

Marrying a Righteous Woman as the Preferred Choice: An Analysis of Hadith Sanad and Matan

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Abstract: Marriage represents an essential stage in a Muslim's life, undertaken after finding a suitable partner and achieving mental and financial readiness. This study explores the criteria for selecting a pious woman (woman *ṣāliḥah*) through an analysis of sanad and matan. The main objective is to identify and examine these criteria using perspectives from Hadith studies, sociology, and psychology. Theoretically, this research proposes a new conceptual framework that integrates traditional Hadith analysis with modern social and psychological insights. Academically, the findings are expected to enrich the field of Hadith Studies by offering new perspectives on how sanad and matan contribute to understanding women's piety in the context of marriage. Practically, the study provides valuable guidance for society, especially for men seeking to build stable and harmonious marriages based on Islamic principles. The research employs a qualitative or library-based approach, analyzing textual sources and scholarly opinions. The study finds that the criteria for marrying a pious woman can be evaluated not only through religious authenticity but also from sociological and psychological standpoints. The original contribution of this work lies in its relevance to modern Muslim men, helping them identify key traits of a *ṣāliḥah* woman as a preferred choice in marriage. The findings suggest that marrying someone of the same faith and similar background enhances harmony and marital satisfaction. Homogamous marriages—those between individuals sharing values, beliefs, and lifestyles—tend to be more enduring and successful. In this context, *ṣāliḥah* refers to a woman with deep religious understanding and moral integrity.

Keywords: Pious woman, Sanad and matan, Marriage criteria, Hadith studies, Homogamy

Introduction

The Qur'an, the holy book of Islam, is regarded as the most important source for Muslims and is written in Arabic.¹ Hadith serves as the second source of Islamic guidance after the Qur'an, functioning as a guide and instruction for Muslims in carrying out all aspects of life, including matters of worship and

¹ Annindita Hartono Putri, "Enhancing Reading Skills of Surah Al-Zalzalah: A Makharijul Huruf Study at Nurul Hasanah TPQ," *AJIS: Academic Journal of Islamic Studies* 9, no. 2 (December 31, 2024): 412-23, <https://doi.org/10.29240/ajis.v9i2.11083>.

social interaction within the community.² Considering that Muslims form the majority population in Indonesia³—a country with more than 200 million Muslims—Islam holds a central place in Indonesian society. ⁴ Currently, it is known that the world’s Muslim population has reached around 2 billion, making Islam the largest religion globally, thereby expanding its global influence.⁵ Hadith refers to the attitudes and behaviors of the Prophet Muhammad (peace be upon him) in daily life and functions as a confirmation and explanation of Islamic teachings after the Qur’an.⁶

Marriage is one of the life phases that a Muslim may enter after finding a life partner and being mentally and financially ready. When a person is emotionally mature and capable, marriage allows them to complete half of their faith. Marriage is a natural human disposition that cannot be ignored and is considered significant; therefore, Allah SWT, through His Messenger, has provided many guidelines regarding its implementation.⁷

Human beings were created by Allah in pairs—male and female—where both are bound in a marital status protected by law through a legitimate relationship in accordance with Islamic law. The purpose is to build a family based on *sakinah* (tranquility), *mawaddah* (love), and *rahmah* (compassion).

From this perspective,⁸ discussing marrying a righteous woman (*ṣāliḥah*) as an ideal choice (a study of *sanad* and *matan*) is always interesting, especially for young people who are still single and have not found their life partners. Every person has a destined spouse, yet this does not mean one should not strive to find them. Marriage is the starting point in human life that can lead to

² Pujiono, Euis Amalia, and Siti Haniatunnisa, “Islamic And Conventional Economic Growth Thought Abū Yūsuf, Abū Ubaid, Al-Ghazāli, Ibn Khaldūn, Asy-Syatibi, Monzer Khaf, Adam Smith, David Ricardo, J.M. Keynes, Alfred Marshall, W.W. Rostow,” *AJIS: Academic Journal of Islamic Studies* 10, no. 1 (May 25, 2025): 53–78, <https://doi.org/10.29240/ajis.v10i1.13148>.

³ Pujiono, Amalia, and Haniatunnisa.

⁴ Surwandono Surwandono and Vira Aulia, “A CONTENT ANALYSIS OF INDONESIA’S NATIONAL BRANDING AS A LEADING FORCE IN GLOBAL MUSLIM FASHION: Perspectives from Online Mass Media,” *JOURNAL OF INDONESIAN ISLAM* 18, no. 1 (June 9, 2024): 225, <https://doi.org/10.15642/JIIS.2024.18.1.225-250>.

⁵ Muhammad Fahmi et al., “Analysis of Takhrij Hadith in the DSN-MUI Fatwa on Halal Tourism: A Critical Study of the Sanad and Matan,” *AJIS: Academic Journal of Islamic Studies* 10, no. 1 (May 26, 2025): 99–116, <https://doi.org/10.29240/ajis.v10i1.11857>.

⁶ Agusman Damanik, *Urgensi Studi Hadis UIN Sumatra Utara*, *Shahih Jurnal Ilmu Kewahyuan*, 1st ed., vol. 1 (Medan: Program Studi Ilmu Hadis UIN SU Medan, 2018), <https://doi.org/http://dx.doi.org/10.51900/shh.v1i1.1886>.

⁷ Kementerian Agama RI, *Komplimasi Hukum Islam Di Indonesia* (Jakarta: Direktur Bina KUA dan Keluarga Sakinah, 2018).

⁸ Imam Ghazali Said et al., “VENERATING SHAYKH ABD AL-QADIR AL-JILANI IN INDONESIA AND TURKIYE,” *JOURNAL OF INDONESIAN ISLAM* 18, no. 1 (June 9, 2024): 1, <https://doi.org/10.15642/JIIS.2024.18.1.1-26>.

either many successes or many failures, and choosing a spouse is the first step toward marriage.

