

**THE DYNAMICS OF THE CONCEPT OF *KAFĀ'AH* IN  
LDII: A CASE STUDY OF ENDOGAMOUS MARRIAGES  
IN WONOKERTO, TURI, SLEMAN**



Acc untuk daftar ujian 27/1/2026

By:

**Faisal Ahmad Ferdian Syah**

Student ID: 22421087

Supervisor:

**Prof. Dr. Drs. Yusdani, M. Ag.**

**UNDERGRADUATE THESIS**

Submitted to the Study Program of *Ahwal al-Syakhshiyah* International Program

Faculty of Islamic Studies, Universitas Islam Indonesia

In Partial Fulfillment of the Requirements

for the Degree of Bachelor of Law

**YOGYAKARTA**

**2026**

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## DECLARATION STATEMENT

The undersigned hereby declares:

Name : Faisal Ahmad Ferdian Syah  
Student Number : 22421087  
Study Program : Ahwal Syakhshiyah International Program  
Faculty : Faculty of Islamic Studies  
Title : The Dynamics of the Concept of *Kafā'ah* in LDII: A Case Study of LDII Endogamous Marriages in Wonokerto, Turi, Sleman

I hereby declare that this thesis is entirely the result of my own research and work, except for the parts in which the sources are properly cited. Should it later be proven that this thesis is the result of plagiarism, I am willing to have the academic degree conferred upon me revoked and to accept any sanctions in accordance with the applicable regulations.

Yogyakarta, 27 January 2026

Declared by,



Faisal Ahmad Ferdian Syah

## OFFICIAL MEMORANDUM

Yogyakarta, 27 January 2026 M  
8 Sha'ban 1447 H

Subject : Undergraduate Thesis  
To : The Honorable Dean of the Faculty of Islamic Studies  
Universitas Islam Indonesia  
Yogyakarta

*Assalamu'alaikum Warahmatullahi Wabarakatuh*

Based on the appointment by the Dean of the Faculty of Islamic Studies, Universitas Islam Indonesia, through letter number 1/Dek/60/DAATI/FIAI/I/2026 dated 2 January 2026 CE or 13 Rajab 1447 AH, concerning our assignment as undergraduate thesis supervisors for the following student:

Name : Faisal Ahmad Ferdian Syah  
Student ID : 22421087  
Study Program : Ahwal Syakhshiyah International Program  
Faculty : Faculty of Islamic Studies  
Academic Year : 2025/2026  
Title : The Dynamics of the Concept of *Kafā'ah* in LDII: A Case Study of LDII Endogamous Marriages in Wonokerto, Turi, Sleman

After we have carefully reviewed the thesis and made the necessary revisions, we hereby determine that the undergraduate thesis meets the requirements to be submitted for the *munaqashah* (thesis defense) at the Faculty of Islamic Studies, Universitas Islam Indonesia. Accordingly, we hope that the thesis may be scheduled for the *munaqashah* in the near future.

*Wassalamu'alaikum Warahmatullahi Wabarakatuh*

Supervisor



Prof. Dr. Drs. Yusdani, M.Ag.

## SUPERVISOR APPROVAL

The undersigned, Undergraduate Thesis Supervisor(s):

Thesis Title : **The Dynamics of the Concept of *Kafā'ah* in LDII: A Case Study of LDII Endogamous Marriages in Wonokerto, Turi, Sleman**  
Written by : Faisal Ahmad Ferdian Syah  
Student ID : 22421087  
Study Program : Ahwal Syakhshiyah International Program

Approved to be examined by the Undergraduate Thesis Examination Committee of the Ahwal Syakhshiyah Study Program, Faculty of Islamic Studies, Universitas Islam Indonesia.

Yogyakarta, 27 January 2026

Supervisor,



Prof. Dr. Drs. YUSDANI, M.Ag.



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**PENGESAHAN**

Tugas Akhir ini telah diujikan dalam Sidang Tugas Akhir Fakultas Ilmu Agama Islam Universitas Islam Indonesia Program Studi IP Hukum Keluarga (Ahwal Al-Syakshiyah) yang dilaksanakan pada:

Hari : Senin  
Tanggal : 09 Februari 2026  
Judul Tugas Akhir : Dinamika Konsep Kafaah dalam LDII: Studi Kasus  
Pernikahan Endogami di Wonokerto, Turi, Sleman  
Nama : FAISAL AHMAD FERDIAN SYAH  
Nomor Mahasiswa : 22421087

Sehingga dapat diterima sebagai salah satu syarat untuk memperoleh gelar sarjana dari Program Studi IP Hukum Keluarga (Ahwal Al-Syakshiyah) Fakultas Ilmu Agama Islam Universitas Islam Indonesia Yogyakarta.

**TIM PENGUJI**

**Ketua/Pembimbing**  
Prof. Dr. Yusdani, M.Ag

(.....  
.....)

**Penguji 1**  
Dr. Muhammad Roy Purwanto, S.Ag, M.Ag

(.....  
.....)

**Penguji 2**  
Fuat Hasanudin, Lc., MA

(.....  
.....)



## MOTTO

“Kemenangan hanya bisa dicapai dengan kerja keras, kerja keras hanya bisa dicapai jika kita memiliki keikhlasan, dan keikhlasan tidak akan muncul kecuali dilandasi semangat pengabdian kepada Allah SWT. Karena barangsiapa yang takut mengambil risiko, akan tetap diam di tempat. Sebab Hidup Adalah perjuangan tanpa henti.”<sup>1</sup>

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<sup>1</sup> All statements cited by the author are derived from a speech by Mr. M. Zaki Sua'idi, Lc., M.PI., available at:<https://www.youtube.com/watch?v=pDnE1WF8pxw>

# ARABIC–LATIN TRANSLITERATION GUIDELINES

## JOINT DECREE

### OF THE MINISTER OF RELIGIOUS AFFAIRS AND THE MINISTER OF EDUCATION AND CULTURE

### OF THE REPUBLIC OF INDONESIA

Number: 158 of 1987

Number: 0543b/U/1987

Transliteration is intended as the conversion of characters from one script into another. Arabic–Latin transliteration, as referred to here, is the rendering of Arabic letters into Latin letters along with their accompanying diacritical marks.

#### A. Consonant

Arabic consonantal phonemes, which in the Arabic writing system are represented by letters. In this transliteration system, some of these phonemes are represented by letters, others by diacritical marks, and still others by a combination of letters and diacritical marks.

The following is a list of the relevant Arabic letters and their transliterations into Latin characters:

Table 1. 1 Consonant Transliteration Table

| Arabic Letters | Name | Latin Letters | Name                     |
|----------------|------|---------------|--------------------------|
| أ              | Alif | Not denoted   | Not denoted              |
| ب              | Ba   | B             | Be                       |
| ت              | Ta   | T             | Te                       |
| ث              | Ša   | š             | es (with the dot above)  |
| ج              | Jim  | J             | Je                       |
| ح              | Ĥa   | ĥ             | ha (with the dots below) |
| خ              | Kha  | Kh            | ka dan ha                |
| د              | Dal  | d             | De                       |
| ذ              | Žal  | ž             | Zet (with the dot above) |

|   |        |    |                           |
|---|--------|----|---------------------------|
| ر | Ra     | r  | er                        |
| ز | Zai    | z  | zet                       |
| س | Sin    | s  | es                        |
| ش | Syin   | sy | es dan ye                 |
| ص | Ṣad    | ṣ  | es (with the dots below)  |
| ض | Ḍad    | ḍ  | de (with the dots below)  |
| ط | Ṭa     | ṭ  | te (with the dots below)  |
| ظ | Ẓa     | ẓ  | zet (with the dots below) |
| ع | `ain   | `  | inverted comma (above)    |
| غ | Gain   | g  | ge                        |
| ف | Fa     | f  | ef                        |
| ق | Qaf    | q  | ki                        |
| ك | Kaf    | k  | ka                        |
| ل | Lam    | l  | el                        |
| م | Mim    | m  | em                        |
| ن | Nun    | n  | en                        |
| و | Wau    | w  | we                        |
| ه | Ha     | h  | ha                        |
| ء | Hamzah | ‘  | apostrof                  |
| ي | Ya     | y  | ye                        |

## B. Vocal

Arabic vowels, like those in the Indonesian language, consist of single vowels (monophthongs) and double vowels (diphthongs).

