

The Concept of the Ideal Couple: Buya Hamka's Perspective in Islamic Marriage Law

*Chaidir Ali Ahmad^a, Muhsan Syarafuddin^a, Kirama Nasim Manbi Ushama^b,
Jamaluddin Jamal Muhsen^c

^a Sekolah Tinggi Dirasat Islamiyah Imam Syafi'i Jember, Indonesia
International Islamic University Malaysia, Malaysia

^c Fatoni University, Thailand

*Corresponding author: chaidiraliahmad007@gmail.com

Received:	Revised:	Accepted:	Available Online:	Published:
22/8/2025	20/12/2025	21/12/2025	21/12/2025	21/12/2025

Abstract

The choice of a life partner is a fundamental aspect in Islamic marriage law because it has a direct effect on the formation of a harmonious family. This study aims to analyze Buya Hamka's perspective on the criteria for ideal couples in Islamic marriage and its relevance to contemporary legal and social contexts. This research uses a qualitative approach through literature studies, with the main source in the form of Buya Hamka's works, including Tafsir al-Azhar, Great Pribadi, Living Institutions, and Modern Sufism. The results of the study show that Buya Hamka places faith and morals as the main foundation in choosing a partner, outperforming physical, economic, and social status considerations. In addition, Hamka emphasized the concept of kafā'ah which is not solely material, but includes the harmony of religious understanding, education, character, and vision of life. This view is in line with the purpose of marriage in Indonesia's positive law which emphasizes the formation of a happy, prosperous, and sustainable family. This research contributes by enriching the treasure of Islamic family law thought through the formulation of ideal couple criteria based on the integration of religious, social, and psychological values that are relevant to strengthening the resilience of Muslim families in the modern era.

Keywords: *Shawn Hamka; The Ideal Couple; Islamic Marriage Law; Fourth.*

Abstrak

Pemilihan pasangan hidup merupakan aspek fundamental dalam hukum perkawinan Islam karena berpengaruh langsung terhadap terbentuknya keluarga yang harmonis. Penelitian ini bertujuan menganalisis perspektif Buya Hamka mengenai kriteria pasangan ideal dalam perkawinan Islam serta relevansinya dengan konteks hukum dan sosial kontemporer. Penelitian ini menggunakan pendekatan kualitatif melalui studi kepustakaan, dengan sumber utama berupa karya-karya Buya Hamka, antara lain Tafsir al-Azhar, Pribadi Hebat, Lembaga Hidup, dan Tasawuf Modern. Hasil penelitian menunjukkan bahwa Buya Hamka menempatkan iman dan akhlak sebagai fondasi utama dalam pemilihan pasangan, mengungguli pertimbangan fisik, ekonomi, maupun status sosial. Selain itu, Hamka menekankan konsep kafā'ah yang tidak semata-mata bersifat material, melainkan mencakup keselarasan pemahaman keagamaan, pendidikan, karakter, dan visi hidup. Pandangan ini selaras dengan tujuan perkawinan dalam hukum positif Indonesia yang menekankan pembentukan keluarga yang bahagia, sejahtera, dan berkelanjutan. Penelitian ini berkontribusi dengan memperkaya khazanah pemikiran hukum keluarga Islam melalui formulasi kriteria pasangan ideal berbasis integrasi nilai religius, sosial, dan psikologis yang relevan bagi penguatan ketahanan keluarga Muslim di era modern.

Kata Kunci: *Buya Hamka; Pasangan Ideal; Hukum Perkawinan Islam; Kafā'ah.*



Copyrights © Author(s). This work is licensed under a Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International (CC BY-NC-SA 4.0). All writings published in this journal are personal views of the author and do not represent the views of this journal and the author's affiliated institutions.

INTRODUCTION

Marriage in Islam is not only an outward relationship between a man and a woman, but also part of worship to achieve the pleasure of Allah. More than that, marriage is seen as a means to obtain peace in life, both in this world and in the hereafter. This is affirmed in the Qur'an, Surah ar-Rum verse 21, which states that Allah created a partner for humans so that they can feel *sakinah*, and a sense of affection and *mawaddah* is cultivated between the two.¹ This means that domestic happiness is very closely related to the quality of the relationship built by married couples.

However, the reality on the ground shows that many households are not running as they should. Prolonged conflicts, loss of commitment, and divorce are often encountered phenomenon. Data from the Central Statistics Agency (BPS) noted that throughout 2024 there will be 463 thousand divorce cases in Indonesia.² One of the causes is a mistake in choosing a life partner. Many people are more concerned with physical appearance or social status than mental readiness, conformity of life values, and religious considerations. As a result, the household that is built is not strong enough to face the dynamics of life. The follow-up impact is also serious, ranging from the increase in the rate of juvenile delinquency, poverty due to immature family planning, to the decline in the quality of human resources.

