

## Lineage Compatibility (Kafa'ah Nasab) in the Marriage of Sayyid and Syarifah: Between Tradition and Modernity (A Study on the Polewali Mandar Branch of Rabithah Alawiyyah)

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### ABSTRACT

Kafa'ah means being equal, balanced, and compatible. This abstract discusses the importance of the principle of Kafa'ah in marriage, particularly in the context of choosing a spouse who is compatible in social, moral, and economic aspects. Kafa'ah is recognized by scholars from the four Islamic schools of thought, each with different views on its application. The Hanafi, Maliki, Shafi'i, and Hanbali schools emphasize different aspects of religion, lineage, social status, and economics. The author also highlights the practice of Kafa'ah among the Habaib (Ahlul Bayt), especially in preserving the lineage of the Prophet Muhammad, where a Syarifah is expected to marry a Sayyid to maintain the family lineage. Although Kafa'ah in marriage aims to preserve household harmony, marriages are still considered valid even if the couple is not equal in lineage. In Indonesia, organizations like Rabithah Alawiyyah play an important role in preserving the traditions and welfare of the Alawiyyin community, including in matters of Kafa'ah lineage. This research examines the views of the Habaib on Kafa'ah lineage as a primary condition for the marriage of Sayyid and Syarifah.

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### ARTICLE INFORMATION

#### Keywords:

Kafa'ah, Marriage,  
Sayyid, Syarifah,  
Tradition,  
Modernity

### 1. Introduction

Marriage is a Sunnah of the Prophet Muhammad (PBUH) and is a part of Shariah that aligns with human nature. Allah SWT has ordained marriage as a means for His creations to reproduce and sustain life. The goals of marriage can vary according to each individual's desires, as it is subjective by nature. However, the common objective is the pursuit of happiness and well-being, both physically and spiritually, as well as seeking happiness in this world and the hereafter (Nurul Fattah et al., 2013).

Before getting married, it is important to choose a good partner, especially regarding equality or kafa'ah, which means compatibility or

being well-matched. *Kafa'ah* in marriage refers to equality between a man and a woman in social status, morals, and wealth. The main goal of *kafa'ah* is to create balance in religious, social, and economic aspects between husband and wife. It aims to maintain harmony, reduce conflict, protect family honor, and ensure that both partners can understand each other and fulfill their roles well in building a happy household.

The views of scholars from the four schools of thought regarding *kafa'ah* are as follows: The Hanafi school emphasizes the importance of equality in religion, lineage, social status, occupation, and wealth, with the female guardian (wali) having the right to reject the

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marriage if these conditions are not met. The Maliki school focuses more on equality in religion and morals, with a more flexible view on lineage and social status, prioritizing the piety of the couple. The Shafi'i school stresses equality in religion, lineage, social status, and occupation, allowing the guardian to reject the marriage if there are significant differences (Aris & Mutmainnah, 2022). The Hanbali school is more flexible, prioritizing equality in religion and morals, with social and economic status considered secondary. In general, all schools recognize the importance of *kafa'ah* for maintaining marital harmony, with varying emphases: Hanafi being the strictest, while Maliki and Hanbali focus more on piety, and Shafi'i taking a middle path (Syariah et al., 2020).

According to Rusdaya Basri in his book *Fiqih Munakahat 2*, there is no doubt that the more equal the status of a man and a woman, the more secure their marriage will be and the lower the risk of failure. Since the time of the Prophet Muhammad (PBUH), his followers have been given important guidance on how to choose a spouse and the factors to consider, as explained in the well-known hadith narrated by Abu Hurairah, which serves as a foundation for *kafa'ah* in Islam. This hadith states:

فَاطِرُ، وَلِدَيْهَا وَلِجَمَالِهَا وَلِحَسَبِهَا لِمَالِهَا : لِأَرْبَعِ الْمَرْأَةِ تَنْكُحُ  
تَرَبِّتُ الدِّينَ بِذَاتِ  
يَدَاكَ

Artinya : "A woman is married for four things: for her wealth, her lineage, her beauty, and her religion. Choose a woman who is devoted to her religion, and you will prosper." (HR. Bukhari)

The application of the principle of *kafa'ah* in marriage is not intended to differentiate between Muslims but rather aims to protect the prospective wife and her family from being compared with a husband of a different background. While the most honorable person in the sight of Allah SWT is the one with the most piety, marriage is not only viewed from a religious perspective but also from social and human aspects. *Kafa'ah* in lineage (*nasab*) is one way to maintain harmony in the household. However, the application of *kafa'ah* nasab must be done wisely and responsibly to help build a harmonious family, rather than create difficulties (Sirait, 2021).