### 1. Single Vowels

Arabic single vowels, which are represented by diacritical marks (ḥarakāt), are transliterated as follows:

Table 1. 2 Single Vowel Transliteration Table

| Arabic Letters | Name   | Latin Letters | Name |
|----------------|--------|---------------|------|
| َ              | Fathah | a             | a    |
| ِ              | Kasrah | i             | i    |
| ُ              | Dammah | u             | u    |

## 2. Double Vocal

Arabic diphthongs, which are represented by a combination of diacritical marks (*ḥarakāt*) and letters, are transliterated using the following combinations of letters:

Table 1. 3 Double Vowel Transliteration Table

| Arabic Letters | Name           | Latin Letters | Name    |
|----------------|----------------|---------------|---------|
| ...يَ          | Fathah and ya  | ai            | a and u |
| ...وُ          | Fathah and wau | au            | a and u |

Example:

- كَتَبَ kataba
- فَعَلَ fa`ala
- سئِلَ suila
- كَيْفَ kaifa
- حَوْلَ haula

### C. Maddah

Maddah, or long vowels, which are represented by a combination of diacritical marks (*ḥarakāt*) and letters, are transliterated using letters and diacritical signs as follows:

Table 1. 4 Maddah Transliteration Table

| Arabic Letters | Name                    | Latin Letters | Name                |
|----------------|-------------------------|---------------|---------------------|
| أ...آ          | Fathah and alif atau ya | ā             | a and garis di atas |
| إ...آ          | Kasrah and ya           | ī             | i and garis di atas |
| و...ؤ          | Dammah and wau          | ū             | u and garis di atas |

Example:

- قَالَ qāla
- رَمَى ramā
- قِيلَ qīla
- يَقُولُ yaqūlu

#### D. Ta' Marbutah

There are two transliterations for ta' marbutah, namely:

1. Ta' marbutah live  
Living tā' marbūṭah, or tā' marbūṭah that carries the vowel signs fathah, kasrah, or dammah, is transliterated as "t".
2. Silent Tā' Marbūṭah  
Silent tā' marbūṭah, or tā' marbūṭah that carries the sukun diacritical mark, is transliterated as "h".
3. Kalau pada kata terakhir dengan ta' marbutah diikuti oleh kata yang menggunakan kata sandang al serta bacaan kedua kata itu terpisah, maka ta' marbutah itu ditransliterasikan dengan "h".

Example:

- رَوْضَةُ الْأَطْفَالِ raudah al-atfāl/raudahtul atfāl

- الْمَدِينَةُ الْمُنَوَّرَةُ al-madīnah al-munawwarah/al-madīnatul munawwarah
- طَلْحَةَ talhah

### E. Syaddah (Tasydid)

Shaddah (or tashdīd), which in Arabic script is represented by a diacritical sign known as the shaddah or tashdīd mark, is transliterated by doubling the consonant, that is, by writing the same letter as the one to which the shaddah is applied.

Example:

- نَزَّلَ nazzala
- الْبِرُّ al-birr

### F. Definite Article

In the Arabic writing system, the definite article is represented by the letters ال (al-). In this transliteration system, however, the definite article is classified into two types:

#### 1. Definite article followed by sun letters (ḥurūf shamsiyyah)

The definite article followed by sun letters is transliterated according to its pronunciation, in which the letter “l” is assimilated and replaced by the letter that immediately follows the definite article.

#### 2. Definite article followed by moon letters (ḥurūf qamariyyah)

The definite article followed by moon letters is transliterated in accordance with the rules previously outlined and according to its pronunciation.

Whether followed by sun letters or moon letters, the definite article is written separately from the word that follows and is connected without a hyphen.

Example:

- الرَّجُلُ ar-rajulu

- الْقَلَمُ al-qalamu
- الشَّمْسُ asy-syamsu
- الْجَالُ al-jalālu

### G. Hamzah

Hamzah is transliterated as an apostrophe ('). However, this applies only to hamzah occurring in the middle or at the end of a word. Hamzah at the beginning of a word is not transliterated, as it is represented by alif in Arabic script.

Example:

- تَأْخُذُ ta'khuẓu
- شَيْءٌ syai'un
- النَّوْءُ an-nau'u
- إِنَّ inna

### H. Word Writing

Basically, every word—whether a fā'il (verb), ism (noun), or ḥarf (particle)—is written separately. Only certain words, which in Arabic script are conventionally connected to the following word due to the omission of letters or vowel marks, are also written connected to the word that follows in transliteration.

Example:

- |   |  |
|---|--|
| <ul style="list-style-type: none"> <li>▪ وَ إِنَّ اللَّهَ فَهُوَ خَيْرُ الرَّازِقِينَ</li> <li>▪ بِسْمِ اللَّهِ مَجْرَاهَا وَ مُرْسَاهَا</li> </ul> | <p>Wa innallāha lahuwa khair ar-rāziqīn/<br/>Wa innallāha lahuwa khairurrāziqīn</p> <p>Bismillāhi majrehā wa mursāhā</p> |
|---|--|

### I. Capital Letters

Although capital letters are not used in the Arabic writing system, they are employed in this transliteration system. The use of capital letters follows the rules of

standard Indonesian orthography (EYD), including the capitalization of the initial letter of proper names and the beginning of sentences. If a proper name is preceded by a definite article, the capital letter is applied to the first letter of the proper name, not the initial letter of the definite article.

Example:

- الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ                      Alhamdu lillāhi rabbi al-`ālamīn/  
Alhamdu lillāhi rabbil `ālamīn
- الرَّحْمَنُ الرَّحِيمُ                                      Ar-rahmānir rahīm/Ar-rahmān ar-rahīm

The use of an initial capital letter for “Allah” applies only when the Arabic script is complete. If the word is combined with another word, resulting in the omission of letters or vowel marks, the capital letter is not used.

Example:

- اللَّهُ عَزَّوَجَلَّ                                      Allaāhu gafūrun rahīm
- لِلَّهِ الْأُمُورُ جَمِيعًا                      Lillāhi al-amru jamī`an/Lillāhil-amru jamī`an

## J. Tajwed

For those who wish to achieve fluency in recitation, this transliteration guideline is an integral part of the Science of Tajwīd. Therefore, the formal implementation of this transliteration guideline should be accompanied by the Tajwīd guidelines.