Islam has actually provided clear guidance regarding the criteria for a life partner, both through the Qur'an, hadith, and the views of scholars. These criteria are not only a matter of material, but also religion, morals, and harmony. In the context of Indonesia, Buya Hamka's thinking is very interesting to study because he not only speaks at a normative level, but also relates it to the reality of society. His thoughts can be found in major works such as *Tafsir al-Azhar*, *The Institution of Life*, and *the Philosophy of Life*, which talks a lot about the value of life, including marriage.

Unfortunately, the existing research discusses more of Buya Hamka's views in *Tafsir al-Azhar* only, while his other works are still rarely used as a reference in the context of the ideal partner criteria. In fact, Hamka's idea can make an important contribution, especially for the younger generation who are preparing for a wedding. In this modern era, many people are more stuck in the worldly orientation of appearance, status, or profession and forget the spiritual dimension that Islam teaches. Therefore, it is important to review the views of great scholars such as Buya Hamka so that Islamic values remain the main foundation in building a family. Content analysis itself is understood as a research technique to uncover meanings and patterns in complex written communication.³

RESEARCH METHODS

This study uses a qualitative method with a library research approach, which aims to examine in depth Buya Hamka's thoughts on the criteria for ideal couples in the perspective of Islamic marriage law. This approach was chosen because the research focuses on the analysis of texts and ideas of figures, thus allowing researchers to

¹ *Al-Qur'an al-Karim* (Jakarta: Ministry of Religion of the Republic of Indonesia, 2005), 406.

² CNBC Indonesia, "Wow! Domestic Violence to the Problem of 'Money' Makes Indonesia's Divorce Rate," *CNBC Indonesia – Lifestyle*, August 2024, <https://www.cnbcindonesia.com/lifestyle/20240820170044-35-564897/wow-kdrt-hingga-masalah-uang-bikin-angka-perceraian-ri-meroket>.

³ Klaus Krippendorff, *Content Analysis: An Introduction to Its Methodology* (California: Sage Publications, 2004), 24.

understand the conceptual and contextual construction of thought through the interpretation of written works.

The primary data sources in this study are in the form of Buya Hamka's main works, including Tafsir al-Azhar, Great Person, Life Institutions, and Modern Sufism, which contains his views on marriage, domestic ethics, and family formation. The secondary data sources include books, scientific journal articles, theses, and theses relevant to Buya Hamka's thoughts as well as the study of Islamic marriage law, which serves as supporting and strengthening materials for analysis.

Data collection was carried out through documentation techniques by searching, reading, and classifying Buya Hamka's ideas related to the ideal match criteria. The collected data was then analyzed using a descriptive-analytical method, namely by systematically describing Buya Hamka's thoughts and critically analyzing them based on the principles of Islamic marriage law sourced from the Qur'an, hadith, and family jurisprudence. This analysis aims to assess the relevance of Buya Hamka's thought in the formation of the *sakinah* family in the context of contemporary Muslim society.

RESULTS AND DISCUSSION

Religious and Moral Foundations in the Concept of Buya Hamka's Ideal Partner

Buya Hamka's thoughts on the ideal partner in Islamic marriage are interesting to study because he not only writes his views in the framework of interpretation, but also through works of ethics, Sufism, and social thought. In the Tafsir of Al-Azhar, Hamka underlines the meaning of *Sakinah*, *mawadah*, and *raahmah* as the foundation of the household. But if we read other works such as *The Great Person*, *The Institution of Life*, or modern Sufism, then we find that Hamka's view of the ideal partner is broader. It combines religious values, ethics, and social harmony. Thus, according to Hamka, the criteria for a good partner are not only religious normative issues, but also involve social and psychological aspects that are very human.

If we compare it with classical *fiqh*, the pressure point is indeed similar. Imam al-Gazali in *Ihya 'Ulum al-Din* explained that in choosing a partner, religion and morals must be the top priority, because from both will be born peace and pious offspring.⁴ Hamka in *The Great Person* states that a pious man or woman will bring peace to the household, even though his life is simple. He even wrote that simplicity is more important than wealth if the heart of the partner does not have sincerity.⁵ This view shows Hamka's consistency in emphasizing the moral dimension as a foundation in line with the views of classical scholars.

But Hamka also gives its own color. In the *Life Institution*, he reminded that many divorces occur because couples marry only because of physical attraction or property. When the charm fades the household becomes fragile.⁶ This criticism is relevant to the condition of modern Indonesia, where data from GoodStats shows that the most common causes of divorce are economic problems and constant quarrels.⁷ Hamka seems to want to emphasize that marriage is not a short bond that can be tied to outward appearances, but rather a long journey that demands inner maturity.

