

Negotiating Marital Harmony in Cross Social Status Marriages: A Maqāṣid al-Sharī'ah Perspective

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Abstract: Differences in social status have become one of the dynamics in contemporary marriages due to increasing social mobility, educational advancement, and changing patterns of partner selection. Such differences are frequently assumed to influence marital harmony because they may generate disparities in values, lifestyles, communication, and family expectations. This study aims to analyze the concept of marital harmony in marriages involving different social statuses from the perspective of *maqāṣid al-sharī'ah* and to reconstruct the concept of *kafā'ah* within the context of contemporary Islamic family law. This research employed normative legal research using a qualitative approach with conceptual and analytical methods. The data were obtained through library research based on primary, secondary, and tertiary legal materials and were analyzed descriptively using content analysis. The findings demonstrate that marital harmony is not determined by equality of social status but by the spouses' ability to realize the objectives of *maqāṣid al-sharī'ah*, namely the protection of religion, life, intellect, lineage, and property. Accordingly, the concept of *kafā'ah* should be reconstructed from a status-oriented paradigm into a *maslahah*-oriented paradigm that emphasizes religious commitment, moral integrity, mutual responsibility, effective communication, and shared family welfare as the primary indicators of compatibility.

Abstrak: Perkawinan beda status sosial merupakan salah satu dinamika yang semakin berkembang dalam masyarakat kontemporer sebagai akibat meningkatnya mobilitas sosial, kemajuan pendidikan, dan perubahan pola pemilihan pasangan hidup. Perbedaan tersebut sering dipandang berpotensi memengaruhi keharmonisan rumah tangga karena dapat menimbulkan perbedaan nilai, gaya hidup, pola komunikasi, dan harapan keluarga. Penelitian ini bertujuan menganalisis konsep keharmonisan rumah tangga dalam perkawinan beda status sosial berdasarkan perspektif *maqāṣid al-syarī'ah* serta merekonstruksi konsep *kafā'ah* sesuai dengan perkembangan hukum keluarga Islam kontemporer. Penelitian ini menggunakan metode penelitian hukum normatif dengan pendekatan kualitatif melalui pendekatan konseptual dan analitis. Data diperoleh melalui studi kepustakaan yang bersumber dari bahan hukum primer, sekunder, dan tersier, kemudian dianalisis secara deskriptif menggunakan teknik *content analysis*. Hasil penelitian menunjukkan bahwa keharmonisan rumah tangga tidak ditentukan oleh kesamaan status sosial, melainkan oleh kemampuan pasangan dalam mewujudkan tujuan *maqāṣid al-syarī'ah*, yaitu perlindungan terhadap agama, jiwa, akal, keturunan, dan harta. Oleh karena itu, konsep *kafā'ah* perlu direkonstruksi dari paradigma yang berorientasi pada kesepadanan status sosial menjadi paradigma yang berorientasi pada kemaslahatan keluarga dengan

menekankan komitmen keagamaan, akhlak, tanggung jawab, komunikasi yang efektif, dan kesejahteraan bersama sebagai indikator utama kesepadanan pasangan.

Keywords: *Marital Harmony, Marriages Involving Different Social Statuses, Maqāṣid Al-Sharī'ah, Kafā'ah, Islamic Family Law.*



Introduction

Marriage is an institution that encompasses religious, social, and legal dimensions and aims to establish a family characterized by *sakīnah*, *mawaddah*, and *rahmah*. In Islam, marriage not only serves to legitimize the relationship between a man and a woman but also functions as a means of preserving lineage, fostering tranquility, and promoting family welfare (Rahmadani et al., 2024). These objectives are in line with the provisions of Law Number 1 of 1974 concerning Marriage, as amended by Law Number 16 of 2019, which affirms that marriage aims to establish a happy and enduring family founded upon the belief in the One and Only God. However, in practice, the achievement of these objectives is influenced by various factors, one of which is the difference in social status between husband and wife.