## ABSTRAK

### DINAMIKA KONSEP KAFĀ'AH LDII: STUDI KASUS PERNIKAHAN ENDOGAMI LDII DI WONOKERTO TURI SLEMAN

Faisal Ahmad Ferdian Syah

*Penelitian ini mengkaji dinamika konsep kafā'ah dalam praktik pernikahan endogami jamaah Lembaga Dakwah Islam Indonesia (LDII) di Kelurahan Wonokerto, Kapanewon Turi, Kabupaten Sleman. Berbeda dengan konsep kafā'ah dalam fikih klasik yang menekankan kesepadanan agama secara umum, praktik kafā'ah di lingkungan LDII mengalami perluasan makna menjadi kesamaan jamaah, keseragaman manhaj, dan loyalitas organisatoris. Penelitian ini bertujuan untuk menganalisis konstruksi sosial konsep kafā'ah dalam LDII, faktor-faktor yang memengaruhi praktik pernikahan endogami, serta menilai kesesuaiannya dengan maqāṣid al-usrah menurut Ibn 'Āsyūr. Penelitian ini menggunakan metode kualitatif dengan pendekatan sosiologis-normatif. Data diperoleh melalui wawancara mendalam dengan pengurus LDII, mantan tokoh LDII, mubalig, serta anggota jamaah, disertai observasi dan studi dokumentasi. Analisis data dilakukan dengan teori konstruksi sosial Peter L. Berger dan Thomas Luckmann, serta pendekatan maqāṣid asy-Syarī'ah, khususnya maqāṣid al-usrah Ibn 'Āsyūr. Hasil penelitian menunjukkan bahwa kafā'ah dalam praktik LDII di Wonokerto tidak hanya berfungsi sebagai pertimbangan religius, tetapi juga sebagai mekanisme kohesi dan kontrol sosial jamaah. Praktik ini berdampak pada pembatasan kebebasan memilih pasangan, munculnya tekanan psikologis, konflik keluarga, serta potensi segregasi sosial antarumat Islam. Dalam perspektif maqāṣid al-usrah Ibn 'Āsyūr, praktik kafā'ah yang bersifat memaksa dan menimbulkan mafsadah sosial bertentangan dengan tujuan substantif pernikahan, yaitu mewujudkan sakinah, mawaddah, rahmah, serta menjaga martabat dan kemaslahatan manusia. Oleh karena itu, penelitian ini menegaskan urgensi rekonstruksi konsep kafā'ah LDII berbasis maqāṣid, agar tidak terjebak pada formalitas keseragaman yang menegasikan tujuan hakiki maqāṣid asy-Syarī'ah.*

**Kata kunci:** *Ibn 'Āsyūr, Kafā'ah, LDII, Maqāṣid al-Usrah, Pernikahan Endogami.*

## ABSTRACT

### THE DYNAMICS OF THE CONCEPT OF *KAFĀ'AH* IN LDII: A CASE STUDY OF LDII ENDOGAMOUS MARRIAGES IN WONOKERTO, TURI, SLEMAN

Faisal Ahmad Ferdian Syah

*This study examines the dynamics of the concept of kafā'ah in endogamous marriage practices among members of the Indonesian Islamic Da'wah Institute (LDII) in Wonokerto Village, Turi District, Sleman Regency. Unlike the classical fiqh understanding of kafā'ah, which emphasizes general religious compatibility, kafā'ah within the LDII community has evolved into a broader notion encompassing organizational affiliation, uniformity of religious manhaj, and ideological loyalty. This research aims to analyze the social construction of kafā'ah within LDII, the factors influencing endogamous marriage practices, and their conformity with maqāšid al-usrah as formulated by Ibn 'Āshūr. This research employs a qualitative method with a socio-normative approach. Data were collected through in-depth interviews with LDII leaders, former LDII figures, preachers, and community members, complemented by observation and document analysis. Data analysis was conducted using Peter L. Berger and Thomas Luckmann's social construction theory and the maqāšid asy-syarī'ah approach, particularly Ibn 'Āshūr's concept of maqāšid al-usrah. The findings reveal that kafā'ah in LDII's marital practices functions not only as a religious consideration but also as a mechanism of social cohesion and control within the community. This practice has significant implications, including restrictions on individual freedom in choosing a spouse, psychological pressure, family conflict, and potential social segregation among Muslims. From the perspective of Ibn 'Āshūr's maqāšid al-usrah, a coercive application of kafā'ah that generates social harm contradicts the substantive objectives of marriage, namely achieving tranquillity (sakinah), affection (mawaddah), compassion (rahmah), and the preservation of human dignity and welfare. Therefore, this study emphasizes the necessity of reconstructing the concept of kafā'ah within LDII based on maqāšid, so that it does not become a rigid formality that negates the essential goals of maqāšid asy-Syarī'ah.*

**Keywords:** *Endogamous Marriage, Ibn 'Āshūr, Kafā'ah, LDII, Maqāšid al-Usrah.*

## PREFACE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي عَلَّمَ بِالْقَلَمِ، عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ، فَجَعَلَ الْعِلْمَ مِفْتَاحَ الْفَهْمِ، وَتَوَرَّأَ يَهْدِي إِلَى سَبِيلِ الْحِكْمَةِ وَالْحُكْمِ .  
تَحْمَدُهُ حَمْدَ الشَّاكِرِينَ، وَنَسْتَعِينُهُ اسْتِعَانَةَ الطَّالِبِينَ لِلْحَقِّ وَالْيَقِينِ، وَنُصَلِّي وَنُسَلِّمُ عَلَى سَيِّدِنَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ، مَنْ بُعِثَ مُعَلِّمًا وَمُرَبِّيًا، وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ. أَمَّا بَعْدُ،

All praise is due to Allah SWT for His abundant mercy, guidance, and grace, through which the author was able to complete this undergraduate thesis entitled “The Dynamics of the Concept of *Kafā’ah* in LDII: A Case Study of LDII Endogamous Marriages in Wonokerto, Turi, Sleman.” This thesis is submitted as one of the requirements to obtain a Bachelor of Law degree in the Islamic Family Law (*Ahwāl Syakhṣiyyah*) Study Program, Faculty of Islamic Studies, Universitas Islam Indonesia.

The writing of this thesis originates from the author’s academic concern regarding the practice and interpretation of *kafā’ah* within the LDII community, particularly in the context of endogamous marriages in Wonokerto Village, Turi District, Sleman Regency. Throughout the research process, the author attempts to critically analyze the concept of *kafā’ah* through the perspective of *maqāṣid al-usrah* as articulated by Ibn ‘Āshūr, with the expectation of contributing an objective, proportional, and constructive scholarly discourse to the field of Islamic family law studies.

During the preparation of this thesis, the author acknowledges that several adjustments were made from the initial research plan, particularly in deepening the focus of the study and strengthening the theoretical framework, especially in relation to the analysis of *maqāṣid asy-syarī’ah* from Ibn ‘Āshūr’s perspective. These adjustments were undertaken solely to maintain analytical depth and academic rigor, without altering the substance or primary objectives of the research.

The author fully realizes that the completion of this thesis would not have been possible without the assistance, guidance, and support of many parties. Therefore, with sincere gratitude, the author would like to express heartfelt appreciation to:

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21. Friends, colleagues, and all parties not mentioned individually, for their support, discussions, and prayers.

The author is fully aware that this thesis is not free from limitations and shortcomings. Therefore, constructive criticism and suggestions are sincerely welcomed for the improvement of this work. It is hoped that this thesis will contribute beneficially to the development of Islamic family law scholarship and to society at large.

Yogyakarta, 27 January 2026

Author,

A handwritten signature in black ink, appearing to read 'Faisal', written in a cursive style.