Islam, as a comprehensive religion in terms of its guidance, has provided clear teachings about marrying a righteous woman. This is not without reason: good offspring come from good parents, and therefore choosing a righteous woman is of utmost importance. Before entering the stage of marriage, it is best to choose a life partner according to the Islamic guidelines for finding a spouse. The purpose of choosing a prospective wife is to build a *sakinah, mawaddah, warahmah* family and to have righteous offspring.

Marriage is not merely about the relationship between two individuals but also about forming a family. In this context, both partners have the responsibility to create a harmonious household, build strong family bonds, and realize the values of togetherness.

Although there are many studies on marriage in Islam, few have examined the topic of marrying a righteous woman as an ideal choice through the study of *sanad* (chain of transmission) and *matan* (text of hadith). The main issue discussed in this study is: What are the criteria for marrying a righteous woman according to the study of *sanad* and *matan*? The research gap in this study lies in the lack of exploration of these criteria through *sanad* and *matan* analysis, strengthened by perspectives from sociology and psychology. In addition, this article also explores insights derived from scholars' opinions.⁹ The focus of this research is to identify and analyze the criteria for marrying a righteous woman based on *sanad* and *matan* study.¹⁰

Few studies have comprehensively assessed how far researchers have analyzed and developed ideas on this topic.¹¹ A summarized literature review shows that, although many studies discuss this aspect, the focus of this research is on the criteria for marrying a righteous woman through *sanad* and *matan* study.¹²

⁹ Abdul Syukur et al., "EMPOWERING ISLAMIC COMMUNITY IN UNDERSTANDING DEMOCRACY AND SHURA THROUGH THE WASATHIYAH DA'WA MOVEMENT IN INDONESIA," *JOURNAL OF INDONESIAN ISLAM* 18, no. 1 (June 9, 2024): 98, <https://doi.org/10.15642/JIIS.2024.18.1.98-126>.

¹⁰ Asliah Zainal, Heddy Shri Ahimsa-Putra, and Anita Rezki, "HYBRID CULTURE IN KATOBA RITUAL OF MUNA," *JOURNAL OF INDONESIAN ISLAM* 18, no. 1 (June 9, 2024): 155, <https://doi.org/10.15642/JIIS.2024.18.1.155-179>.

¹¹ Edi Kurniawan et al., "Recent Studies on the Maqāṣid Al-Sharī'ah of Abū Ishāq Al-Shātibī:," *AJIS: Academic Journal of Islamic Studies* 10, no. 1 (May 25, 2025): 1–26, <https://doi.org/10.29240/ajis.v10i1.11282>.

¹² Wawan Hermawan, "Implementing Islamic Law in Diaspora Naturalization: A Middle East, Southeast Asia, and West," *Ahkam: Jurnal Ilmu Syariah* 25, no. 1 (2025): 71–86, <https://doi.org/10.15408/ajis.v25i1.41465>.

This article also discusses previous works¹³ such as Malik Adharsyah's journal article titled "Marriage in the Perspective of Islamic Law."¹⁴ The similarity lies in the discussion of marriage; however, the difference is that Malik Adharsyah's study focuses on the legal perspective, discussing the pillars (arkan) and wisdom (hikmah) of marriage.¹⁵ The limitation of his article is that it only briefly addresses the selection of a pious spouse and does not examine hadiths about marrying a woman for her religion (righteousness). It does not include hadith commentary (sharh) and focuses primarily on marriage law from the fiqh perspective.¹⁶

Therefore, the author is highly interested in filling this gap by studying the criteria for marrying a righteous woman through sanad and matan analysis, titled "Marrying a Righteous Woman as the Preferred Option: A Study of Sanad and Matan", viewed from sociological and psychological perspectives. This article is the first to discuss this topic and presents a novelty in the study of marrying a righteous woman as the ideal choice based on sanad and matan.

Literature Review

In the general review, as shown in this study, similar to the journal article by Ali Sibra Malisi entitled "Marriage in Islam."¹⁷ The similarity in this study lies in the discussion of marriage; however, the difference is that Ali Sibra Malisi's article focuses on the legal basis of marriage, presenting several legal classifications such as obligatory (wajib), recommended (sunnah), disliked (makruh), and prohibited (haram) marriage. The limitation of this article is that it only briefly discusses the criteria for a religiously devout partner and does not examine the hadith about marrying a woman for her religion (piety), nor does it

¹³ Irmawati Sagala and Tasnim Rahman Fitra, "THE USE OF THE ABOGE CALENDAR IN THE JAMBI MANUSCRIPTS: Power and Cultural Relations between Sultanates," *JOURNAL OF INDONESIAN ISLAM* 18, no. 1 (June 9, 2024): 127, <https://doi.org/10.15642/JIIS.2024.18.1.127-154>.

¹⁴ Nurul Husna, "Public Chaos: Alleged Fatwa on Boycotting and the Fear of Missing Out on Israeli Products in Indonesia," *Ahkam: Jurnal Ilmu Syariah* 25, no. 1 (2025): 143–58, <https://doi.org/10.15408/ajis.v25i1.41588>.

¹⁵ Malik Adharsyah, Muhammad Sidqi, and Muhammad Aulia Rizki, "PERNIKAHAN DALAM PERSPEKTIF HUKUM ISLAM," *Jurnal Syariah Dan Ekonomi Islam* 2, no. 1 (June 18, 2024): 44–53, <https://doi.org/10.71025/2xrmbv96>.

¹⁶ Rika Astari et al., "Indonesian Muslim Society's Reception of Sensation Language and Invitation to Polygamy on Social Media," *Indonesian Journal of Islam and Muslim Societies* 13, no. 2 (December 31, 2023): 369–97, <https://doi.org/10.18326/ijims.v13i2.369-397>.