Among the Habaib (*Ahlul Bayt*) they are also known as Sayyid (a term for men), Habib (a nickname originating from Yemen given only to pious Sayyid Ba'Alawi), and Syarifah (a term for women) from the descendants of Hasan and Husen bin Ali bin Abu Talib and Fatimah Azzahra as a sign of the lineage of the Prophet Muhammad. To differentiate them, there are nicknames for those who do not come from the lineage of the Prophet Muhammad. Men and women are called *Akhwal* which comes from the word *Khal* which means father's uncle/older brother.

Therefore, a Syarifah is generally not allowed to marry anyone other than a Sayyid. This aims to maintain, preserve and maintain the lineage of the Prophet Muhammad SAW. If a Syarifah marries an *Akhwal* (a man outside the Sayyid circle), then the line between Syarifah and *Akhwal* can be broken. Because of this principle of *kafa'ah*, many Syarifah choose not to marry until old age, because they consider that *kafa'ah* nasab is an important requirement for marriage.

Not only a Syarifah, a Sayyid can also experience obstacles in his marriage due to incompatibility (*Kafa'ah*), especially when the prospective bride is not from the *Ahlul Bayt* or Syarifah circles. In fact, there are some Sayyids who, if they marry someone who is not a Syarifah, their parents will not approve of their marriage because they are considered to be inseparable. To gain the pleasure/blessing of his parents, Sayyid then remarried a fellow Syarifah as his second wife.

In KHI *kafa'ah* is meant only as a fellow Muslim. However, the phenomenon that occurs among the Habaib Sayyid and Syarifah regarding *kafa'ah* is very strong because it is seen from the nasab of their lineage. In the Sayyid and Syarifah circles, in order to be said to be *sekufu*, to maintain their nasab, a Sayyid must marry a Syarifah and vice versa (Rahmadhani et al., 2023).

In fact, the concept of *kafa'ah* in marriage is only a necessary condition to maintain family harmony and security, not its value. In other words, whether a marriage is valid or not does not depend on the *kafa'ah*. Marriage remains valid even if the husband and wife are not on the same page (Relasi agama, 2022).

One of the areas in West Sulawesi, precisely in Polewali Mandar Regency, is the

DPC *Rabithah Alawiyyah* Institute, which is an Islamic organization/group that is active in social, cultural and da'wah activities in Indonesia. The main objective of this organization, as stated in the Statutes, is to advance the physical and spiritual welfare of the *Alawiyyin* Arab people, strengthen family relations between the *Alawiyyin* group and other Hadrami Arab communities, provide education to orphans, help widows, those who are unable to work, as well as the poor, looking after the descendants of Sayyid Syarifah and everything related to him, as well as spreading the teachings of Islam and other knowledge.

Research regarding Habaib's views on *Kafa'ah* Nasab as the main condition for the marriage of *Sayyid* and *Syarifah*. Before writing this article, the author has reviewed previous studies that have similar themes and are relevant to the topic being researched. The author uses these studies as references and benchmarks to support the completion of this research.

## 2. Literature Review

Research conducted by Andi Syarifuddin and Andi Banna regarding the Syarifah women's community in Lau District, Maros Regency, shows that this group still highly upholds the principle of *kafa'ah* nasab in marriage. Many of them are only willing to marry men who are considered *sekufu'* or equal in terms of descent. As a result, many women in this community do not marry until old age because they hold the belief that one of the main conditions for marriage is *kafa'ah* based on *nasab*.

Research conducted by Muh Ridwan Hasan regarding the Habaib community in Pambusuang Village shows that they tend to forbid their daughters from marrying men who are not from the Habaib community. This prohibition is not considered as something haram, but rather as a recommendation to marry partners who are equal or equal, with the aim of maintaining the purity of the lineage or descendants of the Prophet Muhammad SAW. This is considered normal and has strong reasons in order to maintain the genealogy of the descendants (Mayanti & Kasim, 2023).