**Faisal Ahmad Ferdian Syah**

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## CHAPTER I INTRODUCTION

### A. Background of the Problem

Marriage is one of the fundamental aspects of human life, playing a crucial role in maintaining the continuity and social structure of society. In practice, marriage is influenced not only by personal factors but also by social, cultural, and religious factors.<sup>2</sup> In the context of Indonesia, cultural and religious diversity is a characteristic that affects various aspects of life, including marriage practices. In the context of Indonesia, cultural and religious diversity is a characteristic that affects various aspects of life, including marriage practices.

Marriage is a strong covenant (*mitsāqan ghalīzan*) intended to obey the commands of Allah and carrying it out is considered an act of worship. Marriage is a path chosen by Allah for humans to have offspring and to preserve the continuity of life, after each spouse is ready to fulfill their positive roles in realizing the objectives of marriage.<sup>3</sup> Among the purposes of marriage are to attain happiness and well-being, both physically and spiritually, leading to prosperity in this world and the hereafter.<sup>4</sup> One important concept in selecting a life partner in Islam is *kafā'ah* (compatibility or equivalence). Although scholars often differ in determining the criteria for *kafā'ah*, in general, it encompasses aspects such as religion, lineage, wealth, profession, and others.<sup>5</sup>

The Indonesian Islamic Da'wah Institute (LDII) is one organization that has its own concept and criteria of *kafā'ah*. LDII is an Islamic organization

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<sup>2</sup> Hamdan Arief Hanif dan Hasman Dzofiri, "Pernikahan Internal Kelompok Islam Jamaah di Yogyakarta (Perspektif Undang-Undang No 1 Tahun 1974 Dan Kompilasi Hukum Islam)," *Sahaja: Journal Shariah And Humanities* 1, no. 1 (2022): 1–14.

<sup>3</sup> A G Anshori, *Hukum perkawinan Islam: perspektif fikih dan hukum positif* (UII Press, 2011), <https://books.google.co.id/books?id=1UsytwAACAAJ>.

<sup>4</sup> Slamet Abidin dan Aminudin, *Fiqih Munakahat* (CV Pustaka Setia, 1999).

<sup>5</sup> Muhammad Fadhlul Ilmi dkk., *Perjodohan dan Kafā'ah dalam Pernikahan Anggota LDII dan Lader DPD PKS*, 3, no. 2 (2019): 1–12.

with followers in various regions across Indonesia. It is a major religious institution in Indonesia, founded by Nur Hasan Ubaidah Lubis.

The organization has undergone multiple name changes due to repeated bans by the Indonesian government. Initially, it was named Darul Hadis, but it was declared prohibited by the Community Belief Supervisory Agency (*Pengawas Kepercayaan Masyarakat*, PAKEM) of the East Java High Prosecutor's Office, prompting a name change to Islam Jamaah. Because it continued to cause public concern, the organization was banned again through the Decree of the Attorney General of the Republic of Indonesia No. Kep.-08/D.A/10.1971. The changes did not stop there. Islam Jamaah was renamed LEMKARI (Lembaga Karyawan Dakwah Islam/Institute of Islamic Da'wah Employees), and finally, in 1990, it became LDII during the General Assembly held at the Hajj Dormitory in Pondok Gede.<sup>6</sup>

It is recorded that LDII has used numerous names over time, including Darul Hadits, Yayasan Pondok Al-Jama'ah, Jappenas, JPID (Jajasan Pendidikan Islam Djama'ah), Gugus Depan Pramuka Khusus Islam, LEMKARI, and YAKARI (in Central Java), before finally adopting LDII for the whole of Indonesia. The underlying purpose behind these name changes was to facilitate strategies of *taqiyah*, *fathonah*, *bithonah*, and noble character among the community.<sup>7</sup> LDII was at one point designated as a prohibited organization because it was considered a reincarnation of Islam Jamaah. The main point of concern was that LDII adhered to an ideology of *takfir*, which regards those outside the organization as infidels.

In the context of marriage, LDII tends to practice marrying partners from within the same community or group, commonly referred to as

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<sup>6</sup> Redaksi Muhammadiyah, "Pandangan Muhammadiyah Tentang LDII," Muhammadiyah, 2020, <https://muhammadiyah.or.id/2020/09/pandangan-muhammadiyah-tentang-ldii/>.

<sup>7</sup> Bambang Irawan Hafiluddin dkk., *Bahaya Islam Jama'ah LEMKARI LDII* (Lembaga Penelitian dan Pengkajian Islam, 1999).

endogamous marriage.<sup>8</sup> This practice is viewed as an effort to maintain the purity of faith (*'aqidah*), the alignment of religious understanding, and the continuity of internal da'wah values.<sup>9</sup> However, this endogamous practice also raises various critical questions, particularly concerning social aspects, theological considerations, and the individual's right to freely choose a life partner.

The phenomenon of LDII endogamous marriage in Wonokerto is particularly interesting to examine. Based on preliminary interviews conducted by the author with a former LDII figure in the area, there exists a doctrinal statement from certain religious authorities asserting that “if an LDII member marries a non-LDII individual, he or she is considered more despicable than a dog.”<sup>10</sup>

Marriage practices within this community are not motivated solely by religious considerations but are also shaped by social structures and collective pressures embedded in the LDII membership system. This situation raises critical questions regarding how the concept of *kafā'ah* is formulated and implemented by LDII, how classical and contemporary Islamic scholars view the LDII concept of *kafā'ah*, and how the epistemological and theological validity of the LDII concept of *kafā'ah* stands when examined through the framework of *maqāṣid al-syarī'ah* as articulated by Imam Ibn 'Āshūr.

This study aims to examine the implementation of the LDII concept of *kafā'ah*, the perspectives of classical and contemporary fiqh scholars on this concept, and its conformity with the objectives of Islamic law (*maqāṣid al-syarī'ah*). The research is expected to provide valuable contributions to the understanding of how endogamous marriage practices function as an integral part of identity formation, belief systems, and social interaction within the LDII community. Furthermore, this study seeks to offer broader insights into the

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<sup>8</sup> I Gede Bagus Indra Baskara dkk., “Eksistensi Perkawinan Endogami di Desa Adat Tenganan Pegringsingan Karangasem,” *Jurnal Konstruksi Hukum* 2, no. 2 (2021): 379–83, <https://doi.org/10.22225/jkh.2.2.3259.379-383>.

<sup>9</sup> Haris Hidayatulloh dan Lailatus Sabtiani, “Pernikahan Endogami Dan Dampaknya Terhadap Keharmonisan Keluarga,” *Jurnal Hukum Keluarga Islam* 7, no. 1 (2022): 50–71.

<sup>10</sup> Interview with Ustadz H, 10 November 2025.

dynamics of marriage within a local context, thereby enriching scholarly discourse and contributing to a deeper understanding of multicultural society in Indonesia.

## **B. Research Questions**

1. How do the dynamics of endogamous marriage practices operate within the LDII community, and how is the concept of *kafā'ah* that underpins them understood and interpreted?
2. What is the epistemological validity of the LDII concept of *kafā'ah* when examined through the *maqāṣid al-syarī'ah* approach?

## **C. Objectives and Significance of Study**

The objectives of this study are as follows:

1. To describe the dynamics of endogamous marriage practices within the LDII community and to examine the interpretation of the concept of *kafā'ah* from the LDII perspective.
2. To analyze the epistemological validity of the LDII concept of *kafā'ah* through the *maqāṣid al-syarī'ah* approach.