¹⁷ Ali Sibra Malisi, "PERNIKAHAN DALAM ISLAM," *SEIKAT: Jurnal Ilmu Sosial, Politik Dan Hukum* 1, no. 1 (October 31, 2022): 22–28, <https://doi.org/10.55681/seikat.v1i1.97>.

explain the sharh al-hadith (commentary). The focus is primarily on marriage law from the fiqh perspective. Therefore, the author is very interested in filling the gap regarding the hadith on the criteria for marrying a righteous woman from the perspective of sanad and matan study, through an article entitled “Marrying a Righteous Woman as the Preferred Option: A Study of Sanad and Matan,” examined from sociological and psychological perspectives. This article represents the first scholarly work exploring the novelty of studying the concept of marrying a righteous woman as an ideal choice through sanad and matan analysis.¹⁸

In the book written by Umar Haris Sanjaya entitled “Islamic Marriage Law,” the similarity lies in the discussion of marriage.¹⁹ However, the difference is that Umar Haris Sanjaya’s book discusses the pillars and conditions of marriage, marriage contracts, dissolution of marriage, as well as the laws of polygamy and temporary marriage (nikah mut’ah). The shortcoming of this book is that the hadith on marrying a woman for her religion (piety) is only presented as a translated text without mentioning the original source reference from the classical hadith collection. The focus is also limited to the legal aspects of marriage from the fiqh perspective. Hence, the author is highly interested in addressing this gap by analyzing the hadith on the criteria for marrying a righteous woman through sanad and matan studies, presented in the article entitled “Marrying a Righteous Woman as the Preferred Option: A Study of Sanad and Matan,” viewed from sociological and psychological perspectives. This article represents the first study that provides a novel contribution to the understanding of marrying a righteous woman as the preferred choice through sanad and matan analysis.²⁰

In the book authored by Musawar, entitled “Marriage Law in Islam,” the similarity also lies in the topic of marriage.²¹ However, Musawar’s book, the discussion focuses on the wisdom and objectives of marriage in Islam, the legal rulings of marriage, and the pillars and conditions of marriage. The limitation of this work is that the hadith on marrying a woman for her religion (piety) is presented only as the text of the hadith, without explanation of its sharh (interpretation), and the discussion is centered on Islamic family law, particularly the legal aspects of marriage. Therefore, the author is very interested in filling the scholarly gap concerning the hadith on the criteria for marrying a righteous

¹⁸ Astari et al., “Indonesian Muslim Society’s Reception of Sensation Language and Invitation to Polygamy on Social Media.”

¹⁹ Umar Haris Sanjaya, *Hukum Perkawinan Islam*, 1st ed. (Yogyakarta: Gama Media, 2017).

²⁰ Astari et al., “Indonesian Muslim Society’s Reception of Sensation Language and Invitation to Polygamy on Social Media.”

²¹ Musawar, *Hukum Perkawinan Dalam Islam*, ed. Dr. Zaenuddin Mansyur. M.Ag, 1st ed. (Mataram: Sanabil, 2020).

woman through sanad and matan analysis, in an article entitled “Marrying a Righteous Woman as the Preferred Option: A Study of Sanad and Matan,” analyzed from sociological and psychological perspectives.²² This article is the first to explore the novel concept of marrying a righteous woman as the preferred option based on sanad and matan analysis.

Research Methods

The research method used in this study is descriptive-analytical, a method aimed at providing a comprehensive depiction of the data and conditions of the research subject or object. The analysis was conducted by explaining various aspects contained in the interpreted hadith texts and elucidating their embedded meanings. This research is qualitative in nature, employing a library research approach to explore and understand the research object through the study of books, scholarly articles, journals, and other related literature. The main focus of the study is on hadiths concerning the criteria of a pious woman (*ṣāliḥah*) as an ideal choice in marriage, by examining both the sanad (chain of transmission) and matan (text). Relevant data were collected and arranged based on the principal hadiths being studied, using the *tahlili* analytical method, which is a comprehensive analytical study of the content and context of the hadiths.

The sources of data used in this research consist of primary and secondary data. Primary data were obtained directly from original sources, namely the hadiths concerning the criteria of a pious woman found in the *Kutub al-Sittah*. Meanwhile, secondary data were derived from previously compiled sources such as academic journals on marriage in the perspective of hadith, hadith commentaries such as *Fath al-Bari*, and other relevant literature. Data collection was carried out through the *tahlili* method, namely searching for and analyzing relevant hadiths from major hadith collections, tracing their background (*sabab al-wurud*), and studying them according to the research topic. In analyzing the sanad, this study follows the steps outlined by Syuhudi Ismail, which include *takhrij* (tracing the source of the hadith), *i'tibar* (comparing other chains of transmission), creating sanad diagrams, and examining the reliability and continuity of narrators (*ittisal al-sanad*).

The study of the matan was conducted through four stages of analytical testing: analysis through the Qur'an, other hadiths, sociology, and psychology. After examining the authenticity of the hadith from both sanad and matan perspectives, the next step was to analyze its content and present scholarly interpretations to gain a comprehensive understanding of the criteria for a pious

²² Astari et al., “Indonesian Muslim Society’s Reception of Sensation Language and Invitation to Polygamy on Social Media.”

woman from the perspective of hadith. To produce systematic and structured data, the researcher undertook several analytical steps, including collecting relevant materials, selecting data directly related to the topic, classifying data according to subthemes or specific aspects, and interpreting the meaning of the data that had been collected. Through these steps, this research aims to provide a clear, in-depth, and scholarly understanding of the hadiths concerning the criteria of a pious woman by applying both sanad and matan approaches.

Results and Discussions

Critique of the Isnad (Chain of Transmission) Regarding Marrying a Righteous Woman

Hadith Text:²³

حَدَّثَنَا مُسَدَّدٌ ، حَدَّثَنَا يَحْيَى ، عَنْ عُبَيْدِ اللَّهِ قَالَ : حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ ، عَنْ أَبِيهِ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : تَنْكُحُ الْمَرْأَةُ لِأَرْبَعٍ : لِمَالِهَا ، وَلِحَسَبِهَا ، وَجَمَالِهَا ، وَلِدِينِهَا ، فَاطْفَرُ بِدَاتِ الدِّينِ تَرَبَّتْ بِذَاكَ

Translation:

“Musaddad narrated to us, Yahya narrated to us, from ‘Ubaidillāh, who said: Sa‘īd ibn Abī Sa‘īd narrated to me from his father, from Abū Hurairah (may Allah be pleased with him), from the Prophet (peace and blessings be upon him), who said: A woman is married for four reasons: for her wealth, her lineage, her beauty, and her religion. So choose the one who is religious, and you will prosper (your hands will be covered in dust).”