Marriages across different social backgrounds are increasingly common as a result of greater social mobility, educational development, and changing patterns of partner selection (Putra et al., 2025). Differences in social status are not limited to economic conditions but also encompass educational attainment, occupation, social position, family environment, and cultural background. These differences may give rise to variations in communication patterns, lifestyles, financial management, and decision-making within the family (Nurhanisah Hadigunawan et al., 2021). Nevertheless, many couples from different social backgrounds are able to build harmonious households. Conversely, similarity in social status does not necessarily guarantee marital success. This phenomenon indicates that marital harmony is not determined solely by similarity in social status, but is influenced by the quality of the relationship, mutual commitment, and the couple's ability to manage differences (Barkah & Andriyani, 2020).

In Islamic law, compatibility between prospective spouses is addressed through the concept of *kafā'ah*. Classical Muslim scholars generally regarded religion as the primary element of *kafā'ah*, while lineage, occupation, wealth, and social status were considered *ijtihādī* considerations shaped by the social conditions of their respective periods (Darmawan, 2026). As modern social structures have changed, the concept has been reinterpreted so that *kafā'ah* is no longer understood merely as similarity in social status but is instead oriented toward achieving family welfare.

The *maqāṣid al-sharī'ah* approach is relevant to this phenomenon because it places welfare and human benefit at the center of Islamic law. By emphasizing the protection of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-'aql*), lineage (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*), this approach provides substantive criteria for assessing marital success (Faizah et al., 2024). Accordingly, marital harmony can be understood as the couple's success in realizing the objectives of Islamic law rather than merely as a consequence of similarity in social background (Barkah & Andriyani, 2020). Against this background, this study aims to analyze the concept of marital harmony in marriages involving different social statuses from the perspective of *maqāṣid al-sharī'ah* and to explain the relevance of welfare-oriented values as a basis for reconstructing the concept of *kafā'ah* in the development of contemporary Islamic family law.

Literature Review

Previous studies have extensively examined marital harmony from various perspectives. Barkah and Andriyani explain that the concept of *kafā'ah* should be understood as an instrument for achieving family welfare rather than as a means of maintaining social stratification (Barkah &

Andriyani, 2020). Similarly, Ahmad Azaim Ibrahimy et al. emphasize that religion constitutes a universal element of *kafā'ah*, whereas social status is relative and influenced by cultural and social contexts (Ibrahimy et al., 2021). Furthermore, Ahmad Muzakki and Himami Hafshawati examine the position of *kafā'ah* according to the four Sunni schools of Islamic jurisprudence and identify differences in their views regarding the standards of compatibility in marriage (Ahmad Muzakki & Himami Hafshawati, 2021). Ahmad Saifuddin Al Rosyid and Ahdiyatul Hidayah examine scholars' perspectives on the concept of *kafā'ah* as a foundation for establishing a harmonious family through a balance of religious commitment, lineage, and social status (Al Rosyid & Hidayah, 2023). Meanwhile, Nurhanisah Hadigunawan et al. analyze the impact of social differences on household well-being and demonstrate that disparities in education, economic conditions, and age may indirectly contribute to conflicts within the family (Nurhanisah Hadigunawan et al., 2021). In addition, recent studies have increasingly called for a reinterpretation of the concept of *kafā'ah* to make it more responsive to contemporary social conditions by placing justice, equality, and family welfare at the center of consideration.

Previous studies have generally focused on the normative dimensions of *kafā'ah*, differences among the schools of Islamic jurisprudence, or various factors contributing to family harmony. Few studies have specifically employed the perspective of *maqāṣid al-sharī'ah* as an analytical framework for explaining marital harmony among couples from different social backgrounds. This research gap is significant because changes in contemporary social structures indicate that similarity in social status is no longer the sole or dominant determinant of marital success. Based on this condition, the present study argues that marital harmony among couples from different social statuses is more appropriately analyzed through the paradigm of *maqāṣid al-sharī'ah* rather than through an approach to *kafā'ah* that is primarily oriented toward social-status compatibility. The novelty of this study lies in reconstructing the concept of *kafā'ah* from a status-oriented paradigm toward a *maslahah-oriented* paradigm, in which the realization of the five fundamental objectives of *maqāṣid al-sharī'ah* serves as the principal indicator of marital harmony.

