rozak, Dzulfikar Rodafi, and Dwi Ari Kurniawati, 'Konsep Kafaah Dalam Pernikahan

of emergency principles allowing marriage with non-sayyid individuals.⁸

Contributing to a deeper understanding of marriage dynamics among the Alawiyin in Medan, this research sheds light on the implications of implementing Kafa'ah nasab in preserving the lineage of Prophet Muhammad. Recommendations include maintaining community awareness and solidarity, with Rabithah Alawiyah involvement to address the struggles of sharifah seeking partners within the sayyid community.

Literature Review

Alawiyin

The term "Alawiyin" refers to a community with direct lineage to Prophet Muhammad (SAW), specifically linked to Sayyidina Ali bin Abi Thalib (RA) and his descendants. Over time, it evolved to denote the lineage of Alawi bin Ubaidillah, a direct descendant of Prophet Muhammad (SAW).⁹ Alawiyin, also known as Ba'alawi,¹⁰ encompasses titles such as sayyid, syarif, and habib, indicating noble lineage traced to Hasan and Husain, the grandsons of Prophet Muhammad (SAW).¹¹ Their historical entry

into the Nusantara region is tied to the direct spread of Islam from the Hijaz (Arabia), challenging earlier views of an Indian or Persian origi Alawiyin played a crucial role in spreading Islam and the Shafi'i school of thought in Indonesia, particularly through figures like the Wali Songo. Their migration to Indonesia in the 18th and 19th centuries solidified their influence,¹² with organizations like Rabithah Alawiyah formed in 1928 to unite Sayyids and enhance their lives, education, and promote Islamic teachings.¹³

Criteria for Compatibility in Marriage (Kafaah)

Kafaah, denoting compatibility in marriage, is crucial for willing marital unions.¹⁴ Fiqh scholars from the Hanafi, Shafi'i, Maliki, and Hanbali schools present varying criteria:¹⁵

- Hanafi School: Six criteria, including religion, freedom, wealth, occupation, lineage, and religious commitment.¹⁶
- Shafi'i School: Five criteria - religion, lineage, occupation, freedom, and being free from defects. Wealth is considered non-decisive by contemporary scholars.¹⁷
- Maliki School: Focus on religion/piety,

Syarifah Dengan Non Sayyid Perspektif Hukum Islam (Studi Kasus: Organisasi Rabithah Alawiyah Kabupaten Jember), *Jurnal Ilmiah Pendidikan Dasar Islam*, 5 (2023).

⁸ M. Adlin Sila, 'Gender and Ethnicity in Sayyid Community of Cikoang, South Sulawesi: Kafa'ah, a Marriage System among Sayyid Females', *Antropologi Indonesia*, 29.1 (2014) <<https://doi.org/10.7454/ai.v29i1.3528>>.

⁹ Diego Abenante, 'Inherited Charisma and Personal Qualities: Sayyids and Religious Reform in Nineteenth Century Multan', *Journal of the Royal Asiatic Society*, 2020 <<https://doi.org/10.1017/S1356186320000103>>.

¹⁰ Nurul Fattah, 'Hukum Pernikahan Syarifah Dengan Laki-Laki Non-Sayyid: Perspektif Jam'iyyah Rabithah Alawiyah Yogyakarta', *Al-Ahwal: Jurnal Hukum Keluarga Islam*, 6.2 (2013).

¹¹ Sukriadi Sambas, Indira Sabet Rahmawaty, and Ratna Dewi, 'Dakwah Islam Multikultural Pada Komunitas Sunda, Arab Alawi Dan Arab Irsyadi', *Anida (Aktualisasi Nuansa Ilmu Dakwah)*, 19.1 (2019) <<https://doi.org/10.15575/anida.v19i1.5067>>.

¹² Ikhtiar Hatta, 'The Form of Alawiyin Relations in

Social Life Based on Noble Values and Hereditary Line', *ETNOSIA: Jurnal Etnografi Indonesia*, 2020 <<https://doi.org/10.31947/etnosia.v5i2.10522>>.

¹³ Mustapa Khamal Rokan Dzakiyyatul Ilmi Sirait, 'Konsep Kafa'ah Dalam Pernikahan Syarifah Dengan Laki-Laki Non Sayyid (Studi Tentang Persepsi Kalangan Habaib Pada Organisasi Rabithah Alawiyah Di Kabupaten Jember)', *Jurnal Hukum Dan Pranata Sosial Islam*, 5 (2020).

¹⁴ Haryadi Haryadi, 'Kafaah: Implementasi Standar Pasangan Ideal Menurut Fikih Dalam Hukum Perkawinan Di Indonesia', *Ijtihad*, 33.1 (2019) <<https://doi.org/10.15548/ijt.v33i1.21>>.