Research conducted by Munggeni regarding marriage between Syarifah and non-Sayyid analyzed the marriage rules in the book *Bughyah al-Mustarsyidin*. The results of this

analysis show that the majority of ulama agree that the criteria for *kafa'ah* in marriage should be based on religion and morals, not on lineage or *nasab*.

Research conducted by Muh Zaitun Ardi, Samsidar Jamaluddin Nadyatul Hikmah Shuhufi is that the concept of *kafa'ah* among the Habaib in Palu City is influenced by various factors. In the last five years, there have been 20 cases of marriages between Syarifah and non-Sayyids, which were generally driven by feelings of love and shared religion. The majority of ulama descended from Rasulullah SAW and Habaib in Palu City reject marriages between Syarifah and non-Sayyids because they are considered unequal, on the grounds that the descendants of Rasulullah have virtues that must be maintained. If Syarifah marries a non-Sayyid, the child's *nasab* cannot be attributed to Rasulullah SAW, while if Sayyid marries a non-Syarifah, the child's *nasab* still follows the father's *nasab* and is connected to Rasulullah SAW (Zaitun Ardi et al., 2024).

In this preparation, in order not to be too broad, the author will limit the problems to problems according to the views of DPC *Rabithah Alawiyyah*, *Sayyid* and *Syarifah* only. Based on the background that the author has put forward so that the limitations are focused, the problem of this research can be formulated, namely: What is the opinion of the DPC *Rabithah Alawiyyah* regarding equal-status marriage (*sekufu*) among the *Sayyid* and *Sharifah* in Polewali Mandar?, What are the issues and solutions regarding equal-status marriage for the *Sayyid* and *Sharifah* in Polewali Mandar?, What is the perspective of Islamic Family Law on equal-status marriage for *Sayyid* and *Sharifah*?

### a. Definition *Kafa'ah*

*Kafa'ah* (equality or compatibility) in the perspective of Islamic law refers to the factors that must be considered in marriage to ensure balance and harmony between partners. In the context of marriage, *kafa'ah* is understood as the equilibrium between the prospective husband and wife in terms of status, religion (*din*), lineage (*nasab*), and other factors. Related to the *fuqaha*, *kafa'ah* is interpreted as equality in social matters, which is expected to bring happiness and

prosperity to the family in the future and to alleviate difficulties (Uli, 2023).

According to Fashihuddin Arafat, *kafa'ah* can be definitively explained as the equality of status between husband and wife, as described by Mustafa al-Khin and Musthafa al-Bugha in *Al-Fiqh al-Manhaji 'ala Madzhab al-Imam al-Syafi'i* (Arafat, 2019).

الكفاءة: ويقصد بالكفاءة: مساواة حال الرجل لحال المرأة

Translation:

"*Al-kafa'ah*: what is meant by *al-kafa'ah* is the equality of the husband's condition to that of the wife."

*Kafa'ah* or *kufu'* in marriage according to Islamic law refers to the balance or compatibility between the prospective wife and husband, ensuring that neither party feels burdened in proceeding with the marriage. This means that the man is comparable to his prospective wife in terms of status, social standing, moral character, and wealth (Taufik, 2017).

*Kafa'ah* is a right held by the wife and her guardian. A guardian cannot marry his daughter to a man who is not equal to her. Similarly, if a woman requests or demands to be married to a man who is not of equal status, the guardian may refuse her request on the grounds of incompatibility of *kafa'ah*. Since *kafa'ah* is a woman's right, if there is no *kafa'ah*, the marriage cannot be conducted without the consent of her guardian (Arafat, 2019).

### b. Legal Basis of *Kafa'ah*

The legal basis for *kafa'ah* is found in the words of Allah SWT.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Translation:

"O mankind, indeed We have created you from a male and a female, and made you into nations and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted." (QS. AL-Hujrat:13) (Uli, 2023).

"Regarding *kafa'ah*, Ali bin Abi Talib was once asked about the ruling on *kafa'ah* in marriage. He then replied, 'Human beings are

considered equal (*kufu*) to one another, as long as they have faith and enter Islam.'"