Method

This study employed normative legal research with a qualitative approach to examine the concept of marital harmony in marriages involving different social statuses from the perspective of *maqāṣid al-sharī'ah*. The study applied both statutory and conceptual approaches. The statutory approach was used to examine the legal provisions governing marriage in Indonesia, while the conceptual approach was employed to analyze the concepts of marital harmony, *kafā'ah*, marriages involving different social statuses, and *maqāṣid al-sharī'ah*. Normative legal research focuses on legal norms, principles, doctrines, and theories as the basis for addressing the legal issues under investigation (Nurhayati et al., 2021).

The sources of legal materials consist of primary, secondary, and tertiary materials. Primary legal materials include the Qur'an, particularly Q.S. al-Rūm 21 and Q.S. al-Nisā' 19; hadiths concerning marriage and *kafā'ah*; Law No. 1 of 1974 on Marriage, as amended by Law No. 16 of 2019; and Presidential Instruction No. 1 of 1991 concerning the Compilation of Islamic Law (KHI). Secondary legal materials comprise scholarly books on Islamic family law, *maqāṣid al-sharī'ah*, and *kafā'ah*, including Jasser Auda's *Maqasid al-Shariah as Philosophy of Islamic Law*, relevant national and international journal articles, and previous studies on marital harmony and marriages involving different social statuses. Tertiary legal materials include legal dictionaries, Islamic law encyclopedias, and other reference sources used to clarify primary and secondary legal materials.

The legal materials were collected through library research by identifying, cataloguing, and reviewing literature relevant to the focus of the study (Sugiyono, 2017). They were subsequently analyzed descriptively and qualitatively using content analysis. The analysis was conducted

through several stages: classifying the legal materials, interpreting relevant legal norms and concepts, examining the relationship among *kafā'ah*, marital harmony, and *maqāṣid al-sharī'ah*, and drawing deductive conclusions. These stages were intended to explain the relevance of the *maqāṣid al-sharī'ah* approach to the establishment of marital harmony in marriages involving different social statuses.

Results and Discussion

Analysis of the primary, secondary, and tertiary legal materials produced three main findings. First, no provision in the Qur'an, hadith, or Indonesian legislation establishes similarity in social status as a condition for the validity of marriage or as a primary indicator of marital harmony. Second, the concept of *kafā'ah* developed in classical fiqh literature is largely a social construction shaped by the conditions of its time; consequently, lineage, occupation, and economic status are ijtihādī considerations rather than absolute objectives of the Sharī'ah. Third, the *maqāṣid al-sharī'ah* approach provides more substantive indicators for assessing marital success through the protection of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-naḥs*), intellect (*ḥifẓ al-'aql*), lineage (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*). On the basis of these findings, this study reconstructs *kafā'ah* from a status-oriented paradigm toward a maslahah-oriented paradigm.

Unlike the study by Barkah and Andriyani (2020), which positioned maqāṣid primarily as the normative foundation of the concept of *kafā'ah*, the present study extends the function of maqāṣid by employing it as an evaluative framework for assessing the quality of marital life after the marriage has taken place. Accordingly, this study not only reinterprets the concept of *kafā'ah* but also develops a model for evaluating marital harmony based on *maqāṣid al-sharī'ah* (Ni'ami, 2022). Theoretically, this study contributes to the development of Islamic family law scholarship by proposing an evaluative model of marital harmony grounded in *maqāṣid al-sharī'ah*. The model positions the protection of religion, life, intellect, lineage, and property as the primary indicators of successful family life. Accordingly, *kafā'ah* is no longer understood merely as a form of compatibility assessed prior to marriage but also as a framework for evaluating the success of family life after marriage has been established (al-Zuhaili, 2002).