The theoretical contributions of this study include:

1. This study is expected to contribute to the development of Islamic legal thought, particularly in relation to the concept of *kafā'ah* in marriage. Theoretically, it enriches academic discourse on the dynamics of social interpretations of *kafā'ah* within contemporary religious communities, such as LDII.
2. This study also serves as a form of constructive critique of religious understandings that may foster exclusivist and discriminatory marriage practices. Through the *maqāṣid al-syarī'ah* approach, this research seeks to encourage a re-examination of the concept of *kafā'ah* so that it aligns more closely with inclusive Islamic values and the principle of *rahmatan lil 'ālamīn*.

The practical contributions of this study are as follows:

1. The findings of this research are expected to serve as a reference for religious leaders, academics, and the wider community in understanding and evaluating the application of *kafā'ah* practices within relatively closed religious communities, particularly LDII.
2. This study is also expected to open space for constructive dialogue between the LDII community and the broader Muslim community, thereby strengthening *ukhuwwah islāmiyyah* and preventing social segregation based on differences in religious ideology.

#### **D. Structure of the Thesis**

This thesis is organized into five chapters, which are systematically arranged and interrelated to provide a comprehensive overview of the dynamics of the concept of *kafā'ah* in the marital practices of the LDII community in Wonokerto, Turi, Sleman.

Chapter I: Introduction outlines the background of the problem, explaining the context and urgency of the study concerning the practice of *kafā'ah* in endogamous marriages within the LDII community. This chapter also presents the research questions, research objectives, and the theoretical and practical significance of the study, serving as the foundation and direction of the research discussion.

Chapter II: Literature Review and Theoretical Framework discusses previous studies relevant to the theme of *kafā'ah* and marriage in Islamic law. In addition, this chapter elaborates on the theoretical framework employed in the study, particularly the concept of *kafā'ah* from the perspective of Islamic jurisprudence (*fiqh*) and the theory of *maqāṣid al-syarī'ah*, with specific emphasis on *maqāṣid al-usrah* as articulated by Ibn 'Āshūr as the primary analytical lens.

Chapter III: Research Methodology explains the type and approach of the research, the research location and subjects, data sources, data collection techniques, and data analysis methods used to systematically and scientifically examine the practice of *kafā'ah* within the LDII community in Wonokerto.

Chapter IV: Findings and Discussion presents the results of the field research concerning the practice and construction of meaning of *kafā'ah* within the LDII community in Wonokerto. This chapter also provides an analytical discussion of the research findings by relating them to the established theoretical framework, particularly from the perspective of Ibn 'Āshūr's *maqāṣid al-usrah*.

Chapter V: Conclusion contains the conclusions that comprehensively summarize the research findings and discussion. This chapter also offers academic and practical recommendations as contributions to the development of Islamic family law studies and for relevant stakeholders.

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## CHAPTER II

### LITERATURE REVIEW AND THEORETICAL FRAMEWORK

#### A. Literature Review

First, the tradition of endogamous marriage within the Arab *‘Alawiyyīn* diaspora community in Pontianak has attracted considerable attention in social and religious studies. Within this community, endogamy is understood as an effort to preserve the purity of the lineage of the Prophet Muhammad through the descendants of *sayyid* and *syarīfah*. As emphasized by Rahmaniah and Taufik (2024), this practice is not solely based on the religious doctrine of *kafā’ah* but is also intertwined with patriarchal cultural hegemony that reinforces gendered power structures within the community.

Endogamy within the *‘Alawiyyīn* community functions as a social instrument for preserving family honor, authority, and social status. However, its impact is not gender-neutral.<sup>11</sup> The structural emphasis on *kafā’ah* places a disproportionate burden on *syarīfah* women, who are considered to violate communal norms if they marry non-*sayyid* men (*ahwāl*), whereas *sayyid* men who marry non-*syarīfah* women do not face comparable social sanctions. This condition reflects a form of gendered asymmetry in endogamous practices, grounded in interpretive constructions of lineage (*nasab*) and the legitimacy of genealogical descent.

Discrimination arising from endogamous practices affects not only women but also children born of exogamous marriages. Children of *syarīfah* women who marry *ahwāl* men are often not recognized as part of the lineage of the Prophet and experience social stigma, both within extended families and in religious spaces dominated by Rabithah Alawiyah as an authority over lineage. In some cases, these children are explicitly labeled as “illegitimate” and “not part of the community,” reflecting a form of

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<sup>11</sup> Syarifah Ema Rahmaniah dan Egi Tanadi Taufik, “Our Husband and Children are Not Acknowledged: Endogamy, Gendered Power, and Child Issues in the *‘Alawiyyīn* Marriage in Indonesia,” *Journal of Indonesian Islam* 18, no. 2 (2024): 374–402, <https://doi.org/10.15642/JIIS.2024.18.2.374-402>.

institutionalized social exclusion produced by the transnational kinship structures of the *'Alawiyyīn* community.

Conceptually, this body of scholarship strengthens critiques of the doctrine of *kafā'ah*, which has long been regarded as an integral part of Islamic teachings but is more accurately understood as a historical–sociological product of Hadrami society in Indonesia. Previous studies, such as those by Istiqomah (2020) and Muzakki (2017), demonstrate that the preservation of lineage is motivated not solely by theological concerns but is closely tied to the defense of aristocratic social status among certain groups within Indonesia's multicultural society.

At the same time, the emergence of counter-narratives from *syarīfah* individuals who support exogamous marriage indicates a shift in social paradigms within the community. Some women have begun to question the religious authority that has perpetuated discrimination and to call for a reinterpretation of the concept of *kafā'ah* that is more inclusive and gender-just. Accordingly, the article by Rahmaniah and Taufik underscores that endogamous practices within the *'Alawiyyīn* community cannot be separated from contexts of power relations, identity politics, and patriarchal domination operating under religious legitimation.<sup>12</sup>

Second, a study conducted by Fadhlul Ilmi (2019), entitled "*Matchmaking and Kafā'ah in the Marriages of LDII Members and DPD PKS Cadres,*" highlights how LDII applies the concept of *kafā'ah* through matchmaking arrangements and endogamous marriage practices. Within the LDII community, *kafā'ah* is understood as equivalence in religious affiliation and doctrinal orientation; therefore, marriage among fellow LDII members is strongly encouraged and, in some cases, even considered *farḍ 'ayn*. This concept is institutionalized through structured mentoring processes, such as ANTIK (Anak Usia Nikah) study sessions, as well as the direct

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<sup>12</sup> Rahmaniah dan Taufik, "Our Husband and Children are Not Acknowledged: Endogamy, Gendered Power, and Child Issues in the *'Alawiyyīn* Marriage in Indonesia."

involvement of LDII's marriage teams, which record and facilitate matchmaking among members.

Fadhlul Ilmi also notes that these practices are not solely aimed at safeguarding faith (*'aqīdah*) and uniformity of religious understanding, but also function as a strategy for preserving group identity. In this regard, *kafā'ah* is practiced not merely as a theological value but also as an internal socio-political instrument within the community. This indicates an expansion of the meaning of *kafā'ah*, shifting from normative jurisprudential discourse toward practical application within a particular social system.<sup>13</sup>

This study is relevant to the author's research as it demonstrates that the concept of *kafā'ah* within the LDII community is not merely understood within a juridical-normative framework, but is also socially operationalized through strict and institutionalized internal regulations. These findings provide an important foundation for critically examining the practice of endogamous marriage within the LDII community in Wonokerto, Turi, Sleman, particularly in assessing how social structures, religious authority, and individual rights intersect and potentially generate normative tensions in marital practices.