### c. Conditions of *Kafa'ah*

The four schools of Islamic jurisprudence (*fuqaha*) have specific requirements for customary marriage according to the opinions of Imam Hanbali, Imam Malik, and the Shafi'i school. However, these do not constitute conditions for the validity of the marriage. If the woman is not equal to the man, the contract remains valid. The guardian has the right to oppose the marriage and can annul it to avoid shame. Their marriage will be considered valid unless they waive their right to refuse.

### d. Types of *Kafa'ah*

*Kafa'ah* (equality or compatibility) in the perspective of Islamic law refers to the factors that must be considered in marriage to ensure balance and harmony between partners (Ghitsny, 2020).

One aspect that is often discussed in the context of *kafa'ah* is *nasab* (lineage). In several schools of Islamic law, *nasab* is considered one of the important factors in determining whether a prospective husband or wife is suitable for marriage. This reflects the Islamic legal perspective on *Kafa'ah Nasab* (Ziyanatuzzahro', 2021).

The Hanafi school places great emphasis on the importance of *nasab* as one of the main aspects of *kafa'ah*. In their view, an ideal marriage is between partners who come from equal lineage backgrounds, especially for women from noble families (such as the Quraysh family). However, this *kafa'ah* is prioritized in terms of maintaining the honor and social status of women in society (Miftahuzzaman et al., 2022).

The Maliki school does not place as much emphasis on *nasab* in *kafa'ah*. They focus more on religious and moral aspects as the main factors in marriage. *Nasab* is not considered an essential requirement as long as both parties possess good religious qualities (Anas & Sutisna, 2024).

The Shafi'i school acknowledges that *nasab* is one of the important elements in *kafa'ah*. However, they also allow for other factors such as equality in religion, wealth, occupation, and morality. *Nasab* remains a consideration (Lailatul Fauziah & Jazari, 2022).

The Hanbali school emphasizes the importance of *nasab*, but it also stresses the quality of religion as a primary factor in *kafa'ah*. If someone has good lineage but lacks good religious qualities, it may affect their eligibility for marriage (Muzakki et al., 2021).

Contemporary Scholars' Perspective: Some contemporary scholars tend to view *nasab kafa'ah* as a relative matter, depending on the conditions of society and the times. The factor of *nasab* may be less relevant compared to the factors of equality in faith, morality, and responsibility in married life. Modern scholars often emphasize that religious quality and morality are more important than equality in lineage."

Generally, *nasab kafa'ah* in Islamic law is valued, especially in the context of maintaining honor and social status, but it is not considered an absolute requirement in all situations. Greater emphasis is placed on equality in religion, morality, and commitment to married life.

In the context of Islamic law, *kafa'ah* and *maslahah* are two interconnected concepts when discussing marriage, but they also have applications in other aspects of life. *Maslahah* is a concept in Islamic law that focuses on the greater welfare or benefit for the community. In the context of marriage, *maslahah* means ensuring that the marriage brings goodness to the couple, their families, and society. This encompasses aspects of material, spiritual, and social well-being. When a decision is made, the primary consideration is whether it brings about good or avoids greater harm (Andrie Irawan, 2022).

The Relationship Between *Kafa'ah* and *Maslahah* in Marriage: The concept of *kafa'ah* is seen as one way to achieve *maslahah*. Equality between partners, especially in terms of religion and morality, is considered important to avoid conflict and ensure the continuity of the marriage. This aligns with the goals of *maslahah*, which are to maintain harmony, well-being, and happiness (Badri, 2020).

However, *maslahah* can also be used to consider whether *kafa'ah* should be applied strictly or can be relaxed. For example, if a marriage does not meet the *kafa'ah* requirements in terms of wealth or social status (*nasab*), but brings significant benefits to both parties from other aspects (such as religion or good morals),

then *maslahah* may take precedence over a rigid application of *kafa'ah*.

Thus, *maslahah* can be an important consideration in interpreting the application of *kafa'ah* to achieve greater good, especially in the context of a more complex modern life (Aris, 2023).

### 3. Methodology

This study employs a qualitative method with a field research approach, aiming to deeply understand the context and meaning of the phenomenon under investigation, namely *Kafa'ah Nasab* as a primary requirement in the marriage of Sayyid and Syarifah from the perspective of the Habaib at DPC Rabithah Alawiyyah in Polewali Mandar. This qualitative approach emphasizes direct data collection in the field and an in-depth interpretation of the data obtained to comprehend the perceptions, experiences, and views of the research subjects (Sujarweni, 2014).