¹⁵ Suwarjin Suwarjin, 'Reconstruction of the Kafaah Concept in Marriage', *JURNAL ILMIAH MIZANI: Wacana Hukum, Ekonomi, Dan Keagamaan*, 9.2 (2022) <<https://doi.org/10.29300/mzn.v9i2.8498>>.

¹⁶ Siti Fatimah, 'Konsep Kafaah Dalam Pernikahan Menurut Islam (Kajian Normatif, Sosiologis Dan Historis)', *As-Salam I*, 4.1 (2016).

¹⁷ Muklisin Muklisin, 'THE KAFAAH CONCEPT OF THE SAKINAH FAMILY IN MUSLIM GENERATION BASED ON ISLAMIC LAW', *Jurnal Pembaharuan Hukum*, 10.1

- with the possibility of considering freedom from defects.¹⁸
- d. Hanbali School: Varied opinions; religion and lineage are widely accepted criteria, while other criteria may include social status, profession, freedom, and wealth.¹⁹

Here's a simplified tabular representation of the Kafaah criteria:

Table 2. the Kafaah criteria				
Criteria	Hanafi School	Shafi'i School	Maliki School	Hanbali School
Religion	Religion, Freedom, Wealth, Occupation, Lineage, Religious Commitment	Religion, Lineage, Occupation, Freedom, Being Free from Defects	Religion or Piety	Religion, Lineage, Social Status, Profession, Freedom, Wealth
Freedom	-	-	-	Freedom
Wealth	-	Some scholars include wealth, but majority disagree	-	Wealth
Occupation/ Profession	-	Occupation, Freedom, and Wealth may be considered	-	Profession
Lineage (Nasab)	Religion, Freedom, Wealth, Occupation, Lineage	Religion, Lineage, Occupation, Freedom, Being Free from Defects	Religion and Being Free from Defects	Religion and Lineage
Being Free from Defects	-	Some scholars include this	Being Free from	-

		Religion, Freedom, Wealth, Occupation, Lineage, Religious Commitment	Religion, Lineage, Occupation, Freedom, Being Free from Defects	Religion and Being Free from Defects	Religion
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Table 2 shows that while all schools prioritize religion, they differ on other criteria like freedom, wealth, occupation, and lineage. The Hanbali school includes the most factors, with all schools agreeing on the importance of religion and, except for the Maliki school, freedom. Nasab encompasses both genealogical descent and honorable qualities.²⁰ Freedom aims to prevent lifestyle disparities, while occupation maintains equality in livelihoods.²¹

Method

This study employs an empirical legal research design to examine the concept of Kafa'ah in marriage among the Alawiyyin community in Medan. Using a field research approach, data is directly collected from respondents to comprehensively explore the background, circumstances, and social dynamics within this specific community. A sociological legal approach is applied to comprehend and link the concept of Kafa'ah in Alawiyyin marriages.²²

The study concentrates on the

(2023) <<https://doi.org/10.26532/jph.v10i1.31487>>.

¹⁸ Nadiyah Nadiyah, Norlaila Norlaila, and Anwar Hafidzi, 'Does Kafa'ah Apply To The Descendants Of The Prophet Muhammad. Examine The Concept Of Kafaah Towards The Alawites In Martapura, Banjar', *JOURNAL OF ISLAMIC AND LAW STUDIES*, 5.3 (2022) <<https://doi.org/10.18592/jils.v5i3.5985>>.

¹⁹ A Muzakki and H Hafshawati, 'Kedudukan Dan Standarisasi Kafaah Dalam Pernikahan Perspektif Ulama Madzhab Empat', *Asy-Syari'ah: Jurnal Hukum Islam*, 2021.

²⁰ Nur Atikah Binti Jailan and Prof. Madya Zuliza Binti Mohd Kusrin, 'Compatibility (KAFAAH) in Islamic Marriage: A Literature Review', *International Journal of Academic Research in Business and Social Sciences*,

13.11 (2023) <<https://doi.org/10.6007/ijarbss/v13-i11/19167>>.

²¹ Shohibul Faroji, 'Kafā'ah Nasab Ahl Al-Bayt Dalam Perspektif Fikih Madzâhib Al-Arba'ah', *Tesis*, 2015; Nawiroh Vera and others, 'Identity, Nasab, and Kafaah in Marital Life: A Look into Indonesian Arab Women in Solo, Central Java, Indonesia', *Asian Social Science*, 14.4 (2018) <<https://doi.org/10.5539/ass.v14n4p30>>.