Marital Harmony from the Perspective of Islamic Law

Marital harmony is one of the principal objectives of marriage in Islam. The Qur'an emphasizes that marriage is intended to create tranquility (*sakīnah*), affection (*mawaddah*), and mercy (*raḥmah*), as stated in Q.S. al-Rūm 21. The verse demonstrates that the marital relationship is built not only upon a legal bond but also upon spiritual, emotional, and social values that form the foundation of a harmonious and fulfilling family (Hafisti & Syafitri, 2026). Therefore, marital harmony cannot be separated from the purpose of marriage as a means of realizing welfare for individuals, families, and society. From the perspective of Islamic law, marital harmony is realized through the balanced fulfillment of the rights and obligations of husband and wife. The husband is responsible for providing financial support, protection, and leadership, while the wife is responsible for preserving her dignity, managing the household, and cooperating in building family life. This relationship is not hierarchical but is grounded in the principle of *mu'āsyarah bi al-ma'rūf* (treating one's spouse with kindness), as commanded in Q.S. al-Nisā' 19. This principle emphasizes mutual respect, appreciation of differences, and the resolution of problems through consultation and constructive communication, thereby fostering a harmonious and equitable relationship (Barkah & Andriyani, 2020).

Marital harmony is also influenced by the couple's ability to establish effective communication, mutual trust, and a strong commitment to family integrity. Previous studies indicate that household conflict is generally not caused solely by economic factors or social status but is more strongly influenced by poor communication, a lack of openness, and limited capacity to

resolve differences (Nurhanisah Hadigunawan et al., 2021). Thus, a harmonious family is one in which conflicts can be managed constructively so that differences do not develop into prolonged disputes. This demonstrates that the quality of interpersonal relationships may have a greater influence than structural factors such as differences in social or economic background. Furthermore, Islamic law understands marital harmony not only in terms of the happiness of the spouses but also in terms of protecting children's rights and sustaining family life. A harmonious household provides a conducive environment for children's development in educational, moral, and psychological dimensions. Conversely, a conflict-ridden household may negatively affect children's development and social stability. Islam therefore positions the family as a primary institution for preserving religious values and nurturing a well-developed generation. This perspective is consistent with the objectives of Islamic law, which regards the family as a means of realizing welfare and preventing harm in society (Dikuraisyin et al., 2024).

The findings of this study indicate that marital harmony from the perspective of Islamic law is not determined by similarity in social status but rather by the couple's ability to uphold the principle of *mu'āsyarah bi al-ma'rūf*, fulfill their respective rights and obligations proportionately, and realize the objectives of marriage as prescribed by the *Shari'ah* (Faizah et al., 2026). These findings are consistent with the study of Barkah and Andriyani (2020), which argues that the substance of *kafā'ah* is not intended to preserve social stratification but rather to promote family welfare through the values of justice and responsibility.

Similarly, Rahmadani et al. (2024) emphasize that the realization of a family characterized by *sakīnah*, *mawaddah*, and *rahmah* is determined more by the quality of the relationship between husband and wife than by economic factors or social status. On the other hand, this study also reinforces the findings of Putra et al. (2025), which indicate that contemporary marriage practices in Indonesian society demonstrate a shift in partner-selection orientation from similarity in social status toward similarity in values and commitment. The difference is that this study positions *maqāṣid al-shari'ah* as the normative foundation for explaining why such a shift is consistent with the objectives of Islamic law.

Marriages Involving Different Social Statuses and the Dynamics of Family Harmony

Marriages involving different social statuses are increasingly common in modern society as a consequence of greater social mobility, expanded access to education, technological development, and changing patterns of social interaction. Social-status differences in marriage are no longer limited to economic conditions but also encompass educational attainment, occupation, lineage (*nasab*), family environment, and social standing. These changes indicate that partner selection in contemporary society is increasingly based on shared values, commitment, and emotional closeness rather than social stratification, as was more common in traditional societies (Putra et al., 2025). Nevertheless, differences in social status remain relevant because they may influence spousal relationships and the process of adjustment within family life.