The data collection techniques in this study involve three main methods: in-depth interviews, direct observation, and documentation. Semi-structured interviews were conducted with the Habaib at DPC *Rabithah Alawiyyah* to explore their views on the concept of *kafa'ah nasab* in marriage. Additionally, the researcher carried out direct observations to examine social interactions, traditions, and practices related to the marriage of Sayyid and Syarifah within the community. Relevant documentation, including archives, notes, or written records, was also collected to support the research findings.

The data analysis process in this study was carried out in several stages. The first stage was data reduction, which involved filtering relevant information from the interviews, observations, and documentation. The summarized data were then presented in the form of narratives or tables to facilitate further analysis. The researcher then identified patterns, themes, or relationships from the collected data to answer the research questions and draw conclusions relevant to the investigated phenomenon. With this approach, the study aims to provide a deep understanding of the importance of *kafa'ah nasab* as a primary requirement in the marriage of Sayyid and Syarifah and its implications for the related community (Rijali, 2018).

#### **4. Results and Discussion**

Marriage is a Sunnah of the Prophet Muhammad (SAW), and Islam strongly encourages its followers to engage in marriage. Islam also establishes rules and procedures to ensure that marriages are valid and in accordance with Islamic law. In marriage, it is important to consider the aspect of *kafa'ah*. Several reasons contribute to why some Syarifah maintain their lineage, leading many to choose not to marry until old age. These reasons include the scarcity of Sayyid at that time, unsuccessful matchmaking efforts, high criteria for selecting a prospective partner, and some Sayyid being hindered in their marriages due to the lack of *kafa'ah*.

##### **a) Syarifah who maintained his lineage**

According to Sharifah MBS, '*Kafa'ah* or equality in marriage is indeed good and important. Although many people wanted to propose to me when I was young, my heart was not ready to accept a proposal from a Sayyid at that time. Therefore, I chose to maintain my lineage until I reached the age of 40. Eventually, when I turned 40, I was introduced to my soulmate, who also comes from the lineage of Habaib.

According to Sharifah NAA, '*Kafa'ah* should indeed be taken into consideration. When I was a teenager, Sayyid were still very rare in Sulawesi, so I refrained from getting married until I was 45 years old. Eventually, I was matched with a man of Akhwal (non-Sayyid) noble lineage from the Andi family originating from Bone."

According to Syarifah BAJ, the niece of Syarifah HAJ, "The concept of *Kafa'ah* (compatibility) is very important in marriage. My Ammati (my father's sister) was once arranged to marry a Sayyid twice during her youth. However, the arrangements always fell through. Due to that disappointment, my Ammati chose not to marry until now."

According to Syarifah HBS, 'Balance or *sekufu* (compatibility) in marriage is very important, and this concept is highly valued in my family.

That is why I have maintained my lineage by not marrying until now. In my youth, the number of Sayyids was limited, and my family

once tried to arrange a marriage, but those efforts were unsuccessful".

According to Syarifah HBAJ, 'The issue of *kafa'ah* (compatibility) between Syarifahs and Sayyids is sometimes considered by some as merely a tradition. However, in our family or the broader family of Syarifahs and Sayyids, we firmly uphold the teachings that come directly from the Prophet himself, who said to marry those who are *sekufu* (of equal status), so that there is equality. This equality in all aspects will prevent conflicts between families.

And this happened in our family, where my brother, a Sayyid, wanted to choose someone who was not from the Syarifah lineage. However, our parents rejected this because they believed it was unfair for a Sayyid to marry someone outside the Syarifah lineage, while a Syarifah would lose her lineage if she married someone who was not a Sayyid. In the end, our parents arranged for my brother to marry a Syarifah, and he accepted the arrangement. So, the conclusion is that Syarifahs and Sayyids should not marry outside of their lineage."

##### **b) Sayyid whose marriage is hindered**

According to Syarifah BAJ, "In my opinion, *kafa'ah* or equality in lineage is something very reasonable to consider before marriage, as compatibility in marriage greatly affects the dynamics within the household. My brother, a Sayyid, wanted to marry someone who was not from the Syarifah lineage, but our parents rejected this because they held the principle that it is unfair for a Sayyid to marry someone other than a Syarifah. As a result, his intention to marry the woman of his choice was hindered because our parents wanted to arrange for him to marry a Syarifah."