Table of Takhrij (Hadith Documentation):

Compiler (Mukharrij)	Narrator (Rāwī)	Hadith Number(s)
Al-Bukhārī	‘Ubaidillāh	5090, 4802
Muslim	‘Ubaidillāh	1466

Analysis: (1) All narrators (rāwī) in the chain of transmission (isnād) of this hadith are considered thiqaḥ (trustworthy) by the scholars of hadith. The continuity of the chain can be verified through their lifetimes and documented teacher–student relationships. (2) After comparing all known transmission chains of this hadith, it appears that there are no shādh (irregularities) or ‘illah (hidden defects) found in this isnād. (3) ‘Ubaidillāh belongs to the fifth generation (ṭabaqāt al-khāmisa) of narrators. (4) Among the Companions (ṣaḥābah), there are two who narrated this hadith: Abū Sa‘īd al-Khudrī and Abū

²³ Al-Bukhari, Sahih Al-Bukhari (Beirut: Dar al-Fikr, 1994).

Hurairah. (5) The hadith concerning marrying a man or woman for their religious commitment is graded *ṣaḥīḥ* (authentic) by Nāṣir al-Dīn al-Albānī, and thus it is classified as a *ṣaḥīḥ* ‘azīz hadith.

Critique of the Matn (Text) on Marrying a Righteous Woman

Islam, as a comprehensive religion in all aspects of guidance, provides clear instructions regarding the choice of a marriage partner. This teaching has a strong rationale: good offspring come from good parents, and choosing a righteous woman is of utmost importance. The Prophet Muhammad (peace be upon him) explained this religious guidance in his hadith as follows:²⁴

حَدَّثَنَا مُسَدَّدٌ ، حَدَّثَنَا يَحْيَى ، عَنْ عُبَيْدِ اللَّهِ قَالَ : حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ ، عَنْ أَبِيهِ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : تُنْكَحُ الْمَرْأَةُ لِأَرْبَعٍ : لِمَالِهَا ، وَلِحَسَبِهَا ، وَجَمَالِهَا ، وَلِدِينِهَا ، فَاظْفَرْ بِذَاتِ الدِّينِ تَرِبْتُ يَدَاكَ

Translation:

“Musaddad narrated to us, Yaḥya narrated to us, from ‘Ubaidillāh, who said: Sa‘īd ibn Abī Sa‘īd narrated to me from his father, from Abū Hurairah (may Allah be pleased with him), from the Prophet (peace and blessings be upon him), who said: A woman is married for four reasons: for her wealth, her lineage, her beauty, and her religion. So choose the one who is religious, and you will prosper (your hands will be covered in dust).”

This study examines interpretations from various scholars regarding this hadith of the Prophet. We argue that the position of Muslim scholars in interpreting hadith is of great importance.²⁵ The term ‘ulamā’ is the plural of ‘ālim, meaning “a person of knowledge,” derived from the Arabic root ‘ilm, which signifies knowledge.²⁶

Asbāb al-Wurūd (Context of Revelation): According to al-Bukhārī, this hadith was narrated in a situation where the Prophet (peace be upon him) was with one of his companions, Jābir. The Prophet asked Jābir whether he was married, and Jābir replied that he had married a widow. The Prophet then asked why he did not marry a virgin instead, so that they could enjoy youthful

²⁴ Al-Bukhari.

²⁵ Muhamad Rofiq Muzakkir et al., “Sectarian Tensions, Islamophobia, and Decolonization: Comparing Jasser Auda’s and Jonathan Brown’s Analysis of the Hadiths Concerning Aisha’s Marital Age,” Indonesian Journal of Islam and Muslim Societies 13, no. 2 (December 31, 2023): 427–56, <https://doi.org/10.18326/ijims.v13i2.427-456>.

²⁶ Himayatu Syarafatil Furqon Al-Masduqi, Matkur, and Mustajab, “The Existence Of Ulama In The Digital Era,” AJIS: Academic Journal of Islamic Studies 10, no. 1 (May 26, 2025): 79–98, <https://doi.org/10.29240/ajis.v10i1.12972>.

companionship together. Jābir explained that he feared marrying a virgin might strain his relationship with his younger sisters. Upon hearing this, the Prophet said: “A woman is married for four reasons: for her wealth, her lineage, her beauty, and her religion. So choose the one who is religious, and you will prosper.”²⁷

Al-Aṣḥbahānī, in his commentary, stated: “Do not marry except when you have sound intellect and the ability to discern between good and bad, with the purpose of marriage being to improve one’s life.”²⁸

Through this hadith, the Prophet Muhammad (peace be upon him) teaches Muslims to choose a wife based primarily on her religious commitment. This principle is not without reason—religion plays a central role in the upbringing of children. A mother who understands and practices her religion will be capable of educating her children according to Islamic values and protecting them from harmful influences that could lead to deviant thoughts or behavior.

The meaning of this hadith is that the Prophet Muhammad (peace be upon him) was describing the general habits of people, who typically seek four qualities in a woman: wealth, lineage, beauty, and religion. The final criterion, religiosity, is mentioned as the most important one. Therefore, the Prophet’s advice—“So choose the one who is religious”—is directed specifically to the believers, meaning: O you who are rightly guided, choose a woman who possesses religious devotion. Hence, the Prophet’s statement is not a command to marry based on all four criteria, but rather an instruction to prioritize religion above the rest.

Shaymār explained that the term ḥasab refers to “good conduct or noble deeds belonging to a person and his ancestors.”