In addition, Hamka pays attention to the issue of *kafa'ah* or equivalence. In the *Philosophy of Life*, he mentioned that although love binds two people, differences that

⁴ Abu Hamid al-Ghazali, *Ihya 'Ulum al-Din*, Juz 2 (Beirut: Dar al-Fikr, 1998), 21.

⁵ Buya Hamka, *Philosophy of Life* (Jakarta: Republika, 2015), 168.

⁶ Buya Hamka, *Lembaga Hidup* (Lembaga Hidup 2015) (Jakarta: Republika, n.d.), 278.

⁷ Fitri Nur Hidayah, "The 5 Highest Factors Causing Divorce in Indonesia," *GoodStats*, 2023, <https://data.goodstats.id/statistic/5-faktor-tertinggi-penyebab-perceraian-di-indonesia-HLBgQ>.

are too far apart in educational backgrounds, values, and culture are often a source of conflict.⁸ He did not reject inter-social marriage, but it was quite realistic that incompatibility would complicate relationships. In fiqh, the discussion of kafa'ah also appears. According to Imam Hanafi, there are five criteria of *kafâ'ah* that are considered in determining equality in marriage, namely descent (nasab), religion, independence, wealth and work. While Shafi'yah has five criteria, namely: descent (nasab), religion, independence, wealth, work. the difference lies in Imam Hanafi in his criteria, he emphasizes more about wealth.⁹ Hamka seems to combine the two: religion and morals remain the main ones, but social factors are still worth considering so that the household can run harmoniously.

This social dimension becomes clearer if we look at Hamka's view that the family is a miniature of society. For Hamka, building a household is not only a personal matter, but a contribution to the sustainability of the nation. This is in line with Law Number 52 of 2009 concerning Population Development and Family Development. The articles in this law emphasize the importance of the family as the basis for nation-building, as well as the government's efforts to support the formation of quality and resilient families.¹⁰ So it can be seen that Buya Hamka's thinking does not stop at the level of individual morality, but also has social and legal implications.

Buya Hamka often associates the theme of love with marriage. In Modern Taswuf, he mentions that love is a divine gift that can elevate human dignity, but love can also be degrading if it is not directed by religious values.¹¹ Here Hamka tries to emphasize that love in marriage should not be solely lust, but must be guided by faith. If it is only lust, the household will quickly falter, because once the feeling fades, the bond weakens. But if love is bound by faith, then that sense will grow in the form of sustained affection. This view is in line with the Qur'an surah Ar-Rum verse 21 about mawaddah and rahmah, which Hamka often uses as a reference in discussing marriage.

Uniquely, Hamka sees that true love is tested not when a couple lives in luxury, but in distress.¹² This suggests that the criteria for an ideal partner are those who are ready to accept difficult and happy circumstances, not just present when conditions are good. When compared to fiqh, there is indeed a kind of parallel: Imam al-Nawawi in *al-Majmu'* emphasizes the importance of finding a partner who is able to endure the trials of life, because the purpose of marriage is not only to enjoy, but also to form strong offspring of faith.¹³ So, Hamka emphasizes the same thing with a more contextual language, according to the reality of Indonesian society at the time.

Kafa'ah as Social and Psychological Equivalence in Buya Hamka's Thought

If we pull to the context of Islamic family law in Indonesia, this value of healthy love can be seen as parallel to the purpose of the Marriage Law No. 1 of 1974. In Article 1 it is explained that marriage aims to form a happy and eternal family based on the One Godhead.¹⁴ So, the love that Hamka refers to is in line with the framework of positive

⁸ Hamka, *Philosophy of Life*, 43.

⁹ Mahmudah and ISyrofah Tazkiyah Iroyna, *The Relevance of the Concept of Kafâ'ah and Ijbar Guardian Rights in the Modern Era from Perspective of Hanafiyah and Syafi'iyah Madhab*, 3, no. 1 (Mei 2023): 55–58.

¹⁰ Law No. 52 of 2009.

¹¹ Buya Hamka, *Modern Sufism* (Jakarta: Pustaka Panjimas, 1983), 53.

¹² Hamka, *Philosophy of Life*, 78.

¹³ Imam al-Nawawi, *Al-Majmu' Syarh al-Muhadzdzab*, Juz 22 (Bandung: Pustaka Azzam, 2006), 22:306.

¹⁴ Republic of Indonesia, "Law Number 1 of 1974 concerning Marriage," n.d.

law, namely love that is not selfish and not pragmatic, but love that affirms divine values. This means that the ideal partner, according to Hamka, is not just a "loved one", but a person who can guide the love to be in harmony with religious and legal values.