²² Ioannis Kampourakis, 'Empiricism, Constructivism, and Grand Theory in Sociological Approaches to Law: The Case of Transnational Private Regulation', *German Law Journal*, 21.7 (2020) <<https://doi.org/10.1017/glj.2020.82>>.

significance of Kafa'ah in Alawiyyin marriages, emphasizing compatibility for the establishment of harmonious households. It explores a hadith by Prophet Muhammad, underscoring the importance of equality in marriages. The unique nature of the Kafa'ah concept within Islamic law motivates its selection as the research focus, particularly within the domain of Sharia and legal studies.

Key informants for interviews are prominent figures within the Alawiyyin community in Medan, chosen due to their influence and knowledge. The Alawiyyin community, known for strict criteria in partner selection, particularly regarding lineage, considers the violation of Kafa'ah detrimental and potentially harmful to the lineage of Prophet Muhammad.

The research relies on primary data obtained through direct interactions with the Alawiyyin community in Medan and secondary data derived from an extensive literature review on Kafa'ah, including classical Fiqh works.²³ Various data collection instruments, such as Focus Group Discussions, interviews, and documentation, are utilized.

Qualitative methods, including thematic analysis, case study analysis, and cross-case analysis, are employed for data analysis to gain in-depth insights into the qualitative aspects of Alawiyyin marriages and the application of the Kafa'ah concept.²⁴ The study is conducted in Medan, North Sumatra, chosen for its cultural and economic significance within the Alawiyyin community. The research period spans six months, from June 2023 to December 2023, with data collection occurring in the initial three months and analysis and result documentation in the subsequent .

Results and Discussion

Implementation of Alawiyyin Marriages in Medan City

The study delves into the implementation of Alawiyyin marriages in Medan city, involving interviews with Sayyids and Sharifahs from the Alawiyyin community residing in the area. Accumulating responses from eleven interviewees, consisting of seven Sayyids and four Sharifahs, the research explores diverse backgrounds within the Alawiyyin community. Unanimously, the respondents agree on several key points:

1. **Obligation of Alawiyyin Marriages:** The Alawiyyin community mandates that Sharifahs marry only within their community, specifically with Sayyids.
2. **Basis of Obligation:** This requirement is based on Islamic law, focusing on lineage criteria. As descendants of Prophet Muhammad (SAW), Alawiyyins are considered compatible within their community to preserve the Prophet's lineage.
3. **Prohibition of Inter-Marriage:** Marrying outside the Sayyid lineage is forbidden for descendants of the Prophet, including Sharifahs, to avoid breaking the sacred lineage.
4. **Purpose of Kafaah:** The kafaah principle aims to preserve the Prophet Muhammad's lineage, not out of pride or arrogance.

Marriage Implementation Among Alawiyyins

The research identifies various marital scenarios within the Alawiyyin community in Medan:

1. **Marital Status:** Among the eleven

²³ Mahin Naderifar, Hamideh Goli, and Fereshteh Ghaljaie, 'Snowball Sampling: A Purposeful Method of Sampling in Qualitative Research', *Strides in Development of Medical Education*, 14:3 (2017) <<https://doi.org/10.5812/sdme.67670>>.

²⁴ Mojtaba Vaismoradi, Hannele Turunen, and Terese Bondas, 'Content Analysis and Thematic Analysis: Implications for Conducting a Qualitative Descriptive Study', *Nursing and Health Sciences*, 2013 <<https://doi.org/10.1111/nhs.12048>>.

respondents, eight are married. Six of them, four Sayyids and two Sharifahs, married within the Alawiyyin community, showcasing cross-marriages between Sayyids and Sharifahs. The remaining two married outside the Alawiyyin community.

2. **Unmarried Respondents:** Three respondents, one Sayyid and two Sharifahs, remain unmarried. While the Sayyid is open to marrying outside the community, the Sharifahs express a commitment to marrying within the Alawiyyin community when the right match is found.
3. **Challenges Faced:** One 57-year-old Sharifah shares her struggle to find a Sayyid partner, ultimately marrying an 'Ahwal' (outsider) due to societal pressures and the absence of Sayyid suitors.

Insights from Alawiyyin Community Leaders

Interviews with Alawiyyin community leaders shed light on the prevailing mindset and practices:

1. **Majority Adherence to Tradition:** According to Habib Hayqal Al Idrus, a prominent Da'i Alawiyyin, the majority of Alawiyyins in Medan adhere to the tradition of marrying Sharifahs to Sayyids, preserving the lineage.
2. **Definition of Ahwal:** Habib Zein Al Habsyi clarifies that the term 'Ahwal' does not denote disrespect; instead, it refers to the indigenous people of the Nusantara region who are considered 'siblings' of Alawiyyins due to historical intermarriages.
3. **Challenges and Exceptions:** While most Alawiyyins adhere to traditional practices, exceptions are noted. Some Sharifahs have chosen to marry Ahwals, challenging the established norms. Despite being considered sinful, such marriages do not invalidate the

marriage's legitimacy since kafaah is not a fundamental aspect of the marriage contract.