This hadith encourages believers to associate and build close relationships with those who live by their faith in all aspects of life, because companionship with such individuals brings benefit from their morals, blessings, and good behavior, while one need not fear harm from their influence.²⁹

The phrase لِمَالِهَا، وَلِحَسَبِهَا (“for her wealth and for her lineage”) conveys that ḥasab means nobility or social honor. Its root meaning relates to pride in one’s ancestors and relatives—derived from ḥisāb (to count)—because people who boast of their ancestry often enumerate the virtues and merits of their

²⁷ Suwarta Wijaya dan Zafrullah Salim, *Asbābul Wūrūd* (Jakarta: Kalam Mulia, 1999).

²⁸ Al-Aṣḥbahānī, *Syarah Sahih Al-Bukhari* (Mesir: Muassasah al-Maktabah al-Syamilah, 2005), <https://shamela.ws/>.

²⁹ Al-Nawawi, *Al-Minhaj Syarah Shahih Muslim*, Terjemah, 3rd ed. (Jakarta: Darus Sunnah, 2014), www.darus-sunnah.com.

forefathers and tribe, claiming superiority based on how much honor they possess. Some scholars interpret ḥasab here as “commendable character,” while others say it refers to wealth. However, the latter view is rejected, since wealth has already been mentioned earlier in the text.³⁰

From this hadith, it is understood that a noble woman of good lineage is desirable to marry. However, if one must choose between a woman of noble descent but weak religiosity and a woman of humble lineage yet strong in her religious commitment, then the one with better religiosity should be prioritized. The same principle applies to all other traits.

Regarding the statement of some scholars from the Hanafi school who say that “it is preferable to marry a woman who is not a close relative,” this is not based on any transmitted (narrative) evidence. Yet, from a practical standpoint, the statement holds merit, as empirical observation shows that children born from closely related marriages are sometimes prone to congenital defects.

This hadith has also been used by those who regard wealth as a standard of kafā’ah (social equivalence) in marriage. This issue will be discussed further in the following section. It may also be understood that the hadith describes the attitude of worldly-minded people who exalt those with wealth even if their lineage is low, and who look down upon people of noble descent if they lack wealth. Such behavior is indeed a social reality we frequently observe.³¹

According to the first interpretation, this hadith could support the idea that wealth serves as a factor of social equality in marriage. However, under the second interpretation, it is seen as a rebuke of those who adopt such materialistic attitudes. Imam Muslim narrated a similar hadith through ‘Aṭā’ from Jābir, in which ḥasab is not mentioned; only religion, wealth, and beauty are cited.³²

From a sociological perspective, wealth becomes one of the significant considerations in choosing a life partner because it forms the economic foundation of family life. Selecting a spouse from a good social standing and stable economic condition can contribute to a higher level of satisfaction within marriage. Conversely, if one marries a partner of lower social or economic status, the level of marital satisfaction may be negatively affected. Moreover, when a woman possesses sufficient wealth compared to a man from a higher economic class, this can also be a positive factor. A woman’s ability to manage her resources wisely before marriage can be a strong indicator of her capability

³⁰ Ibnu Hajar Al-Asqalani, Fath Al-Bari: Syarah Shahih Al-Bukhari, Ter. Gazirah Abdi Ummah (Jakarta: Pustaka Azzam, 2021).

³¹ Ibnu Hajar Al-Asqalani.

³² Ibnu Hajar Al-Asqalani.

to maintain financial stability and manage the household economy effectively in the future.³³

From a sociological perspective, the view held by the majority of society—especially when a man is choosing a woman—is that preference is often given to a woman from a good lineage. Naturally, a man can assess this through the social environment in which the woman lives and has grown up. For example, a woman who is raised in an environment where both of her parents are known to be upright and well-regarded in the surrounding community will be influenced in terms of character formation and personal development, which in turn has an impact on the woman herself.³⁴

A woman who comes from a good and noble lineage is also expected, in the future, to give birth to good and noble offspring. It has been widely observed in society that scholars, religious authorities, or individuals who are honored and respected by the community often come from good and noble lineages as well. Therefore, the criterion of *kafā'ah* (compatibility or equality) in terms of lineage is very important, even though it is not the most important factor.³⁵

From a psychological perspective, the ability referred to here primarily concerns economic readiness. This is especially important for men, as they bear the obligation to provide financial support for their families. Marriage is difficult to sustain when there is severe material deficiency. Fasting is recommended as a solution because it can restrain desire and divert attention away from the opposite sex. However, if biological urges cannot be restrained while economic readiness has not yet been achieved, marriage is recommended in order to avoid fornication, with the conviction that sustenance will come to those who are earnest in avoiding sin. This directive is found in a hadith narrated by Abu Dawud from 'A'ishah: "Marry women, for indeed they will bring sustenance to you." A person's economic condition depends on seriousness in effort, the ability to manage wealth, and blessings from Allah. Blessings do not come by themselves but must be actively sought.³⁶

The higher one's income and occupational status, the more often couples report having a good marital life. Those whose income is insufficient,

³³ Agusri Fauzan, "STUDI ANALISIS HADIS TENTANG MENIKAHI WANITA KARENA EMPAT PERKARA MELALUI PENDEKATAN SOSIOLOGI," *Al FAWATI'H: Jurnal Kajian Al Quran Dan Hadis* 4, no. 2 (December 1, 2023): 267–85, <https://doi.org/10.24952/alfawatih.v4i2.8274>.

³⁴ Fauzan.

³⁵ Gus Arifin, *Menikah Untuk Bahagia: Fiqih Pernikahan Dan Kamasutra Islam* (Jakarta: Kompas Gramedia, 2013).