Then, Hamka also touched on the role of reason in choosing a partner. In *The Great Person*, he reminds that many young people are so caught up in "blind love" that they forget to weigh common sense.¹⁵ As a result, many regret it after marriage. According to Hamka, love is necessary, but reason must be the control. He wrote, "Do not let your heart walk alone without the guidance of the mind, for if love is without reason, you will fall into regret."¹⁶ In the book *al-Adzkar*, al-Nawawi also mentions istikharah as a way for choices not only based on desires, but also guided by divine guidance.¹⁷

Another interesting thing about Hamka's thinking is that he never denies the physical factor in choosing a partner. Hamka views humans as creatures that have physical and spiritual dimensions, where physical attraction is one of the physical aspects that is part of human nature, but it should be developed with spiritual values in order to create meaningful relationships.¹⁸ But he gave a stern warning that if that is all that is the basis, the household will not be solid. According to him, a beautiful or handsome face is only a "momentary decoration", while morality determines the permanence of love. If we compare it with the hadith of the Prophet about choosing women because of their beauty, their wealth, their nasab, and their religion "choose because of their religion".¹⁹ Hamka reiterated the message in simpler language: beauty can fade, wealth can be exhausted, but religion and morals are enduring capitals.

From this, it can be seen that Hamka is trying to ground the view of classical fiqh with a language that can be understood by the general public. If al-Ghazali writes in a deep sufistic style, Hamka chooses practical and simple language, but the substance is the same: the ideal partner is one who is good in religion and noble in morals. However, Hamka also added modern nuances, such as education and equal roles in the household, which he began to mention in *the Philosophy of Life*. He argues that an educated wife will be better able to educate her children, so one of the criteria for an ideal partner is to have sufficient intelligence and insight.²⁰

Another aspect that Buya Hamka emphasized in determining the ideal partner is the issue of religion. In many of his works, religion is always placed in the highest position, even above the factor of wealth and heredity. In *the Tafsir of Al-Azhar* when interpreting QS. In An-Nur verse 26, Hamka explains that "good women are for good men, and good men are for good women as well."²¹ This verse is understood by Hamka as the principle that the compatibility of morals and religion is a fundamental condition in the household. In other words, if the religious foundation is solid, other problems such as economic or social can usually be overcome together. This view reinforces the Prophet's very popular hadith about the four criteria for women to marry because of wealth, descent, beauty, and religion, the Prophet affirmed, "so choose a religious one, you will be lucky." Hamka in

¹⁵ Buya Hamka, *Great Personal*, 8th ed. (Bandung: Gema Insani, 2014), 6.

¹⁶ Hamka, 68.

¹⁷ al-Nawawi, *Al-Majmu' Syarh al-Muhadzdzab*, 22:263.

¹⁸ Wen Hartono, "The Concept of Human Nature in Hamka's Tafsir of Al-Azhar and Its Implications for Islamic Education" (Thesis, Sultan Syarif Kasim State Islamic University, 2012), 85.

¹⁹ Muhammad ibn Ismail al-Bukhari, *Shahih Al-Bukhari* (Damaskus: Dar Ibn Kathir, 1993), 5:1958.

²⁰ Hamka, *Philosophy of Life*, 238.

²¹ Buya Hamka, *Tafsir Al-Azhar*, 4th ed. (Singapore: National Library of Pte Ltd Singapore, 2021), 4913.

this case not only repeats the hadith, but also elaborates that religion is the foundation because it becomes a moral compass in living a life together.

In addition, Hamka also reminded about the importance of kafa'ah or equivalence. Although he did not use the term classical fiqh like the scholars of the madhhab, in *the Philosophy of Life* he touched on equality in terms of education and mindset.²² According to Hamka, if the level of understanding and insight between husband and wife is very uneven, usually communication will not run smoothly. However, he is not as strict as the scholars of madhhab who emphasize kafa'ah in terms of nasab or social status. In fact, Hamka considers that the most important kafa'ah is the equivalence of faith and morals. This is interesting when compared to the opinion of Imam Abu Hanifah who views that kafa'ah in nasab can be considered to maintain family honor,²³ while Hamka emphasizes more on religion and ethics.²⁴

Hamka also quoted QS. Ar-Rum verse 21 about mawaddah wa rahmah to explain that marriage is not just an akad, but a shelter of love and love. He interprets that mawaddatan which we interpret as love is the longing of a man for a woman and a woman for a man who is made by Allah thabi'at or the fairness of life itself.²⁵ In the household, mawaddah is usually strong at the beginning of the marriage, but it is rahmah that ensures that the bond lasts in the long run. In other words, the ideal partner, according to Hamka, is not only the one who causes love, but also the one who can later bring affection in old age, when physical weakness, or when tested by hardship. If love is only lust, the household will be fragile, but if it is accompanied by grace, then the relationship will be stronger.

Furthermore, Hamka believes that religion and love must go hand in hand, cannot be separated. In *Modern Theology*, he writes that love without religion will be wild, while religion without love will feel dry.²⁶ So, the ideal partner is the one that can bring a balance to both. This view was quite progressive in his time, because Hamka wanted to show that religion was not only a set of rigid rules, but also made room for human love.