4. **Concerns of Elder Leaders:** Habib Musthafa Al Mahdali expresses concern for Sharifahs who deviate from tradition, likening it to abandoning the sacred lineage of Alawiyyins. He cites a hadith emphasizing the importance of staying within the metaphorical 'ark' of the Prophet's family.

Factors Influencing Sharifah Marriages with Ahwal (Non Sharif)

The occurrence of marriages between Sharifahs and Ahwals in Medan is influenced by various factors, as revealed through interviews with respondents:

a) Lack of Awareness

The primary cause identified is the lack of awareness among Sharifahs regarding the sanctity of their lineage and the importance of maintaining kafaah in marriages. This lack of awareness leads them to make decisions contrary to the Alawiyyin tradition. According to Habib Hayqal, educating Alawiyyin individuals from childhood to adulthood about the sacred status of being the Prophet's descendants is crucial. This awareness helps them navigate challenges in the current era, ensuring the preservation of the lineage.

b) Territorial Residence

The scattered residence of Alawiyyins in Medan, lacking a centralized location or community settlement, is another factor. According to Habib Zein, this dispersion poses challenges for Alawiyyins in finding suitable matches within their community. In contrast, Alawiyyin communities in other regions, like Palembang, are localized, simplifying the process of finding compatible partners within the community.

c) Lack of Parental Attention

Insufficient attention and concern from

Alawiyyin parents towards their children's choices and development contribute to the issue. Habib Syaikhhan highlights instances where Sharifahs, during puberty, engage in relationships with Ahwals, leading to unintended romantic feelings. Proactive parental guidance and intervention could prevent such situations.

d) Educational Disparities

Educational levels among Alawiyyins vary, creating challenges for Sharifahs, especially those with higher academic backgrounds, to find Sayyid partners with comparable educational qualifications. The uneven distribution of educational attainment within the Alawiyyin community becomes a hindrance.

e) Economic Demands

Economic difficulties prompt some Sharifahs to accept proposals from financially stable Ahwals. This is perceived as an opportunity to improve their living standards. The pressure of economic challenges makes it difficult for Sharifahs to reject marriage proposals, as it is seen as a significant blessing.

f) Limited Number of Sayyids

The scarcity of unmarried Sayyids, especially in Medan, is a major catalyst. Sharifah Fikriyatul Hasanah Jamalullail emphasizes the difficulty of finding unmarried Sayyids, leading some Sharifahs to wait for an extended period. The limited number of eligible Sayyids prompts Sharifahs to consider proposals from Ahwals, as finding suitable Sayyid partners becomes challenging.

These six factors collectively contribute to the prevalence of Sharifahs marrying Ahwals in Medan. Addressing these factors through education, community organization, parental guidance, and societal awareness may help mitigate the challenges and preserve Alawiyyin traditions in the context of marriage practices.

Efforts to Preserve Marital Compatibility Among Alawiyyins

The respondents provided insights into efforts that have been or can be undertaken to prevent incidents such as Sharifahs marrying non-Alawiyyin individuals within the Alawiyyin community in the future. These efforts can be categorized into two levels: those within the family and broader community-wide initiatives.

Family-Level Efforts:

- a) **Instilling Awareness from Early Childhood** Habib Hayqal emphasized the importance of Alawiyyins explaining to their families, especially children, that being a Sayyid or Sharifah is a great gift from Allah. The goal is to make them realize that this status, being the descendants of the Prophet, is an advantage rather than a limitation in their lives.
- b) **Including Titles in Names** According to Habib Zein, it is crucial for parents to include titles like Sayyid, Habib, or Sharifah in their children's names. This practice is not for the sake of pride but to remind them continually of their status as heirs to the Prophet's lineage. It also helps the wider community restrain themselves from engaging in romantic relationships with Sharifahs.
- c) **Issuing Warnings to Children** Habib Mustofa Al Mahdali stressed the necessity for parents to issue warnings or ultimatums to their children if they violate these regulations. Such warnings should be enforced consistently to reinforce the importance of preserving the lineage of the Prophet.

Community-Wide Efforts:

- a) **Establishing an Alawiyyin Matchmaking Bureau** Habib Syaikhhan proposed the establishment of a special division within Rabithah Alawiyah Medan to serve as a matchmaking platform for Alawiyyins.

This division would facilitate Alawiyyins who may not know each other to connect, undergo the process of ta'arruf (getting to know each other), and find suitable matches based on categories.