³⁶ Vira Primanugrah Shakanti and Dini Rahma Bintari, "Prinsip Perkawinan Islam Ditinjau Dari Perspektif Psikologi," *Jurnal Kajian Ilmiah* 23, no. 1 (May 6, 2024): 95–106, <https://doi.org/10.31599/pn48wf16>.

when they marry, tend to feel burdened in their marriage. This occurs because when they return home, they bring with them feelings of frustration and guilt toward their spouse and children.³⁷

وَجَمَالِهَا (“and her beauty”). From this phrase, it is understood that marrying a beautiful woman is desirable, except when one is faced with a choice between a beautiful woman who lacks religious commitment and a woman who is not physically attractive but is committed to religion; in such circumstances, priority is given to marrying the woman who is strong in her religion. Included in the category of a beautiful woman are those who possess praiseworthy qualities. Among these qualities is generosity in helping others.³⁸

From a sociological perspective as well, in social reality women who have attractive faces and well-proportioned bodies tend to be more appealing and more favored by society. As a result, women with physically attractive appearances may have certain advantages, which in contemporary terms are referred to as beauty privilege—the general advantages in life enjoyed by people who are physically attractive compared to those whose physical appearance is considered less attractive. We can observe that our appearance actually has a direct correlation with how well we are accepted by others, both in social and professional environments.³⁹

Thus, physical attractiveness is ultimately considered capable of influencing a person’s quality of life, regardless of personality, skills, talents, or other strengths they may possess. When referring to individuals who benefit from “beauty privilege,” they tend to be treated more favorably than others because they are perceived as more physically attractive. The closer one is to prevailing beauty standards, the greater the likelihood of receiving such advantages—namely, being more widely accepted when one more closely resembles the images of beauty commonly seen in advertisements, television programs, or magazines.⁴⁰

From a psychological perspective, attraction to physical appearance is in fact the very first thing to emerge when meeting a potential partner. This was expressed by Murstein in his theory of the three stages of the mate-selection screening process, namely stimulus–values–roles. The first stage is stimulus, which refers to physical attraction. A couple becomes close and decides to be together because they are physically attracted to one another. If there is no attraction, the person will be filtered out. Physical beauty is something that is

³⁷ Shakanti and Bintari.

³⁸ Ibnu Hajar Al-Asqalani, Fath Al-Bari: Syarah Shahih Al-Bukhari, Ter. Gazirah Abdi Ummah.

³⁹ Fauzan, “STUDI ANALISIS HADIS TENTANG MENIKAHI WANITA KARENA EMPAT PERKARA MELALUI PENDEKATAN SOSIOLOGI.”

⁴⁰ Fauzan.

desired and commonly sought by everyone, because people naturally appreciate beauty. Moreover, individuals who are physically attractive are often assumed to possess other positive characteristics, and people tend to want to associate with attractive individuals in order to enhance their own self-esteem.⁴¹

“فَاظْفُرْ بِدَاتِ الدِّينِ” (So choose the one who possesses religion).” Its meaning is that for a man who is committed to religion and possesses honor, religion should be the benchmark in all matters, especially in choosing a life partner. Thus, the Prophet ﷺ instructed him to seek a woman who is committed to religion, and this becomes the primary objective.⁴²

“تَرِبَتْ يَدَاكَ” (May you be fortunate).” The literal meaning of taribat yadāka is “your two hands become dusty,” which is a metaphor for poverty. This expression is a declarative sentence that carries the connotation of a supplication, but it is not intended in its literal sense. This is the opinion affirmed by the author of al-‘Umdah. Other scholars add that such a supplication from the Prophet ﷺ against a Muslim would not be answered, because the Prophet ﷺ had stipulated this condition to his Lord. In a quotation from Ibn al-‘Arabī, it is stated that its meaning is “to become rich.” However, this interpretation is refuted, because “to become rich” is expressed by atraba, whereas tariba means to be poor. He only explained that wealth consists merely of earth, since everything on this earth is essentially soil, but this explanation is far from what is appropriate.⁴³

Another opinion states that the phrase means, “your intellect becomes weak.” It is also said to mean, “you become in need (poor) in knowledge.” Others say that it contains an implied conditional clause, meaning that this will happen to you if you do not do so. This view is preferred by Ibn al-‘Arabī. Some scholars say that its meaning is “to be disappointed or to suffer loss.” Others altered it to sariba, then explained that taribat means “to be scattered.”⁴⁴

Choosing a wife means choosing the source of tranquility for her husband, the bearer of his offspring, his life companion, the manager of his household, and the mother of his children. She is the most important pillar of the household, because she becomes the place where children learn, where they receive guidance in values and character, and where they form their emotions. Therefore, Islam encourages choosing a righteous wife and describes her as the best adornment that should be sought and earnestly pursued. What is meant by a righteous wife here is one who understands religion well, possesses noble

⁴¹ Shakanti and Bintari, “Prinsip Perkawinan Islam Ditinjau Dari Perspektif Psikologi.”

⁴² Ibnu Hajar Al-Asqalani, Fath Al-Bari: Syarah Shahih Al-Bukhari, Ter. Gazirah Abdi Ummah.

⁴³ Ibnu Hajar Al-Asqalani.

⁴⁴ Ibnu Hajar Al-Asqalani.

character, fulfills the rights of her husband, and nurtures her children properly. These are the qualities that a man should pay attention to.⁴⁵

As for blameworthy traits, Islam commands that they be avoided. Many men are inclined to women because of wealth, beauty, social status, or lineage—such as coming from a distinguished family—without paying attention to morals or the quality of their upbringing, whether good or bad.⁴⁶

With regard to guardians in seeking a prospective husband for their daughters, they should choose a man of noble character and good lineage, who, if he were to divorce her, would do so in a proper and honorable manner. Imam al-Ghazali, in *Iḥyā’ ‘Ulūm al-Dīn*, said: “Being cautious in safeguarding the rights of one’s daughter is more important, because once she is married, she is not easily controlled, while her husband is free to divorce her.” If a guardian marries his daughter to an unjust, immoral, or alcoholic man, then he has indeed been disobedient to his religion and has willingly accepted the curse of Allah the Exalted, for he has severed family ties by choosing an evil husband for his daughter.⁴⁷

Ibn Kathīr said regarding the verse **وَلَا تَنْكِحُوا الْمُشْرِكَةَ حَتَّىٰ يُؤْمِنَ**:

“Do not marry polytheistic women until they believe.” Its meaning is that you should not marry polytheistic men or women until they believe in Allah, the Exalted.⁴⁸

وَلَا تَنْكِحُوا الْمُشْرِكَةَ حَتَّىٰ يُؤْمِنَ وَلَا أُمَّةٌ مُّؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَا أُعْجَبْتُمْ وَلَا تَنْكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا وَعِبَدُوا مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَا أُعْجَبْتُمْ أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ

Translation of the verse:

“Do not marry polytheistic women until they believe. Indeed, a believing female slave is better than a polytheistic woman, even though she may please you. And do not marry polytheistic men (to believing women) until they believe. Indeed, a believing male slave is better than a polytheistic man, even though he may please you. Those invite to the Fire, while Allah invites to Paradise and forgiveness by His permission. And He makes His signs clear to the people so that they may take heed.”