Third, a study conducted by Hanif and Dzofiri (2022), entitled "*Internal Marriage Practices of the Islam Jamaah Group in Yogyakarta from the Perspective of Law No. 1 of 1974 and the Compilation of Islamic Law*," examines in depth the practice of internal marriage carried out by the Islam Jamaah group—a movement that is historically and structurally closely linked to LDII. The study reveals that this group implements a two-tier marriage system, namely *Nikah Dalam*(ND) and *Nikah Luar* (NL). ND refers to a marriage contract conducted internally within the community and is regarded as the only religiously valid form of marriage according to the group. Meanwhile, NL is performed at the Office of Religious Affairs (*Kantor Urusan Agama*, KUA) solely for the purpose of obtaining legal recognition under state law.

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<sup>13</sup> Ilmi dkk., *Perjodohan dan Kafa'ah dalam Pernikahan Anggota LDII dan Lader DPD PKS*.

One of the most significant findings of this study concerns how *kafā'ah* within Islam Jamaah is interpreted exclusively as ideological conformity and organizational membership. In practice, only members of Islam Jamaah are permitted to marry one another. Prospective spouses from outside the group must undergo a process of *bai'at* (initiation) and formally become members before being considered eligible for marriage. Consequently, *kafā'ah* is no longer understood merely in terms of equality in religious, social, or economic aspects, but rather as conformity to organizational identity.

The study also highlights fundamental differences between the requirements and pillars (*syurūṭ* and *arkān*) of marriage as stipulated by state law (Law No. 1 of 1974 and the Compilation of Islamic Law) and those upheld by Islam Jamaah. For instance, with regard to guardianship (*walī*), the group rejects guardians from outside the community and replaces them with internal imams or organizational leaders. Similarly, in terms of witnesses, marriages must be witnessed exclusively by group members, and in some cases even involve the rejection of testimony from parents who are not affiliated with the group. These findings demonstrate a deliberate reinterpretation of normative Islamic legal structures of marriage aimed at preserving group exclusivity.<sup>14</sup>

This study serves as an important reference for understanding the socio-religious context of endogamous marriage practices within the Islam Jamaah (LDII) group, particularly in examining how ideology and organizational structures shape the understanding and implementation of *kafā'ah*. Within the context of the present research, the findings of Hanif and Dzofiri provide an argumentative foundation for critically analyzing how the LDII community in Wonokerto, Turi, Sleman constructs, interprets, and sustains internal marriage practices as a manifestation of their understanding of *kafā'ah*.

Fourth, the study conducted by Sariatul Fikri (2023), entitled “*Endogamous Marriage among LDII Members from the Perspectives*

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<sup>14</sup> Hanif dan Dzofiri, “Pernikahan Internal Kelompok Islam Jamaah di Yogyakarta (Perspektif Undang-Undang No 1 Tahun 1974 Dan Kompilasi Hukum Islam).”

of *Islamic Law and Social Construction Theory*,” makes a significant contribution to understanding endogamous marriage practices within the LDII community from both Islamic legal and social construction perspectives. Based on a case study in Nagog Hamlet, Linggapura Village, Tonjong Subdistrict, Brebes, the author finds that endogamous marriages among LDII members are carried out through two main patterns: (1) matchmaking arranged by LDII’s internal marriage team, and (2) independent partner selection that nevertheless remains confined to fellow LDII members.

The study demonstrates that these practices are driven by several key factors, namely: doctrinal interpretations of *kafā’ah* understood within LDII, encouragement from *mubaligh*, members’ structural obedience to organizational authorities, and limited social interaction with the broader society. In the context of *kafā’ah*, LDII defines equality not merely in terms of general Islamic commitment, but more specifically as conformity in religious understanding and organizational membership within LDII. This interpretation positions *kafā’ah* as an ideological principle that restricts the possibility of inter-group marriages.<sup>15</sup>

From the perspective of Islamic law, this thesis argues that the practice of *kafā’ah* within the LDII community narrows the meaning of compatibility, which should be understood in a more inclusive and universal manner as formulated by the *jumhūr al-‘ulamā’*. *Kafā’ah* as emphasized in classical Islamic sources primarily concerns general adherence to Islam, rather than conformity to a specific organization or religious faction.

Furthermore, the practice of *tajdīd al-nikāḥ* (renewal of marriage) or remarriage conducted by this community as a means of legal validation through the Office of Religious Affairs (KUA) is considered valid insofar as it does not violate the fundamental principles of the marriage contract (*‘aqd al-nikāḥ*). Through the lens of Peter L. Berger and Thomas Luckmann’s social

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<sup>15</sup> Sariatul Fikri, *Perkawinan Endogami Antar Anggota LDII Perspektif Hukum Islam dan Teori Konstruksi Sosial (Studi Kasus di Dusun Nagog Desa Linggapura Kecamatan Tonjong Kabupaten Brebes)*, 2023.

construction theory, this thesis explains that endogamous practices within LDII are the result of a three-stage process: externalization (the inculcation of values through internal religious instruction), objectification (the transformation of these values into an established social reality), and internalization (the absorption of this reality into the individual consciousness of LDII members).<sup>16</sup> This theoretical framework underscores that religious practices such as endogamy are not merely religious phenomena, but also products of social construction that are continuously reproduced through communal structures and cultural mechanisms. Accordingly, Sariatul Fikri's study provides a strong foundation for further examining how interpretations of *kafā'ah* within the LDII community shape exclusive marital practices, as well as how these dynamics interact with broader norms of Islamic law and pluralistic social principles.

Fifth, a study conducted by Mirwan et al. (2023), entitled "*Endogamous Marriages in Kiai Sukorejo's Family: Sufi Social Fiqh Transformation and Implications for Islamic Jurisprudence*," explains that endogamous marriage has become a practice transmitted across generations within traditional communities, including pesantren environments. In the context of the Kiai's family at Pondok Pesantren Sukorejo, Situbondo, this practice is grounded not only in social and cultural considerations, but also in religious interpretations rooted in both *fiqh* and *tasawuf*. The study demonstrates that endogamous marriage in pesantren settings represents an embodiment of the concept of *kafā'ah* (compatibility), encompassing aspects of lineage (*nasab*), scholarly credentials, and religiosity.

The concept of *kafā'ah* in classical *fiqh* has been widely discussed by scholars such as Wahbah al-Zuhaylī and al-Syarīfuddīn, who emphasize social, religious, and familial equality as factors that should be taken into account in order to prevent marital discord. Within the Kiai's family, *kafā'ah* is

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<sup>16</sup> Asmanidar Asmanidar, "Suluk dan Perubahan Perilaku Sosial Salik (Telaah Teori Konstruksi Sosial Peter L Berger dan Thomas Luckman)," *Abrahamic Religions: Jurnal Studi Agama-Agama* 1, no. 1 (2021): 99, <https://doi.org/10.22373/atj.v1i1.9488>.

understood not merely as a legal-formal norm, but as an effort to preserve the spiritual and intellectual continuity of the pesantren through regeneration based on scholarly lineage, moral character (*akhlāq*), and chains of knowledge transmission (*sanad al-‘ilm*).