According to Syarifah SAT, 'Compatibility and equality in marriage must be considered to ensure mutual understanding in family life. One of my brothers married a woman who was not from the Syarifah lineage. From the beginning, our father subtly opposed my brother's desire to marry her, but my brother insisted on marrying the woman of his choice. After years of marriage, my brother began to feel the effects of a marriage that lacked compatibility—his wife felt insecure within the family, isolated, and often remembered my father's advice to marry a Syarifah. As a result,

my brother chose to enter into a polygamous marriage with a Syarifah, in an effort to regain the approval of our parents.

The same goes for the lives of several of my male cousins who experienced the same situation as my brother. They also initially married women of their choice who were not from the Syarifah lineage, but in the end, they chose to enter into polygamous marriages to gain the approval of the family."

The author concludes from the explanations above that many Syarifahs who preserve their lineage into old age do so due to the limited number of Sayyids when they were younger. As a result, they choose to maintain the purity of their lineage into later life. The conclusion for Sayyids, whose marriages were hindered due to incompatibility *sekufu*, is that this serves as a preventive measure to avoid conflict. Similarly, some Sayyids choose polygamy for the same reason—due to incompatibility."

### **c) The View of the DPC Rabithah Alawiyyah Polewali Mandar Regarding the Kafa'ah of Lineage**

The author has interviewed the Chairman of DPC Rabithah Alawiyyah in Polewali Mandar, named Habib Hasan bin Habibun bin Sahl. He provided several references and responses from the Habaib and scholars regarding *kafa'ah* (lineage compatibility) as the primary condition for the marriage of Sayyids and Syarifahs."

In his opinion, *kafa'ah* is considered important, especially in the context of *sekufu* (compatibility) as explained in the religious texts, which are specifically directed towards Syarifah women. It is different for Sayyids—if a Sayyid marries a non-Syarifah woman, it is still considered compatible. The rulings on *kafa'ah* are primarily aimed at women, whereas for men, there is no strict obligation. Nevertheless, Rabithah still recommends that a Sayyid marry a Syarifah woman. If not, the decision is left to the individual."

The hadith of the Prophet Muhammad (SAW) that serves as the basis for the implementation of *kafa'ah* for Syarifah women is the hadith regarding the marriage of Fatimah Azzahra to Ali bin Abi Talib. As is known, both are noble individuals, and their marriage was

conducted by the Prophet Muhammad (SAW) based on revelation from Allah SWT. In the book *\*Makarim al-Akhlaq\**, there is a hadith that states: 'I am merely a human being who marries among you and marries my children to you, except for the marriage of my daughter Fatimah. Indeed, the marriage of Fatimah is a decree that has descended from the heavens (ordained by Allah SWT).' Then the Prophet looked at the children of Ali and the children of Ja'far and said: 'Our daughters only marry our sons, and our sons only marry our daughters.'"

Based on the hadith above, we can understand that our daughters (Syarifah) marry our sons (Sayid/Syarif), and similarly, our sons (Sayid/Syarif) marry our daughters (Syarifah). This hadith clearly demonstrates that the implementation of *kafa'ah* practiced by the Alawiyyin family is based on the example set by the Prophet Muhammad (SAW), who married his daughter Fatimah to Ali bin Abi Talib."

The scholars from the schools of Imam Abu Hanifah, Imam Al-Shafi'i, and Imam Ahmad are in agreement regarding the establishment of *kafa'ah*, as stated by Caliph Umar bin Khattab: "Indeed, I will prevent the marriage of women of noble lineage except to those who are *sekufu* (compatible). (HR Baihaqi)".

According to the views of the Shafi'i, Abu Hanifah, and Ahmad bin Hanbal schools of thought, a woman from the lineage of Bani Hashim is not allowed to marry a man who is not from their lineage, unless the woman herself and her entire family (including her guardians) give their consent. In fact, some scholars from the Hanbali school argue that even if the family agrees to marry her to someone outside of Bani Hashim, it is considered a sin.