Al-Qurṭubī said: “The meaning of the hadith is that these matters are factors that motivate a person to marry a woman. It is an informative statement describing a situation that occurs, yet it also contains an element of instruction.

⁴⁵ Sayyid Sabiq, *Fiqh Sunnah Terjemah* (Jakarta: Darul Falah, 2004).

⁴⁶ Sayyid Sabiq.

⁴⁷ Sayyid Sabiq.

⁴⁸ Ibn Kasir, *Tafsir Ibn Kasir* (Mesir: Muassasah al-Maktabah al-Syamilah, 2005), <https://shamela.ws/>.

In its outward meaning, marrying for the purpose of obtaining such things is permissible; however, marrying for the sake of religion is superior.” He also said: “Let no one assume that only these four matters constitute the standard of compatibility, for as far as I know, no one has ever said that, even though scholars differ regarding the true nature of compatibility.”⁴⁹

From a psychological perspective, although religion is the primary consideration in choosing a spouse in religious teachings, lineage, wealth, and beauty also function as supporting factors. When a person marries, they marry into a family. It is important to ensure that a prospective spouse comes from a good family background. In psychology, the theory of Behaviorism views humans as homo mechanicus, or machines, whose behavior depends on their objective environment. Knowing about a person’s family can help one better understand a partner who was raised within that family. The habits and expectations of each family can serve as indicators for a better marital life or, conversely, as threats to the stability of the relationship, and they also influence a child’s personality. Couples who maintain good relationships with each other’s families tend to experience greater marital satisfaction than those who do not.⁵⁰

It has also been mentioned previously that Islamic teachings encourage marriage between partners who are compatible, including in terms of wealth. Marital satisfaction tends to be higher when a person marries someone from the same socioeconomic class. A person who marries someone from a significantly lower socioeconomic class is more likely to experience stress. This occurs more frequently among women, although men also tend to be reluctant to marry women from a much lower socioeconomic background. In contemporary times, it has become increasingly common for households to depend on the income of both partners. As a result, in the process of choosing a spouse, more men consider the economic characteristics of a prospective partner. Couples in which both spouses earn an income are usually able to afford childcare or domestic help. When both husband and wife are satisfied with their careers and occupations, this has a positive impact on their mental health and their marriage.⁵¹

Scholarly Opinions

M. Quraish Shihab states that family life, if likened to a building, in order to protect it from storms and the shocks of earthquakes, must be constructed on a strong foundation with solid materials and cohesive binding. The foundation of family life is religious teachings, accompanied by the physical and

⁴⁹ Ibnu Hajar Al-Asqalani, *Fath Al-Bari: Syarah Shahih Al-Bukhari*, Ter. Gazirah Abdi Ummah.

⁵⁰ Shakanti and Bintari, “Prinsip Perkawinan Islam Ditinjau Dari Perspektif Psikologi.”

⁵¹ Shakanti and Bintari.

mental readiness of prospective fathers and mothers. Those who are not yet physically, mentally, and financially prepared are encouraged to be patient and to continue safeguarding their chastity so as not to fall into disgrace.⁵²

Islam does not prohibit enjoyment with one's spouse; however, a person should not become so captivated by a woman's wealth and beauty that he forgets his faith, which serves as the guideline of his life.⁵³

Therefore, a good and righteous woman will lead her husband's household to preserve faith, piety, noble character, and to avoid sinful acts. If a man marries a woman solely because of her beauty, that beauty will eventually fade and disappear; if he marries her solely because of her wealth, that wealth will be depleted, and he will gain nothing but mere desire and lust.⁵⁴

Nasaruddin Latif states that the woman to be married will become the keeper of secrets and property, the one with whom one shares one's innermost feelings without any barriers remaining between "me" and "her," and last but not least, she will become the mother of the children who will carry on the lineage. Conversely, a woman should also consider whether she can live happily, harmoniously, and peacefully with the man who will become her husband, given his present circumstances and character traits.⁵⁵

According to Harun, the purpose of marriage is to realize a *sakinah* (tranquil) family; through this, a good society is also realized, so that human beings may attain happiness in this world and, automatically, continuity in the Hereafter.⁵⁶

The most important and essential factor in seeking a prospective wife as a life partner will determine the beauty, pleasure, happiness, and peace of the household. This is made very clear and emphatic in Qur'an Surah al-Baqarah (2):221, which states that even if a woman is only a female slave, if she is a

⁵² M. Quraish Shihab, *Pengantin Al-Qur'an Kalung Permata Buat Anak-Anakku* (Jakarta: Lentera Hati, 2010).

⁵³ Ali Yusuf As-Subki, *Fiqh Keluarga* (Jakarta: Amzah, 2010).

⁵⁴ Ismail, *Mata Kuliah Menjelang Pernikahan* (Surabaya: Pustaka Progressif, 2004).

⁵⁵ Nasaruddin Latif, *Ilmu Perkawinan, Problematika Seputra Keluarga Dan Rumah Tangga* (Jakarta: Pustaka Hidayah, 2001).