- b) **Implementing Early Arranged Marriages** Sharifah Fikriyah suggested that to ease the difficulty of finding Sayyid spouses, Alawiyyins should consider arranging marriages for their children at a young age. This practice has been increasingly adopted within the community, and it helps avoid ethical issues when Sayyids, who are ready for marriage, already have predetermined spouses.

Habib Zein further emphasized the appropriateness and benefits of arranging marriages between close relatives. This not only strengthens familial ties but also avoids blind marriages and fosters familiarity between prospective spouses and their families.

- c) **Considering Polygamy** In response to the challenges faced by Sharifahs in finding Sayyid spouses, Abu Yusuf suggested that Sayyids could consider practicing polygamy by marrying Sharifahs who are still unmarried and above 30 years old. This suggestion is seen as a solution, but its implementation might face challenges due to the readiness and willingness of both parties involved.

Habib Hayqal acknowledged the idea of polygamy as a potentially constructive suggestion but recognized the challenges, considering not all Sharifahs are prepared to be a second wife, and not all Sayyids are comfortable with this arrangement.

These multifaceted efforts aim to address the challenges faced by Alawiyyins in preserving the sanctity of their lineage and traditions, both at the individual family level and within the broader community context.

Impact of Alawiyyin Marriage Implementation

The tradition of marriage among the Alawiyyin generations, still upheld by the Sayyids and Sharifahs in the city of Medan, has both positive and negative impacts on the Alawiyyin community. The following are some of the observed effects:

Positive Impacts:

- a) **Preservation of the Prophet's Lineage** Respondents unanimously agreed that the preservation of the lineage of the Prophet Muhammad until today is a positive outcome and a crucial goal of implementing compatibility (kafaah) in marriage. According to Ustazah Namira, the existence of the Prophet's descendants is maintained because many Alawiyyins consistently apply compatibility in their marriages.
- b) **Achievement of Marital Wisdom (Hikmah Kafaah)** Marriages within the Alawiyyin community bring about tranquility and continuity in building their families. When a household is founded on shared perspectives, mutual understanding, and similar backgrounds, the marital relationship tends to be happy and harmonious. Habib Ahmad noted that cases of divorce among Sayyids and Sharifahs in Medan are nearly nonexistent, attributing it to the shared life experiences that minimize household conflicts.

Negative Impacts:

- a) **Family Conflicts** Research findings revealed instances of conflicts within Alawiyyin families. Abu Yusuf, for example, engaged in prolonged and intense debates with his wife regarding potential husbands for their unmarried daughters. Abu Yusuf, determined to uphold the commitment of a Sayyid, rejected proposals from non-Alawiyyin suitors, leading to repeated arguments

with his wife.

Similar conflicts were reported by Habib Musthofa, who admitted to expelling his daughter from the house for refusing to marry a Sayyid and later eloping with a non-Alawiyyin. He firmly expressed his disapproval of his daughter's actions, believing that she intentionally tarnished their lineage.

- b) **Sharifahs Remaining Unmarried Despite Age** One notable negative impact of implementing compatibility in Alawiyyin marriages is the significant number of unmarried Sharifahs, even at an advanced age. According to Sharifah Fikriyah, many Sharifahs in Medan remain single. While this is seen as a serious issue, some Sharifahs believe that remaining unmarried throughout their lives to preserve the nobility of their lineage is a more honorable choice than marrying non-Alawiyyin individuals, even if they are scholars.

An illustrative example is Sharifah Ade, who, at the age of 57, remains unmarried despite receiving proposals from non-Alawiyyin suitors. Sharifah Ade, committed to the teachings instilled by her parents and teachers since childhood, sees this as a principled decision. She believes that maintaining her commitment as a descendant of the Prophet, even if it means remaining unmarried, will earn her intercession from Sayyidah Fatimah and Prophet Muhammad.

These positive and negative impacts shed light on the complexities and challenges faced by the Alawiyyin community in Medan as they strive to balance the preservation of their lineage with the realities of contemporary life and societal expectations.

Foundation of Applying Kafaah Marriage among Alawiyyin in Medan City

Drawing upon the teachings and insights

of prominent figures like Habib Hayqal Al 'Idrus, the study explores the basis of kafaah, particularly concerning lineage (nasab). The application of kafaah, as highlighted in the hadith narrated by An Nasa'i, emphasizes the importance of matching lineage criteria in marriage.

The research underscores the belief, as articulated by Habib Hayqal, that the hadith regarding the proposal of Abu Bakr and Umar for Fatimah's hand in marriage, and the subsequent acceptance of Ali's proposal by Prophet Muhammad SAW, serves as a subtle rejection of the former proposals. It is argued that Ali's lineage, being equivalent to Fatimah's in terms of being descendants of Bani Hasyim and Bani Mutthalib, met the criteria of kafaah.