In classical fiqh, the concept of kafa'ah has indeed received quite serious attention. Shafi'iyah scholars, for example, view kafa'ah as an equivalence in religion, nasab, freedom (not slaves), professions, and so on. The goal is to maintain the honor of the family of the woman, so that marriage does not cause social disgrace. Imam Malik is a little different, he emphasizes the religious aspect as the main benchmark, while other factors are negotiable.²⁷

However, Hamka sees this in a more contextual way. In *the Philosophy of Life*, he criticizes the attitude of some people who prioritize nasab and social position too much in choosing a partner. According to him, if the size of kafa'ah is only limited to heredity or economic status, then it is not much different from the feudal point of view.²⁸ It emphasizes the equivalence of faith, morals, and insight. For example, he said that a husband and wife who are both knowledgeable will be easier to communicate, understand

²² Hamka, *Philosophy of Life*, 230.

²³ Mahmudah and Iroyna, *The Relevance of the Concept of Kafā'ah and Ijbar Guardian Rights in the Modern Era from Perspective of Hanafiyah and Syafi'iyah Madhab*, 58.

²⁴ Rabiatul Adawiyah, "The Transformation of the Concept of Kafa'ah in Kyai Family Marriage in Madura" (Thesis, Faculty of Sharia and Law, UIN Syarif Hidayatullah, 2017), 33.

²⁵ Hamka, *Tafsir Al-Azhar*, 5503.

²⁶ Hamka, *Modern Sufism*, 152.

²⁷ Muhammad Arifin, "The View of Madzhab Shafi'i and Madzhab Maliki on Hirfah as an Element of Kafa'ah in Marriage" (State Islamic University (UIN) Raden Fatah, 2017), 84.

²⁸ Hamka, *Philosophy of Life*, 46.

each other, and not quickly conflict will occur. On the other hand, if one of them is far behind in terms of knowledge or mindset, then the relationship can be uneven and prone to disputes. This view is in line with the hadith of the Prophet: *"A woman is married for four things: because of her wealth, her offspring, her beauty, and her religion. So choose because of your religion, you will be lucky."*²⁹ From this hadith, Hamka emphasizes religion as the main axis, while other factors such as wealth or beauty are just additions.

The verses of the Qur'an also affirm the importance of the equivalence of faith. In QS. Al-Baqarah verse 221 Allah said: *"And do not marry polytheistic women before they believe. Indeed, the slave of a believing woman is better than a polytheistic woman, even if she attracts your heart. And do not marry polytheists to believing women before they believe."*³⁰ This verse affirms that the equivalence of faith is more important than beauty, position, and even freedom of status. Hamka in *Tafsir Al-Azhar* emphasizes that this verse is not just a prohibition, but also a warning that faith is the main condition in building a household."³¹

Interestingly, Hamka does not deny that economic factors or fate can affect household life. However, according to him, it is not the main requirement, but only support. He emphasizes more on the inner kafa'ah, which is the compatibility of the vision of life and religion. Therefore, he often advises that in choosing a partner, do not only be fascinated by beauty or wealth. In *The Institution of Life*, Hamka wrote: "Choosing a wife because of her wealth, or her nobility, or beauty alone, is not accompanied by goodness and religious education, then the profit that will be received is only for a short time."³²

The Relevance of Buya Hamka's Thoughts to Islamic Marriage Law in Indonesia

If we pull it into the context of positive law in Indonesia, the issue of kafa'ah is actually not explicitly mentioned in Law Number 1 of 1974 concerning Marriage. This law emphasizes more on the legal requirements of marriage, namely the consent of the two prospective brides, the fulfillment of the marriage pillar, and registration before the authorized officials.³³ Thus, kafa'ah in the sense of the equivalence of nasab or social status is not considered a valid requirement in the law. What is emphasized is the willingness of both parties.

However, in the Compilation of Islamic Law (KHI) which was born through Presidential Instruction Number 1 of 1991, the term kafa'ah is mentioned implicitly. KHI article 61 states that the bride-to-be has the right to choose her partner freely and there should be no coercion from any party.³⁴ This article provides ample space for equality and freedom to choose a partner, in line with the spirit of modernity. Although it does not mention kafa'ah directly, KHI actually places religion and morals as the main considerations, no longer heredity or social strata.

This view is indirectly in line with Hamka's thinking. From the beginning, he criticized the tendency of society to prioritize social status over religious suitability. In *Tafsir Al-Azhar*, when interpreting QS. An-Nur verse 26: *"Wicked women are for wicked men, and wicked men are for wicked women. And good women are for good men, and good men are for good women."* Hamka emphasized that a good household can only be

²⁹ al-Bukhari, *Shahih Al-Bukhari*, 5:1958.