From the perspective of Islamic jurisprudence, differences in social status are related to the concept of *kafā'ah*, which is terminologically understood as compatibility or balance between prospective spouses. Classical scholars identified several indicators of *kafā'ah*, including religion, lineage, occupation, freedom, and economic condition, with the aim of minimizing potential conflict in family life (Faizah et al., 2025). However, developments in modern society indicate that these indicators should no longer be applied rigidly. Barkah and Andriyani explain that the substance of *kafā'ah* is not the preservation of social-class distinctions but an instrument for realizing family welfare in accordance with the objectives of *maqāṣid al-shari'ah* (Barkah & Andriyani, 2020). Therefore, religious commitment, moral character, and readiness to fulfill family responsibilities are more essential than similarity in social status.

Differences in social status may indeed generate various dynamics within family life. Differences in educational attainment may affect communication patterns and decision-making, while economic disparities may lead to differences in lifestyle, financial management, and expectations of one's spouse. In addition, pressure from extended family and the wider social environment may increase the potential for conflict, particularly where social status is still regarded as a measure of marital success. Nevertheless, studies indicate that such conflict is not caused by social-status differences themselves but by the couple's limited ability to manage differences through communication, mutual respect, and consultative conflict resolution (Adhim & Afif, 2021).

Contemporary thinking on *kafā'ah* further demonstrates that the criteria of marital success have shifted from a status-oriented approach toward a welfare-oriented approach. Through a reinterpretation of *kafā'ah* based on Jasser Auda's thought, Sandy Wijaya argues that the essence of *kafā'ah* lies not in equality of wealth, lineage, or social strata but in harmony of religious values, personal maturity, and shared commitment to building a *sakīnah*, *mawaddah*, and *rahmah* family (Wijaya, 2021). Accordingly, couples from different social backgrounds have an equal opportunity to establish harmonious households as long as they are able to implement the principles of justice, responsibility, and mutual respect in family life.

The findings indicate that the five essential objectives of *maqāṣid al-sharī'ah* (*ḥifẓ al-dīn*, *ḥifẓ al-naḥs*, *ḥifẓ al-'aql*, *ḥifẓ al-nasl*, and *ḥifẓ al-māl*) can serve as substantive indicators for assessing marital harmony in marriages involving different social statuses. This finding is consistent with Jasser Auda's (2008) view of *maqāṣid al-sharī'ah* as a welfare-oriented approach that is responsive to social change. Dikuraisyin et al. (2024) likewise demonstrate that the *maqāṣid* approach provides a more progressive basis for developing Islamic family law in Indonesia. Nevertheless, this study makes a distinct contribution by specifically connecting *maqāṣid al-sharī'ah* with the phenomenon of marriages involving different social statuses (Wijaya, 2021). Thus, this study not only explains the objectives of marriage law but also proposes practical indicators for assessing marital success based on the realization of family welfare.

Analyzing Marital Harmony from the Perspective of *Maqāṣid al-Sharī'ah*

The *maqāṣid al-sharī'ah* approach holds that Islamic legal rules aim to realize welfare (*jalb al-maṣāliḥ*) and prevent harm (*dar'u al-mafāsīd*) (Faizah et al., 2024). In the context of Islamic family law, marriage is one of the Sharī'ah's instruments for realizing welfare for individuals, families, and society. Therefore, marital success should not be measured solely by similarity in the spouses' social status, economic condition, or lineage, but by the extent to which family life realizes the objectives of the Sharī'ah (*maqāṣid al-sharī'ah*). This perspective places welfare at the center of assessing family success, while social status is treated as a supporting factor rather than an objective of law in itself (Barkah & Andriyani, 2020).

The concept of *maqāṣid al-sharī'ah* developed by Muslim scholars, particularly Imam al-Shāṭibī and later reformulated by Jasser Auda, identifies the protection of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-naḥs*), intellect (*ḥifẓ al-'aql*), lineage (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*) as essential objectives of the Sharī'ah (Auda, 2008). These five objectives can serve as indicators for assessing whether a marriage provides benefit to the spouses and society. Accordingly, couples from different social backgrounds can establish harmonious households if they are able to safeguard these five dimensions in family life. This approach demonstrates that Islamic law is not oriented toward preserving social stratification but toward realizing justice, balance, and welfare for all family members (Wijaya, 2021).