Furthermore, a narration from the book Makarim al Akhlak supports the practice of Alawiyyin marrying within their lineage, asserting that the daughters of Alawiyyin are meant for their sons, and vice versa. This tradition, rooted in the marriage of Fatimah and Ali, serves as a guiding principle for subsequent generations, asserting the prohibition of marrying those without an equivalent lineage.

The Alawiyyin community in Medan, interviewed for this research, unanimously agrees that marrying outside the Alawiyyin lineage is not only forbidden but also considered a neglect of the kafaah stipulated by Islamic law. There is a consensus that this practice jeopardizes the preservation of the Prophet's lineage.

However, opinions differ among Alawiyyin when it comes to a sayyid marrying a woman outside their lineage (ahwal). While some argue it is permissible, others stress the moral responsibility of a sayyid to marry a syarifah, maintaining the kafaah of the lineage.

The research also delves into the socio-cultural aspects of Alawiyyin marriages,

emphasizing the importance of maintaining harmonious households and family relations. Some respondents suggest that marrying within the Alawiyin community ensures shared values, visions, and religious principles.

In conclusion, the Alawiyin community in Medan prioritizes lineage (nasab) as a crucial criterion in the application of kafaah in marriages. This practice, deeply rooted in Islamic teachings and traditions, aims to preserve the lineage of Prophet Muhammad SAW and maintain harmonious family structures within the Alawiyin community. The research suggests that these principles serve as the foundation for the continuation of the Alawiyin marriage tradition in Medan.

Analysis of Kafaah Marriage Implementation among Alawiyin in Medan City and Its Theoretical Foundations

Kafaah Not a Mandatory Requirement:

The study begins by asserting that Kafaah is not considered a mandatory or essential condition for a valid marriage.²⁵ Regarding the implementation of Kafaah in Alawiyin marriages in Medan, there is a consensus among them that marriage should only occur within the Alawiyin community, specifically among the Sharifah who are restricted to marrying Sayyids. This is done with the purpose of adhering to the prescribed Kafaah in marriage. Contrary to this, the majority of

Islamic scholars, including those from the Hanafi, Shafi'i, and Hanbali schools, agree that the application of Kafaah in marriage is not obligatory and does not determine the validity of a marriage.²⁶ For most scholars, Kafaah is considered a commendable practice rather than a necessary condition.²⁷ This perspective aligns with the views of Wahbah Zuhaili as cited in his work, "al Fiqh al Islam Wa Adillatuhu"

Alawiyin's Unique Perspective:

The Alawiyin community's stance on the position of Kafaah in marriage appears to lean towards the Hanbali school.²⁸ While their predominant fiqh methodology is Shafi'i, the Alawiyin's view on Kafaah differs from the Shafi'i and mainstream fiqh scholars. This divergence is particularly evident in the strong Hanbali influence, where some Hanbali scholars emphasize the obligatory nature of Kafaah for a marriage to be deemed valid.²⁹ Notably, this perspective is unique, given that the Alawiyin follow the Shafi'i fiqh.³⁰ This distinction is highlighted by Habib Zein Sumaith in his work "al Manhaj as Sawii", emphasizing the prevalence of the Shafi'i school among the Alawiyin in Yemen.³¹

Alawiyin Scholars' Perspectives:

The study delves into the distinctive viewpoints of Alawiyin scholars, such as Abdurrahman bin Muhammad al-Masyhur

²⁵ Nafisah Zahrotun and Khasanah Uswatun, 'Komparasi Konsep Kafaah Perspektif M. Quraish Shihab Dan Fiqh Empat Mazhab', *Jurnal Studi Hukum Islam*, 5.2 (2018).

²⁶ Mahbub Ach. Mahbub and Fathoni Muh. Fathoni Hasyim, 'Menyoal Landasan Hukum Konsep Kafaah', *PUTIH: Jurnal Pengetahuan Tentang Ilmu Dan Hikmah*, 7.2 (2022) <<https://doi.org/10.51498/putih.v7i2.88>>.

²⁷ Dhea Chania and Syarifah Gustiawati Mukri, 'Urgensi Kafaah Terhadap Keutuhan Rumah Tangga', *Mizan: Journal of Islamic Law*, 5.1 (2021) <<https://doi.org/10.32507/mizan.v5i1.939>>.

²⁸ Ahmad Dahlan and Mulyadi, 'Kafaah Dalam Pernikahan Menurut Ulama' Fiqh', *Asa*, 2 (2021).