³⁰ *Al-Qur'an al-Karim*, QS. Al-Baqarah [2]: 221, 46.

³¹ Hamka, *Tafsir Al-Azhar*, 7, 5001.

³² Hamka, *Institution of Life*, 278.

³³ Law (Law) Number 1 of 1974 concerning Marriage (1974).

³⁴ Law Number 16 of 2019 concerning Amendments to Law Number 1 of 1974 concerning Marriage, Article 6 paragraph (1) (2019).

built on the basis of moral and religious equivalence.³⁵ So, according to him, this is what should be used as the measure of kafa'ah.

If you pay attention, the Marriage Law and KHI seem to narrow the concept of kafa'ah so that it is not too complex like in the classic fiqh book. In fact, it can be said that there has been a shift in meaning: from the original covering many factors (nasab, profession, freedom, wealth), to leaving only aspects of religion and willingness. In this context, Hamka's thinking is present as a bridge. He does not deny the existence of economic or educational factors as support, but rejects making it the main condition. In other words, Hamka is in line with positive laws in Indonesia that emphasize religion as the main foundation of marriage.

In our society today, the issue of kafa'ah still often arises even though it is in a somewhat different form than in the classical era. If in the past kafa'ah was more often associated with *nasab* or lineage, now people often associate it with economic status or education. For example, there is a phenomenon that is quite talked about: a highly educated woman, perhaps a S2 or S3, is often considered "difficult to match" because many men feel unworthy or insecure. On the other hand, men with large incomes are often considered to be easier to find a partner, even though their religious qualities may be ordinary. This shows that the standards of kafa'ah in society sometimes shift, but the discriminatory mindset still remains.

If you wear Hamka glasses, this phenomenon can be criticized. According to him, the main measure is still religion and morals. In *the Institution of Life*, Hamka emphasized that in choosing a mate, worldly considerations such as wealth, beauty, or offspring are only complementary, while the main basis is faith and ethics.³⁶ He wrote that a household will not last if it is built solely on the basis of beauty or wealth, because it is temporary, while what is eternal is religion and morals.³⁷ In other words, even a woman with a doctoral degree, if her religion is good, is very worthy of being edited by a man whose education may not be that high, as long as she has the sincerity of faith. And vice versa, a rich man cannot be used as a guarantee for domestic happiness if his morals are not maintained. Another case that often arises is interracial or cultural marriage. Not a few families reject future sons-in-law just because they come from different tribes, even though they are both religiously Muslim. In fact, the Prophet PBUH himself married women from various tribes, including Shafiiyyah bint Huyay who was originally from the Jewish community who later converted to Islam.³⁸

Another phenomenon is the stigma of marriage between women who come from wealthy families and men who are economically mediocre. It is not uncommon for families to refuse on the grounds of "not sekufu." But if we return to the hadith of the Prophet PBUH: "*If a man comes to you whose religion and morals you are pleased with, then marry him. If not, there will be slander on the face of the earth and great damage.*" (HR. Tirmidhi).³⁹ This hadith clearly supports Hamka's idea that the economic aspect should not be the main obstacle. Indeed, economic factors are important for the survival of a household, but they are only means, not legal or absolute requirements.

³⁵ Hamka, *Tafsir Al-Azhar*, 7, 4914.

³⁶ Hamka, *Life Institution*, 250.

³⁷ Hamka, 253.

³⁸ Muhammad Abduh Tuasikal, "The Benefits of the Prophet's Sirah: The Prophet's Wife, Shafiiyyah Binti Huyay," *Rumaysho*, 2018, <https://rumaysho.com/17049-faedah-sirah-nabi-istri-nabi-shafiiyyah-binti-huyay.html>.

³⁹ Muhammad bin Isa Al-Tirmizi, *Sunan Al-Tirmizi* (Beirut: Dar Al-Garb Al-Islami, 1998), jilid 2, 1085.

From this, it can be seen that Hamka's thoughts on kafa'ah are not only normative, but also a solution to the real problems of modern society. If the community wants to internalize the values that he emphasizes are religion, morals, and mutual pleasure, then the problem of marriage discrimination due to ethnic, economic, or educational factors can be greatly reduced. When it comes to kafa'ah, we are basically discussing *compatibility that makes it easier for the goal of marriage to be achieved*. Hamka places this "compatibility" at the core of the inner nature: faith, morals, a way of life. In *the Philosophy of Life and Life Institutions*, he emphasized that differences that are too sharp are not just differences in taste, but differences in values are often a source of domestic uproar. He does not close his eyes to the fact that external factors (economy, income, and even educational background) affect the rhythm of the family, but it is not the main axis that determines whether or not a couple is "ideal". Kafa'ah, for Hamka, is commensurate in carrying the vision of worship and processing love into mercy. This is in line with QS. al-Rūm [30]:21 The household is placed as *a sakinah* space, with two binding forces: *mawaddah* (love) and *rahmah* (love that swings). Hamka often reads this verse not just as romantic advice, but as a framework for domestic ethics, love that is educated by faith, and then bears fruit of love that can withstand the test.