This study also contributes an important perspective through a Sufi-oriented social *fiqh* approach, in which matchmaking and acceptance of arranged marriages are viewed not simply as forms of social compliance, but as representations of Sufi values, such as *ittibā’* (following) one’s spiritual guide, the hope for *barakah*, and belief in the teacher’s *kashf* or spiritual insight (*ilhām*). Accordingly, obedience to marital decisions made by the Kiai is not regarded as blind submission, but rather as a spiritual practice imbued with profound inner and Sufi dimensions. At the same time, socio-cultural considerations—such as ease of adaptation, shared values, and efforts to maintain the institutional continuity of the pesantren—serve as practical motives reinforcing endogamous marriage practices. From the perspective of the Kiai, similarity in social background and intellectual formation significantly influences marital harmony and the emergence of a *khayra ummah* generation that excels both spiritually and intellectually.<sup>17</sup>

Sixth, a study conducted by Fahma and An’Amta (2025) in an article entitled “*Social Construction of Endogamous Marriage within the Indonesian Islamic Da’wah Institute (LDII) in Banjarbaru City*” examines in depth the practice of endogamous marriage within the LDII religious organization using a phenomenological approach and the social construction theory of Peter L. Berger and Thomas Luckmann. The primary focus of this study is to understand how marriage among fellow LDII members is formed, transmitted, and sustained as a taken-for-granted and socially accepted reality.

The analysis employs Berger and Luckmann’s theory of social construction, which explains that social reality is shaped through three main processes: externalization, objectification, and internalization. In the context of

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<sup>17</sup> Asmanidar, “Suluk dan Perubahan Perilaku Sosial Salik (Telaah Teori Konstruksi Sosial Peter L Berger dan Thomas Luckman).”

LDII, the process of externalization is evident in the early dissemination of endogamous marriage values through religious forums, such as *pengajian*, sermons delivered by *mubaligh*, and various Islamic social activities. Through this process, LDII members are introduced to and directed toward choosing spouses from within the organization in order to maintain doctrinal continuity and religious harmony within married life.<sup>18</sup>

These socialized values subsequently undergo a process of objectification, namely when the teaching that marriage should take place exclusively among LDII members is accepted as a social truth that must be adhered to by all members. At this stage, the presence of institutional structures such as the Marriage Team (*Tim Perkawinan*) serves as concrete evidence of the institutionalization of these values. This team plays a crucial role in managing data on marriageable age, facilitating matchmaking processes, and overseeing the entire sequence of marital stages, beginning from *ta'aruf* and *khitbah*, to the marriage contract—which consists of internal marriage (*nikah dalam*) and external marriage (*nikah luar*)—as well as post-marital guidance. Endogamous values thus cease to function merely as recommendations and instead become binding social norms within the LDII community.

The subsequent stage is internalization, in which LDII members come to accept endogamous marriage values as an integral part of their religious identity and personal moral framework. These values are not merely understood at a rational level, but have become deeply embedded in their beliefs and life orientations. Many members enter marriage through arrangements facilitated by the Marriage Team, not solely on the basis of romantic love, but rather driven by faith, obedience to parents, and adherence to organizational teachings. This process illustrates the organization's success

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<sup>18</sup> Erisa Nur Fahma dan Dimas Asto Aji An'Amta, *Konstruksi Sosial pada Pernikahan Endogami Lembaga Dakwah Islam Indonesia (LDII) di Kota Banjarbaru*, 4, no. 2 (2025), <https://doi.org/10.20527/h-js.v4i2.543>.

in embedding endogamous values into the collective consciousness of its members.

The factors supporting this social construction are complex and mutually reinforcing. The role of parents is highly dominant in instilling these values from an early age, emphasizing that marrying within the same religious community constitutes an act of worship and the most appropriate path to establishing a family that adheres to Islamic law. At the same time, *mubaligh* function as ideological reinforcers through various religious forums, which not only convey religious teachings but also strengthen the narrative of the importance of marriage within the internal circle of the organization. Strong, albeit unwritten, social norms further normalize and idealize endogamous marriage within the community. In addition, social interactions in various internal LDII activities—such as *pengajian*, pesantren programs, outbound activities, and family-oriented gatherings—create natural spaces for the development of affection within a shared framework of Islamic values.<sup>19</sup>

Seventh, the undergraduate thesis by Sariatul Fikri entitled “*Endogamous Marriage among LDII Members from the Perspective of Islamic Law and Social Construction Theory (A Case Study in Nagog Hamlet, Linggapura Village, Tonjong Subdistrict, Brebes Regency)*” examines this phenomenon in depth by selecting Nagog Hamlet as the research site. This location was chosen because it is widely recognized as one of the strongholds of LDII membership and a central hub of its religious activities.

The study is grounded in the observation that endogamous marriage among LDII members remains actively practiced to this day. Within this community, endogamous marriage is not merely regarded as an ideal, but rather as a practice that is continuously shaped and maintained through a robust social and religious system. Fikri employs a socio-juridical approach alongside the

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<sup>19</sup> Fahma dan An’Amta, *Konstruksi Sosial pada Pernikahan Endogami Lembaga Dakwah Islam Indonesia (LDII) di Kota Banjarbaru*.

social construction theory of Peter L. Berger and Thomas Luckmann to explain how such marital practices are socially and religiously constructed.

From a theoretical standpoint, the author elaborates on the fundamental concept of marriage in Islamic law, including the pillars (*arkān*) and conditions (*shurūṭ*) of a valid marriage, as well as the concept of *kafā'ah* (spousal compatibility), which serves as the primary foundation for the practice of endogamous marriage within the LDII community. At the same time, social construction theory functions as the main analytical framework to examine how these religious values are institutionalized and internalized in the everyday lives of LDII members. The three stages of social construction—externalization, objectification, and internalization—form the conceptual basis for understanding how internal organizational norms are produced, legitimized, and accepted as social reality.<sup>20</sup>

This thesis also compares its findings with several previous studies. For instance, Sarifudin Zuhri examined the matchmaking process and the concept of *kafā'ah* within the LDII community in Sidoarjo, while Muhammad Fadhlul Ilmi highlighted the differences between matchmaking practices in LDII and those in the Prosperous Justice Party (PKS). In addition, Hamdan Arief Hanif analyzed internal marriages within the Islam Jamaah group, and Frida Ratnasari studied the practice of *nikah dalam* from the perspective of the sociology of law. Sariatul Fikri positions her research as broader in scope, as it not only focuses on the matchmaking process but also analyzes the causal factors as well as Islamic legal perspectives and social construction surrounding these practices.

Fikri's findings indicate that endogamous marriage practices within LDII occur in two primary forms: first, through matchmaking facilitated by the LDII Marriage Team, and second, through individual partner selection that nonetheless remains confined to the internal membership of LDII. The main

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<sup>20</sup> Fikri, *Perkawinan Endogami Antar Anggota LDII Perspektif Hukum Islam dan Teori Konstruksi Sosial (Studi Kasus di Dusun Nagog Desa Linggapura Kecamatan Tonjong Kabupaten Brebes)*.

factors driving this practice include the doctrine of *kafā'ah*, encouragement from *mubaligh*, members' structural obedience to directives issued by LDII leadership, and the intensity of social interaction within the organization's internal activities. From the perspective of Islamic law, the study concludes that LDII's interpretation of *kafā'ah*, which emphasizes group or organizational similarity, is not fully aligned with the views of the classical legal schools (*madhāhib*), which generally prioritize religious compatibility in a broader sense rather than affiliation with a particular group. Meanwhile, from the standpoint of social construction, the value of endogamy has been successfully established as an objective social reality through strong processes of socialization and internalization within the LDII community.<sup>21</sup>

Eighth, the study conducted by Royan Ahila Firdaus and Muhammad Rosyid Ridho, entitled "*The Practice of Kafā'ah in the Marriages of Members of the Indonesian Islamic Da'wah Institute (LDII) in Wonogiri Regency*," specifically examines how LDII members in Wonogiri Regency implement the concept of *kafā'ah* in marital practices, both at the theoretical level and in everyday application.