²⁹ Naimah Alasdaq and Deni Irawan, 'Endogamous Marriage as a Criteria for Kafaah in the Arab

Community of Jember Based on Al-'Adah Muhakkamah Perspective', *Indonesian Journal of Law and Islamic Law (IJLIL)*, 5.2 (2023) <<https://doi.org/10.35719/ijlil.v5i2.315>>.

³⁰ Muh. Ilham Azis, Achmad Musyahid, and Fatmawati Fatmawati, 'Tinjauan Hukum Islam Terhadap Nilai-Nilai Kafaah Dalam Praktik Perkawinan Sayyid Di Sulawesi Selatan', *Jurnal Al-Qadau: Peradilan Dan Hukum Keluarga Islam*, 8.2 (2021) <<https://doi.org/10.24252/al-qadau.v8i2.22481>>.

³¹ Hasnia Rizqi, Ramdan Fawzi, and Yandi Maryandi, 'Tinjauan Fikih Munakahat Terhadap Konsep Kafaah Menurut Pendapat Habaib (Studi Pendapat Habaib Di Kadipaten Majalengka)', *Prosiding Peradilan Agama*, 5.2 (2019).

and Imam Jamaluddin Muhammad bin Abdurrahman Al-Ahdal. Their shared stance asserts that a Sharifah should not marry outside the Sharif lineage. This perspective is reiterated in various works, including "Bughyah al Murtasyidin" by al-Masyhur and "Umdatul Mufti Wal Mustafti" by Imam Al-Ahdal. These scholars emphasize the preservation of noble lineage, reinforcing the idea that Kafaah in marriage is a crucial aspect for them.³²

The challenges and dilemmas faced by Sharifahs.

The application of the concept of kafaah in Alawiyyin marriages reveals that some Sharifahs experience delays in getting married due to difficulties in finding a suitable Sayyid spouse. There have been cases where a Sharifah remained unmarried until a late age in order to uphold the principle of kafaah. The difficulty in finding a suitable match led some Sharifahs to marry individuals from the Ahwal (non sharif).³³

According to the author, a Sharifah is obligated to strive to uphold the Alawiyyin principles by marrying exclusively within the Sayyid community.³⁴ However, if such efforts have been maximized without success, and the Sharifah reaches a relatively mature age without finding a Sayyid spouse, it is acceptable for them to marry someone from the Ahwal (Non Sharif). This is especially important considering that one of the purposes of marriage is to have children, and medical science indicates that women have a limited reproductive period, typically until

the age of 30. Waiting too long could jeopardize the opportunity to have children.

Moreover, looking at the context of individual needs within a marital relationship, including biological and other needs, it becomes essential for women, especially Sharifahs, to consider marrying outside the Sayyid community in certain circumstances.³⁵ Some Islamic scholars even emphasize the obligation of marriage for those facing difficulties in maintaining their chastity. It is unreasonable to demand that a woman (Sharifah) bear the status of an old maid simply because no Sayyid was willing to propose to her in the past. This perspective is in line with the fact that Prophet Adam complained to Allah about his loneliness in Paradise.

Hence, while the norm is for a Sharifah to marry a Sayyid, circumstances may alter the requirement in cases of necessity, allowing them to marry individuals from the Ahwal. This flexibility aligns with the Islamic legal maxim: "Necessities permit the forbidden."

Furthermore, if the Sharifah obtains the consent of her guardian (wali) to marry an Ahwal, the marriage is permissible as the right to kafaah can be waived by the woman and her guardian. In Fathul Mu'in, it is stated:

"Because it is the right of the woman and her guardian, and they both have the right to waive it."

Despite the allowance for the waiver of kafaah in marriage, Alawiyyin individuals should not easily dismiss its significance. Sayyids and Sharifahs should not exploit this

³² Ahmad Muzakki, 'Kafaah Dalam Pernikahan Endogami Pada Komunitas Arab Di Kraksaan Probolinggo', *Istidlal: Jurnal Ekonomi Dan Hukum Islam*, 1.1 (2017) <<https://doi.org/10.35316/istidlal.v1i1.96>>.

³³ Ummi Salami and Abidah Abidah, 'Perspsi Syarifah Di Hidayatullah Balikpapan Tentang Syarifah Yang Menikah Dengan Laki-Laki Non Sayyid', *Ulumul Syar'i: Jurnal Ilmu-Ilmu Hukum Dan Syariah*, 9.1 (2021) <<https://doi.org/10.52051/ulumulsyari.v9i1.82>>.

³⁴ Safiul Anam and Mokh. Yahya, 'Konsep Kafā'ah Dalam Pernikahan Syarifah Dengan Non Sayyid', *Jurnal Al-Hakim: Jurnal Ilmiah Mahasiswa, Studi Syariah, Hukum Dan Filantropi*, 4.2 (2022) <<https://doi.org/10.22515/jurnalalhakim.v4i2.5868>>.