From the side of nash, the problem of "what is the main thing" is also clearly in the direction. A very famous hadith places religion at the top of priority: women are married for four things: wealth, nasab, beauty, and religion.⁴⁰ In Hamka's framework, the hadith is read functionally: religion is not just a label, but a moral skill (*budi*) that guides the daily practice of restraining anger, managing money adequately, and being fair in family decisions. So it is not surprising that Hamka has repeatedly reminded that good looks are good, sustenance is necessary, but morals are the backbone of endurance. Readings like this are often also voiced by our academic works that consider kafa'ah as a priority (not a valid condition of the contract) that serves to maintain the benefits of marriage, not a tool to close the access of a soul mate due to social hierarchy.⁴¹

If drawn to *maqāṣid al-syarī'ah*, Hamka's emphasis on religion and morality leads to two main goals: *hifẓ al-dīn* (protection of religion) and *hifẓ al-nasl* (protection of posterity). *Hifẓ al-dīn* is present when a couple agrees to sail with the same compass of values: congregational prayer if possible, a home atmosphere that is friendly to *dhikr* and knowledge, a relationship that respects the limits of *halal-haram*. *Hifẓ al-nasl* is present when children grow up in a foster space that is consistent with values, so that moral education is not stalled because of the tug-of-war of parents' visions. Here the logic of Hamka's kafa'ah feels very "maqāṣid-oriented": the equivalence is not to maintain genealogical prestige, but so that the purpose of marriage worship and the care of the generation runs smoothly.

Recent academic discourses have also increasingly associated *mawaddah rahmah* with relational competence: empathy skills, *conflict de-escalation*, basic financial literacy, and flexible role sharing. Textually, *mawaddah* and *rahmah* are indeed two key terms of al-Rūm [30]:21, and classical interpretations place them as *warm love* and *caring protecting* energies that decline if not nurtured by faith, but will magnify if nurtured with knowledge and manners. In the Hamka language: love without virtue will burn, virtue without love will dry up; The ideal couple nurtures both. Thesis studies that examine this

⁴⁰ al-Bukhari, *Shahih Al-Bukhari*, 5:1958.

⁴¹ Nursaniah Harahap and Faisar Ananda Arfa, "The Concept of Kafa'ah in Marriage According to Islamic Law," *Scientific Journal of Wahana Pendidikan* 9, no. 7 (2023): 334–41, <https://doi.org/10.5281/zenodo.7817500>.

dimension usually find a correlation: when couples share a religious vision (rhythm of worship, learning ethic, halal-haram sensitivity), the indicators of satisfaction and stability tend to rise, which in the diction of jurisprudence we call *tahqīq al-maṣlahah* (presenting maslahat) and *daf' al-maṣṣadah* (rejecting harm).

Thus, if a partial conclusion is drawn: (1) Hamka's version of Kafa'ah places *the religion of vision* morality as the center; (2) KHI aligns it with rejecting the prevention of marriage on the basis of social inequality, except for religious differences; (3) Maqāṣid gives a strong rationale for marriage law that is religious and morals are more prospective in *hifẓ al-dīn* and *hifẓ al-nasl*; (4) Our journal literature generally affirms that kafa'ah is a *virtue that facilitates benefits*, not a *legal condition* that can close the contract. At this point, Hamka's ideas are not just "relevant", they read modern and *regulation-friendly*.

CONCLUSION

This study concludes that Buya Hamka's thinking on the criteria for ideal pairs is rooted in the integration between religious texts and social reality. Hamka places faith and morals as the main foundation in choosing a partner, along with the importance of compatibility (kafa'ah) in character, education, and vision of life. This approach shows that the ideal of the couple is not understood formalistically but as a moral and spiritual construction that aims to build domestic resilience innately and mentally.

Furthermore, this study finds substantial compatibility between Buya Hamka's thinking and the Islamic family law framework and positive law in Indonesia. The principles emphasized by Hamka are in line with the purpose of marriage as stipulated in Law Number 1 of 1974 and the Compilation of Islamic Law, namely forming a happy, eternal, and responsible family. Thus, Hamka's thinking can serve as an ethical foundation that enriches the implementation of legal norms in the practice of Muslim family life.

The relevance of Buya Hamka's thinking remains strong in the contemporary context, especially in responding to modern challenges such as increasing divorce, shifting values, and the complexity of family relationships. This research has implications for the importance of strengthening the moral and spiritual dimensions in marriage coaching, so that the integration of Buya Hamka's thought with Islamic family law is not only academically valuable, but also makes a practical contribution to the development of the *sakinah* family and social resilience in Indonesia.