The implementation of *ḥifẓ al-dīn* in marriages involving different social statuses is reflected in the couple's shared commitment to practicing religious values. Similarity in religious commitment and moral character has a greater influence on marital harmony than similarity in social status. Faith-based values encourage spouses to respect one another, resolve conflicts through

consultation, and fulfill their respective rights and obligations proportionately (Barkah & Andriyani, 2020). Under such conditions, differences in economic circumstances, education, or family background do not become primary sources of conflict because issues are addressed according to the principles of justice and compassion taught by Islam.

Furthermore, *ḥifẓ al-naḥs*, *ḥifẓ al-'aql*, and *ḥifẓ al-nasl* are reflected in the creation of a safe, healthy, and conducive family environment for the development of all family members (Harun, 2025). Marital harmony requires effective communication, respect for the spouse's views, and the ability to manage differences without resorting to physical or psychological violence. In marriages involving different social statuses, differences in educational attainment or economic circumstances may often produce different perspectives. However, when spouses prioritize dialogue, consultation, and mutual respect, such differences can become opportunities for learning that strengthen the quality of family relationships. A harmonious family environment also contributes to children's character development and education, thereby supporting the effective realization of the objective of protecting lineage.

Meanwhile, the implementation of *ḥifẓ al-māl* is reflected in family financial management based on trustworthiness, honesty, and responsibility (Barkah & Andriyani, 2020). Differences in the spouses' economic circumstances do not necessarily hinder harmony when the couple maintains transparency in managing income, sets priorities for household needs, and consults one another in making financial decisions. Conversely, economic conflict is more often triggered by poor communication, inequity in the distribution of responsibilities, or weak commitment to shared goals. Thus, the protection of property from the perspective of *maqāṣid al-sharī'ah* is not limited to preserving ownership but also entails ensuring that property is managed productively to support family welfare.

Based on this analysis, the *maqāṣid al-sharī'ah* approach provides a more substantive paradigm for assessing marital harmony than an approach focused solely on similarity in social status. Marital success is determined not by economic standing, educational attainment, or family position, but by the couple's ability to realize the balanced protection of religion, life, intellect, lineage, and property. Accordingly, *kafā'ah* in contemporary society should be understood as compatibility in commitment, responsibility, and orientation toward family welfare rather than merely as similarity in social strata. This finding demonstrates that the *maqāṣid al-sharī'ah* perspective offers a more relevant philosophical foundation for explaining marital harmony among couples from different social backgrounds.

Implications of *Maqāṣid al-Sharī'ah* for Marital Harmony

The concept of *maqāṣid al-sharī'ah* has significant implications for understanding marital harmony, particularly in marriages involving different social statuses. This approach shifts the assessment of marital success from formal aspects, such as similarity in social status, economic condition, or lineage, toward the substantive realization of welfare in family life. Accordingly, marital harmony is no longer viewed merely as the result of social-status compatibility but as the result of the couple's ability to implement *Sharī'ah* values that promote tranquility, justice, and shared well-being. This perspective is consistent with contemporary thought that regards *maqāṣid al-sharī'ah* as an approach responsive to social dynamics while preserving the fundamental objectives of the *Sharī'ah*: realizing welfare and preventing harm (Barkah & Andriyani, 2020).

The first implication of applying *maqāṣid al-sharī'ah* is a shift in the understanding of *kafā'ah*. Whereas classical *fiqh* often associated compatibility with lineage, occupation, and economic circumstances, the *maqāṣid al-sharī'ah* perspective directs the concept toward harmony of values, religious commitment, and readiness to fulfill family responsibilities. Compatibility is no longer understood as a means of preserving social stratification but as a means of building a family capable of safeguarding religion, dignity, and the rights of every family member. Therefore, couples from

different social backgrounds have an equal opportunity to establish harmonious households when they share a common vision and goals for family life (Wijaya, 2021).