⁵⁶ Harun Nasution, *Islam Rasional*, 5th ed. (Bandung: Mizan, 1998).

believing woman, she is better and more suitable for marriage than a free woman who is extremely beautiful and captivating but is a polytheist and idol worshipper.⁵⁷

In choosing a life partner, there is a concept known as *kafā'ah*, namely selecting a spouse who is compatible or equal in status. *Kafā'ah* is usually oriented toward factors such as religion, lineage, freedom status, occupation, and wealth. It is typically upheld strongly by the bride's family. According to Hanbali scholars, *kafā'ah* refers to the equality between husband and wife in terms of piety, occupation, wealth, freedom, and lineage.⁵⁸

Discussion

Islam, as a comprehensive religion in its guidance, has provided clear direction to marry a righteous woman. This is not without reason, for good offspring come from good parents, and choosing a righteous woman is of utmost importance. Before entering the stage of marriage, it is advisable to choose a life partner in accordance with Islamic guidelines for seeking a spouse. The purpose of choosing a prospective wife is to build a family characterized by *sakinah*, *mawaddah*, and *rahmah*, and to obtain righteous offspring.

The hadith concerning marrying a woman or man who is good in religion, from the perspective of its chain of transmission (*sanad*), is considered of high quality and classified as *ṣaḥīḥ* by Nāṣir al-Dīn al-Albānī. Thus, this hadith is concluded to be a *ṣaḥīḥ* 'azīz hadith, and in terms of its content (*matan*), it is highly consistent with psychological science. Psychologically, choosing to marry someone of the same religion increases marital harmony and satisfaction. People tend to prefer others who are similar to themselves; therefore, marriage generally occurs between two individuals who share similar sociodemographic characteristics (*homogamy*). Homogamous marriages tend to be more stable and successful because partners share the same values and behaviors. Religious *homogamy* fosters greater mutual trust between spouses. This has long-term effects: marriages become more stable and children are more prosperous. Conversely, *interfaith* marriages tend to reduce harmony. For example, during the month of Ramadan, the atmosphere of worship becomes a means of strengthening emotional bonds within a family when all members are Muslim. However, differences in belief make this difficult to realize and can create gaps within the household. When couples share the same values, conflicts occur less frequently or are more easily resolved.

⁵⁷ Musthafa Kamal Pasha, *Fikih Islam* (Yogyakarta: Citra Karsa Mandiri, 2003).

⁵⁸ Sayyid Sabiq, *Fiqh Al-Sunnah*, 2nd ed. (Mesir: Dar al-Hadis, 2004).

The intention behind choosing to marry someone of the same religion is to marry a person who is truly good in their religious practice. If marriage is based merely on sharing the same religion without genuine religious commitment, disagreements may still arise, leading to conflicts in thought and a lack of harmony in the household. Many cases of marriages between partners of the same religion end in divorce due to differing perspectives, such as when a husband commits domestic violence or, conversely, when a wife engages in infidelity while her husband is away from home.

Because Muslims constitute the majority in this country, many Muslim men and women are unable to guard their chastity. Meanwhile, today's younger generation in Indonesia and in the global context is closely associated with new media, often referred to as the "internet generation." The current Alpha generation frequently watches inappropriate or harmful videos, and exposure to negative content on social media gives rise to negative ways of thinking. One preventive measure is increased internet education, as children today are highly attached to gadgets. Such educational programs can take the form of distance-learning initiatives or Open Islamic Studies programs (KIT) delivered through postal services and the internet.

Many cases in the Alpha generation era (2024) regard the loss of virginity as something normal, even though Islam has instructed believers to guard their chastity (Qur'an, Surah An-Nur, verse 30). This issue is closely related to religious values; today's generation often shows little concern for preserving chastity (virginity), despite it being a religious injunction, due to a lack of character education. Education is a basic human need, as humans are born without knowledge. Character development is a crucial aspect of education, encompassing not only cognitive dimensions but also affective and moral aspects. Trust is a key element in the mediation process. Moral education and human rights are also fundamental rights granted by the Creator as inherent gifts attached to every individual.

Conclusion

The conclusion of the analysis of the findings in this study is that the criteria for marrying a righteous woman, based on a sanad and matan study, when viewed from the perspectives of sociology and psychology, do not contradict but rather further strengthen the Prophet's hadith, and demonstrate that the hadith of the Prophet (peace be upon him) remains relevant and effective in the modern era. Psychologically, marrying someone of the same religion increases marital harmony and satisfaction. People tend to prefer others who are similar to themselves; therefore, marriage generally occurs between two individuals who share similar sociodemographic characteristics (homogamy).

Homogamous marriages tend to be more stable and successful because partners share the same values and behaviors. Religious homogamy fosters greater mutual trust between spouses. This has long-term effects: marriages become more stable and children are more prosperous. Conversely, interfaith marriages tend to reduce harmony.

Obtaining a righteous wife provides tranquility for her husband; she becomes the bearer of his lineage, his life companion, the manager of his household, and the mother of his children. She is the most important pillar of the household, as she becomes the primary place of learning for her children, the source from which they receive guidance in values and character, and the environment in which their emotions are formed. Therefore, Islam encourages choosing a righteous wife and describes her as the best adornment that should be sought and strived for. What is meant by *ṣāliḥah* here is a woman who understands religion well, possesses noble character, fulfills her husband's rights after marriage, and raises her children properly. Such qualities are those that men should pay close attention to. One of the most prominent criteria of a righteous woman in the current Alpha generation era (2024) is her ability to guard her chastity (virginity), because committing adultery falls into the category of major sins and is a characteristic of a woman who is disobedient to God. If she dares to disobey Allah SWT, who has granted everything, then she would be even more likely to disobey a husband, who is merely a human being with many shortcomings.

The recommendation of this study is part of the author's effort to understand the theme of marrying a righteous woman as a superior option through a sanad and matan study. The author realizes that this research still has many shortcomings, both in terms of language and content. Therefore, the author welcomes constructive criticism and suggestions to improve this work.

The author also hopes that future researchers will be able to explore this topic more deeply or reexamine it using other hadith research methods. According to the author, no scientific research is perfect. No matter how good a scholarly work is, it will always contain gaps that can be further studied. It is hoped that the results of this research on the criteria for marrying a righteous woman based on a sanad and matan study will be beneficial, particularly for the author and generally for esteemed readers.

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