ACKNOWLEDGMENTS

The authors gratefully acknowledge all individuals and institutions that contributed to the completion of this research. Special appreciation is extended to academic advisors for their guidance and constructive input throughout the research and writing process. The authors also thank the institutional leadership and colleagues for their support and facilitation. Any financial or non-financial assistance that supported this study is sincerely appreciated.

FUNDING INFORMATION

None.

CONFLICTING INTEREST STATEMENT

The authors state that there is no conflict of interest in the publication of this article.

BIBLIOGRAPHY

- Adawiyah, Rabi'atul. "Transformasi Konsep Kafa'ah Dalam Perkawinan Keluarga Kyai Di Madura." Skripsi, Fakultas Syariah dan Hukum, UIN Syarif Hidayatullah, 2017.
- Al-Qur'an al-Karim*. Jakarta: Departemen Agama RI, 2005.
- Al-Tirmizi, Muhammad bin Isa. *Sunan Al-Tirmizi*. Beirut: Dar Al-Garb Al-Islami, 1998.
- Arifin, Muhammad. "Pandangan Madzhab Syafi'i Dan Madzhab Maliki Tentang Hirfah Sebagai Unsur Kafa'ah Dalam Pernikahan." Universitas Islam Negeri (UIN) Raden Fatah, 2017.
- Bukhari, Muhammad ibn Ismail al-. *Shahih Al-Bukhari*. Vol. 5. Damaskus: Dar Ibn Kathir, 1993.
- Ghazali, Abu Hamid al-. *Ihya' Ulum al-Din*. Juz 2. Beirut: Dar al-Fikr, 1998.
- Hamka, Buya. *Falsafah Hidup*. Jakarta: Republika, 2015.
- . *Lembaga Hidup*. 2015th ed. Jakarta: Republika, n.d.
- . *Pribadi Hebat*. 8th ed. Bandung: Gema Insani, 2014.
- . *Tafsir Al-Azhar*. 4th ed. Singapura: Pustaka Nasional Pte Ltd Singapura, 2021.
- . *Tasawuf Modern*. Jakarta: Pustaka Panjimas, 1983.
- Harahap, Nursaniah, and Faisar Ananda Arfa. "Konsep Kafa'ah Dalam Pernikahan Menurut Hukum Islam." *Jurnal Ilmiah Wahana Pendidikan* 9, no. 7 (2023): 334–41. <https://doi.org/10.5281/zenodo.7817500>.
- Hartono, Wen. "Konsep Fitrah Manusia Dalam Tafsir Al-Azhar Karya Hamka Dan Implikasinya Terhadap Pendidikan Islam." Skripsi, Universitas Islam Negeri Sultan Syarif Kasim, 2012.
- Hidayah, Fitri Nur. "5 Faktor Tertinggi Penyebab Perceraian Di Indonesia." *GoodStats*, 2023. <https://data.goodstats.id/statistic/5-faktor-tertinggi-penyebab-perceraian-di-indonesia-HLBgQ>.
- Indonesia, CNBC. "Wow! KDRT Hingga Masalah 'Uang' Bikin Angka Perceraian RI." *CNBC Indonesia – Lifestyle*, Agustus 2024. <https://www.cnbcindonesia.com/lifestyle/20240820170044-35-564897/wow-kdrt-hingga-masalah-uang-bikin-angka-perceraian-ri-meroket>.
- Krippendorff, Klaus. *Content Analysis: An Introduction to Its Methodology*. California: Sage Publications, 2004.
- Mahmudah, and ISyrofah Tazkiyah Iroyna. *The Relevance of the Concept of Kafâ'ah and Ijbar Guardian Rights in the Modern Era from Perspective of Hanafiyah and Syafi'iyah Madhab*. 3, no. 1 (Mei 2023): 1–19.
- Nawawi, Imam al-. *Al-Majmu' Syarh al-Muhadzdzab*. Vol. 22. Juz 22. Bandung: Pustaka Azzam, 2006.
- Sugiyono. *Metode Penelitian Kuantitatif, Kualitatif, Dan R&D*. Bandung: Alfabeta, 2013.
- Tuasikal, Muhammad Abduh. "Faedah Sirah Nabi: Istri Nabi, Shafiyyah Binti Huyay." *Rumaysho*, 2018. <https://rumaysho.com/17049-faedah-sirah-nabi-istri-nabi-shafiyyah-binti-huyay.html>.
- Undang-Undang No. 52 Tahun 2009.
- Undang-Undang Nomor 16 Tahun 2019 Tentang Perubahan Atas Undang-Undang Nomor 1 Tahun 1974 Tentang Perkawinan, Pasal 6 ayat (1) (2019).
- Undang-Undang (UU) Nomor 1 Tahun 1974 Tentang Perkawinan (1974).