³⁵ Haya Zabidi and Rifky Noor, 'Tinjauan Maqasid Asy-Syari'ah Asy-Syatibi Terhadap Larangan Perkawinan Syarifah Dengan Laki-Laki Non Sayyid', *Syariah Darussalam: Jurnal Ilmiah Kesyarahan Dan Sosial Masyarakat*, 5.1 (2020).

allowance as an opportunity for leniency or seek loopholes to cater to their desires. Alawiyyin individuals bear the responsibility and the special status as the progeny of the Prophet, and they should not use these allowances as a means to fulfill personal whims. The permission granted to Sharifahs to marry Ahwal should be regarded as a last resort, following an extensive process and effort in seeking a Sayyid spouse, reaching an age near 30 or beyond, and with the clear understanding that this situation falls under the category of necessity that permits such marriages.

Table 3. Analysis of Kafaah Marriage Implementation among Alawiyyin in Medan City and Its Theoretical Foundations

Themes/Points	Alawiyyin Perspective and Practices	Theoretical Foundations
Kafaah Mandatory	Not considered as mandatory for valid marriage among Alawiyyin	Majority Islamic scholars view Kafaah as commendable
Fiqh Methodology	Predominantly Shafi'i, but with Hanbali influence	Unique influence despite Shafi'i affiliation
Alawiyyin Scholars' Views	Emphasize marrying within Sharif lineage	Supported by works like "Bughyah al Murtasyidin"
Challenges for Sharifahs	Delays in marriage due to difficulties in finding Sayyid spouse	Allowance to marry Ahwal in certain circumstances
Flexibility in Kafaah	Flexibility allowed in cases of necessity, especially for women near 30	Necessities permit the forbidden (Islamic legal maxim)
Guardian's Consent	If Sharifah and her guardian marrying Ahwal is permissible	Supported by Fathul Mu'in
Responsibility of Alawiyyin Individuals	Caution against exploiting allowances, emphasizing special status	Acknowledgment of responsibility as progeny of Prophet

Table 3 illustrates that, while the Alawiyyin in Medan do not view Kafaah as mandatory for marriage, most Islamic scholars see it as commendable. The Alawiyyin predominantly follow Shafi'i fiqh with Hanbali influences and emphasize marrying within Sharif lineage,

supported by texts like "Bughyah al Murtasyidin." Challenges such as finding a suitable Sayyid spouse are acknowledged, with flexibility in Kafaah allowed under necessity and guardian consent. This flexibility is supported by Islamic legal maxims and texts like Fathul Mu'in.

Conclusion

The Alawiyyin community in Medan City emphasizes the implementation of Kafaah in their marriages, with a primary focus on lineage criteria. It is deemed prohibited for a descendant of the Prophet, particularly a female (Sharifah), to marry a non-Sayyid (Ahwal) as it may result in the disruption of the Prophet's lineage. Through interviews with respondents, the majority of Alawiyyin in Medan still adhere to the concept of Kafaah in their marriages, although there are minority cases of Sharifah marrying Ahwal.

The foundation for applying lineage-based Kafaah in Alawiyyin marriages in Medan includes:

- Implementing Sharia-compliant Kafaah in marriage, specifically focusing on lineage criteria.
- Preserving the lineage of Prophet Muhammad SAW to ensure its continuity until the end of time.
- Pleasing Sayyidah Fatimah by continuing the Alawiyyin tradition in conducting marriages.
- Realizing harmony and integrity within the household.
- Maintaining familial relationships with fellow Alawiyyin.

The author's analysis of the implementation of Kafaah in Alawiyyin marriages in Medan reveals that Alawiyyin scholars hold unique views, differing from the majority of fiqh scholars and aligning more with the Hanbali school. While most scholars do not consider Kafaah obligatory in marriage, the Hanbali school views it as a

necessary condition for a valid marriage.

The application of Kafaah in Alawiyin marriages in Medan aims to preserve the lineage of the Prophet until the end of time, a noble task entrusted to the Alawiyin community. According to the author, Sharifahs should not marry outside the Sayyid community unless they have exhausted all efforts to find a Sayyid spouse and approach the end of their productive phase. In such cases, the prohibition is considered lifted based on the principle of "Ad Dharurat Tubihul Mahdzhurat," allowing flexibility in exceptional circumstances

Credit Authorship Contribution

Hasanah Sadiqin: study design, investigation, draft preparation, supervision. Syafruddin Syam: study design, resources provision, review, editing. Imam Yazid: methodology development, data analysis, and review.

Declaration of Competing Interest

The authors declare no competing interests related to this study. No financial or personal conflicts of interest are present.

Data Availability

Data are not available for sharing.

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