The next implication concerns the pattern of interaction between husband and wife in family life. The *maqāṣid al-sharī'ah* perspective emphasizes that family relationships should be built upon justice (*al-'adl*), compassion (*raḥmah*), consultation (*shūrā*), and shared responsibility (Dikuraisyin et al., 2024). These values encourage open communication, respect for differences, and a proportional division of roles according to each spouse's capacities. In marriages involving different social statuses, these principles provide a basis for managing potential conflicts arising from differences in economic circumstances, education, or family environment. Thus, conflict resolution should focus not on social-status differences but on strengthening the interpersonal and spiritual quality of the marital relationship.

Furthermore, applying *maqāṣid al-sharī'ah* has implications for creating a family environment that supports children's development and the welfare of all family members. The protection of lineage (*ḥifẓ al-nasl*) and intellect (*ḥifẓ al-'aql*) is realized through quality education, fulfillment of children's psychological needs, and the cultivation of moral and religious values within the family. Meanwhile, the protection of property (*ḥifẓ al-māl*) is realized through transparent and responsible family financial management oriented toward shared welfare. This demonstrates that the implementation of *maqāṣid al-sharī'ah* affects not only the relationship between spouses but also the overall quality of family life, enabling families to remain resilient in the face of social change.

Based on the foregoing discussion, *maqāṣid al-sharī'ah* has broad implications for establishing marital harmony in marriages involving different social statuses. This approach emphasizes that marital success is determined more by the couple's ability to realize welfare-oriented values than by similarity in social status. Therefore, *maqāṣid al-sharī'ah* can serve as a paradigm for developing Islamic family law that is more responsive to contemporary social realities. It also demonstrates that harmonious families emerge from a commitment to preserving religious values, maintaining effective communication, respecting differences, and cooperating to achieve family welfare, thereby enabling marriage to fulfill its purpose of creating a *sakīnah*, *mawaddah*, and *raḥmah* family.

Reconstructing *Kafā'ah* in Marriages Involving Different Social Statuses from the Perspective of *Maqāṣid al-Sharī'ah*

In classical fiqh, *kafā'ah* is essentially understood as compatibility between prospective spouses, intended to preserve the continuity and harmony of family life. The jurists of the various schools identified several indicators of *kafā'ah*, including religion, lineage, freedom, occupation, and economic condition, although they differed regarding the relative significance of each indicator (Ahmad Muzakki & Himami Hafshawati, 2021). Within the social context of the classical period, this concept was relevant because society was strongly shaped by social stratification. Compatibility was regarded as an instrument for preventing family conflict and preserving the dignity of both parties. However, social change, characterized by increased educational, economic, and professional mobility, means that these indicators can no longer be applied rigidly in modern society. Accordingly, *kafā'ah* requires reinterpretation so that it remains relevant to social developments without abandoning the fundamental objective of the *Sharī'ah* to realize family welfare (Adhim & Afif, 2021).

The findings indicate that marital harmony in marriages involving different social statuses does not depend on similarity in social strata but is determined more by the quality of the relationship established by the couple. Factors such as religious commitment, effective communication, emotional maturity, responsibility, and the ability to resolve conflicts through consultation have a greater influence on family harmony than similarity in economic circumstances or family background. This finding reinforces Barkah and Andriyani's argument that, from the perspective of *maqāṣid al-sharī'ah*, the substance of *kafā'ah* is not the preservation of social-class

distinctions but the realization of welfare through fulfillment of the objectives of the Shari'ah in family life (Barkah & Andriyani, 2020).

The *maqāṣid al-sharī'ah* approach provides a more comprehensive analytical framework for reconstructing *kafā'ah*. Marital success is no longer measured by compatibility in social status but by the couple's ability to realize the five essential objectives of the Shari'ah (*al-kulliyāt al-khams*): the protection of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-naḥs*), intellect (*ḥifẓ al-'aql*), lineage (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*). From this perspective, couples from different social backgrounds can still fulfill the essence of *kafā'ah* when they are able to build family life based on justice, compassion, responsibility, and mutual respect. Accordingly, *kafā'ah* shifts from a status-oriented approach toward a *maslahah*-oriented approach in which family welfare becomes the primary measure of marital success (Wijaya, 2021).