Imam Ahmad bin Hanbal stated: A woman from a noble lineage (*syarifah*) is the right of all her guardians, whether they are close relatives or distant ones. If one of the guardians does not agree to the marriage of the woman with a man who is not equal (*kufu'*), he has the right to annul it. Furthermore, according to this view, a *syarifah* woman is considered a right of Allah, so even if all the guardians and the *syarifah* woman herself agree to marry a man who is not equal, their consent is deemed invalid. This forms the basis for the Alawiyyin families to ensure that their daughters continue to marry

men who are equal to them, based on the evidence that *kafa'ah* is directed towards the *syarifah*.

Regarding the phenomenon of many *Syarifahs* preserving their lineage in their youth, it is a noble action as it reflects their love for their ancestry and a desire to maintain it. Furthermore, the DPC Rabithah Alawiyyin has its own program, which involves collecting the biodata of *Syarifahs* in West Sulawesi. The goal is to determine how many *Syarifahs* are unmarried. With this information, Rabithah Alawiyyin can provide recommendations to *Sayyids* who are looking for a match from among the *Syarifahs*."

The researcher also interviewed Habib Habibun bin Sahil, one of the advisors of Rabithah Alawiyyah in Polewali Mandar. He provided his response regarding *nasab kafa'ah*, stating, 'Regarding life partners, an important point is equality. Imam Khatabi mentioned that the main criteria generally used by most scholars in determining *kafa'ah* (equality) are four aspects: religion, status of freedom, lineage (*nasab*), and occupation. Some scholars also add that being free from physical defects or diseases (such as leprosy) is included in the criteria for *kafa'ah*, while others consider wealth to also be a part of *kafa'ah*.

However, the issue of *kafa'ah* can be disregarded if the woman and her guardians voluntarily agree to waive it. In other words, a woman may marry a man with a lower lineage, occupation, or status, as long as she and her guardians are in agreement. This indicates that they are willing to accept the risks that may arise in the future.

My late father once explained the concept of *kafa'ah nasab* for *Sayyid* and *Syarifah*. He stated that at the end of times, all descendants of Ahlul Bayt will be gathered into a special group of Ahlul Bayt. If any of them has a severed lineage, they will not be able to be part of that group. This illustrates how our ancestors emphasized the importance of preserving *nasab kafa'ah* and stressing it to our children and grandchildren. However, it ultimately comes back to each individual."

The researcher also interviewed Habib Idrus Alaydrus, one of the advisors of Rabithah Alawiyyah in Polewali Mandar. He provided his response regarding *nasab kafa'ah*, stating, 'In the marriage of *Sayyid* and *Syarifah*, we look at the

example from the life of the Prophet Muhammad (peace be upon him), who himself married his daughter to someone of equal status, namely Ali bin Abi Talib.

The marriage between *Sayyid* and non-*Syarifah* is indeed allowed because, in general, lineage is carried on through the male side. However, there is a concept that emphasizes marrying someone of 'equal status.' What does 'equal status' mean? It means of the same rank, level, or kind. It is not only Arabs who maintain the purity of their lineage, but also other nations that pay attention to marrying within their own ethnic group. For example, if a Chinese person marries an African person, we can imagine the outcome of the lineage born from the marriage of two different races. That is why Ahlul Bayt takes great care in preserving the purity of their lineage".

## 5. Conclusion

*Nasab kafa'ah*, or equality in marriage, is considered important, especially for *Syarifah* women. In this case, even though a *Sayyid* marrying a non-*Syarifah* woman is regarded as equal, the primary focus of *kafa'ah* is on *Syarifah* women. This is based on the hadith of the Prophet Muhammad (peace be upon him) regarding the marriage of Fatimah Azzahra and Ali bin Abi Talib, which is seen as an example for the Alawiyyin families. Scholars such as Imam Abu Hanifah, Imam Shafi'i, and Imam Ahmad agree that women of noble lineage may only marry men who are of equal status, unless the woman and her family provide their consent. However, some scholars argue that the marriage of a *Syarifah* woman to a man who is not equal is considered a sin, even if the family agrees. The Alawiyyin families uphold this tradition to ensure their daughters marry men of equal status. Nevertheless, the final decision is ultimately left to each individual, although maintaining the lineage is deemed important for preserving the rights of Ahlul Bayt. A marriage between a *Sayyid* and a non-*Syarifah* is permitted and valid as it is still considered equal (*kufu*) in Islam.

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