The reconstruction of *kafā'ah* also has implications for the development of Islamic family law in Indonesia. Compatibility between spouses can no longer be limited to economic, lineage, or occupational indicators but must also consider the couple's spiritual, psychological, and social readiness to build family life. This approach is more consistent with the plural and dynamic nature of Indonesian society, where social mobility enables individuals to change their social position through education, employment, and achievement. Therefore, *kafā'ah* should be understood as a preventive principle for building a welfare-oriented family rather than as a justification for discrimination based on social class. This reconstruction also strengthens the role of Islamic law as a system capable of adapting to social change without abandoning the fundamental values of the Shari'ah. The findings reinforce Barkah and Andriyani (2020), who place welfare at the center of the concept of *kafā'ah*. They are also consistent with Wijaya (2021), who argues that the reinterpretation of *kafā'ah* should be aligned with the *maqāṣid al-sharī'ah* approach. However, this study differs fundamentally in that it not only reinterprets *kafā'ah* but also develops operational indicators for assessing marital success based on the realization of the five essential objectives of *maqāṣid al-sharī'ah*. Thus, this study extends the function of *kafā'ah* from a concept of premarital compatibility to an evaluative framework for assessing the quality of family life after marriage.

Based on the overall analysis, this study proposes a new conceptual model of *kafā'ah* in contemporary Islamic family law. Unlike previous studies that generally position *kafā'ah* as an instrument of premarital compatibility, this study develops *kafā'ah* as an evaluative instrument for assessing marital success after marriage. The indicators of success are no longer based on similarity in social status but on the couple's ability to realize the five essential objectives of *maqāṣid al-sharī'ah*: the protection of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-naḥs*), intellect (*ḥifẓ al-'aql*), lineage (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*). Accordingly, this study reconstructs *kafā'ah* from a status-oriented paradigm toward a *maslahah*-oriented paradigm that is more responsive to the dynamics of modern society. This conceptual model constitutes a theoretical contribution to the development of Islamic family law by offering a measure of marital harmony oriented toward realizing family welfare rather than merely matching the social status of the spouses.

Conclusion

The findings indicate that marital harmony in marriages involving different social statuses, when examined from the perspective of *maqāṣid al-sharī'ah*, is not determined by similarity in economic background, educational attainment, lineage, or social position. Rather, it depends on the ability of husband and wife to realize the objectives of the Shari'ah through the protection of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-naḥs*), intellect (*ḥifẓ al-'aql*), lineage (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*). Differences in social status do not necessarily prevent marital harmony when spouses demonstrate religious commitment, effective communication, mutual respect, responsibility, and an orientation toward family welfare. This study reconstructs *kafā'ah* from a status-oriented paradigm toward a *maslahah*-oriented paradigm. Accordingly, compatibility between spouses should no longer be

understood as similarity in social status but as shared values, moral character, commitment, and readiness to build a family capable of realizing the objectives of *maqāṣid al-sharī'ah*. These findings provide a conceptual contribution to the development of Islamic family law that is more contextual and responsive to the dynamics of modern society.

Based on these findings, this study recommends that Islamic family-law practitioners, marriage registrars, religious counselors, and marriage guidance institutions incorporate *maqāṣid al-sharī'ah* values into education and counseling for prospective spouses, particularly couples from different social backgrounds. Policymakers and Islamic educational institutions should also develop premarital education materials that address not only the administrative and legal aspects of marriage but also religious commitment, family communication, conflict resolution, and shared responsibility as key factors in establishing marital harmony. This study is limited to a normative legal approach based on the analysis of primary, secondary, and tertiary legal materials. Future research should therefore employ empirical or socio-legal approaches through field studies of couples in marriages involving different social statuses to examine the implementation of *maqāṣid al-sharī'ah* in family life and further develop theories of Islamic family law in Indonesia.

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