*Kafā'ah*, which etymologically means equality or compatibility, is regarded within the LDII community as one of the primary indicators in selecting a life partner. Although in Islamic law *kafā'ah* is not a prerequisite for the validity of marriage, LDII considers it an essential element in realizing a family characterized by *sakinah*, *mawaddah*, and *rahmah*. The authors explain that LDII members tend to marry fellow members in order to maintain alignment in religious vision and mission and to minimize potential conflicts within married life. Furthermore, within its organizational structure, LDII has established a marriage team that functions to facilitate matchmaking processes, record members of marriageable age, and even assist in resolving post-marital domestic conflicts.

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<sup>21</sup> Fikri, *Perkawinan Endogami Antar Anggota LDII Perspektif Hukum Islam dan Teori Konstruksi Sosial (Studi Kasus di Dusun Nagog Desa Linggapura Kecamatan Tonjong Kabupaten Brebes)*.

A key finding of this article is the prevailing understanding among LDII members that ideological compatibility—particularly similarity in creed (*'aqīdah*) and religious understanding—is considered more important than equality in social or economic aspects. This perspective aligns with the views of religious figures interviewed in the study, who emphasize the importance of religious uniformity to avoid differences in daily religious practices. Nevertheless, the article also indicates that the practice of *kafā'ah* within LDII is advisory rather than an absolute obligation. Members who choose to marry outside the community are still permitted to do so; however, their marriage process is conducted independently without the involvement of the LDII marriage team. Despite this, such marriages continue to receive moral and social support from the community, provided they remain within the boundaries of Islamic law.<sup>22</sup>

Ninth, the study conducted by Hasan, Dzulkarnain, and Nashirudin (2021), entitled “*Al-Manhāj al-Fiqhī 'Inda Jamā'ah Mu'assasah al-Da'wah al-Islāmiyyah al-Indūnīsiyyah (Lembaga Dakwah Islam Indonesia) wa Āthāruhu fī Istinbāt al-Aḥkām al-Shar'īyyah*,” examines the method of legal derivation (*manhaj fiqh*) adopted by LDII, particularly its influence in shaping various socio-religious practices such as *bai'at*, the obligation to remain within the congregation, and including the practice of internal or endogamous marriage. This study is significant for understanding the theological roots and religious methodology that construct social realities within the LDII community, especially the strong emphasis on *kafā'ah* or spousal compatibility in marriage.

Within the framework of LDII's *manhaj fiqh*, endogamous marriage is not merely a moral recommendation but emerges as a logical consequence of an ideologically exclusive concept of *kafā'ah*. This concept emphasizes equality in creed (*'aqīdah*), obedience to the *imam* of the congregation, and

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<sup>22</sup> Royan Ahila Firdaus dan Muhammad Rosyid Ridho, “Praktik Kafa'ah pada Perkawinan Anggota Lembaga Dakwah Islam Indonesia di Kabupaten Wonogiri,” *Mutawasith: Jurnal Hukum Islam* 7, no. 2 (2024): 89–102.

loyalty to the organization's internal structure as the primary criteria in selecting a spouse. In this context, prospective partners from outside the LDII community are considered incompatible in terms of *kafā'ah* and are therefore viewed as potentially undermining the stability of faith and the religious practices of the family.

One of the theological foundations that reinforces endogamous marriage practices is the doctrine requiring members to join and remain within the LDII congregation, accompanied by a formal *bai'at* to its *imam*. Based on the *manhaj manqūl*—a conception of transmitted knowledge that must be received through an authoritative chain (*sanad*) deemed valid according to LDII—jurisprudential rulings are considered legitimate only if conveyed by an LDII *imam* who claims a direct chain of transmission from the Prophet Muhammad. Consequently, a life partner from outside the congregation is not only regarded as holding a different understanding, but is also considered invalid in terms of receiving religious knowledge and legal rulings according to LDII standards. This perspective positions endogamous marriage as an integral component of the congregation's internal mechanism for safeguarding its *'aqidah*.<sup>23</sup>

The article also reveals that LDII constructs the legitimacy of its practices through a literal interpretation of several *ḥadīths* that associate the preservation of faith and Islamic identity with commitment to the *jamā'ah* and obedience to the *imam*. Absolute obedience to the congregational structure reinforces social mechanisms such as the LDII Marriage Team, which functions to regulate matchmaking and to ensure that every marriage fulfills LDII's criteria of *kafā'ah*, namely similarity in jurisprudential understanding, ideology, and organizational loyalty.

Accordingly, the study concludes that endogamous marriage practices within LDII are not merely matters of custom or culture, but rather the product of an ideologically exclusive juristic construction. The concept of *kafā'ah* as

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<sup>23</sup> Firdaus dan Ridho, "Praktik Kafa'ah pada Perkawinan Anggota Lembaga Dakwah Islam Indonesia di Kabupaten Wonogiri."

understood by LDII departs from the more pluralistic approach of classical Islamic jurisprudence and replaces it with criteria of compatibility based solely on loyalty to the *jamā'ah* and its *imam*, rather than on general religious compatibility as emphasized by the majority of classical scholars.<sup>24</sup>

Tenth, the study entitled “*The Concept of Kafā'ah in Marriage According to the Indonesian Islamic Da'wah Institute (LDII)*,” conducted by Ilham Nur Hakim, seeks to explain how the concept of *kafā'ah*, or spousal compatibility, is formulated and practiced within LDII. In his undergraduate thesis, he highlights that LDII adopts a distinctive approach in interpreting and applying the concept of *kafā'ah*, which has socially evolved into a system of endogamous marriage, namely marriages conducted exclusively among members of the organization.

From a theoretical standpoint, *kafā'ah* in classical Islamic jurisprudence is understood as compatibility between prospective spouses in terms of religion, lineage (*nasab*), profession, and social status. However, LDII adopts this concept with a particular emphasis on ideological religious uniformity. Within the LDII context, *kafā'ah* is interpreted as similarity in creed (*'aqidah*), religious understanding, and loyalty to the organization. Consequently, choosing a spouse from within the internal membership is not merely a personal preference, but rather forms part of a collective belief system reinforced by the organization's da'wah values.<sup>25</sup>

The main findings of this study indicate that LDII strongly encourages its members to marry fellow members of the congregation. This encouragement is intended as an effort to maintain harmony in married life, including in aspects of worship, jurisprudential understanding, and religious activities. LDII members believe that differences in religious understanding with non-LDII spouses may potentially trigger misunderstandings and domestic disharmony;

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<sup>24</sup> Mohd. Abdul Kholiq Hasan dkk., “Al-Manhâj al-Fiqhî ‘Inda Jamâ’ah ‘Muassah al-Da’wah al-Islâmiyah al-Indûnîsiyah’ (Lembaga Dakwah Islam Indonesia) wa Âtsâruhu fî Istinbâth al-Ahkâm al-Syar’iyyah,” *al-Ihkam: Jurnal Hukum dan Pranata Sosial* 16, no. 2 (2021): 558–94.

<sup>25</sup> Edy Supratno, “LDII Kabupaten Pati: Sejarah, Perkembangan dan Tokohnya,” *FIHROS: Jurnal Sejarah dan Budaya* 08, no. 1 (2024).

therefore, marrying within the congregation is viewed as a means of establishing a family characterized by *sakinah*, *mawaddah*, and *rahmah*.

LDII also maintains a relatively well-organized system concerning marriage affairs. There are matchmaking mechanisms facilitated by organizational administrators, as well as intensive pre-marital and post-marital religious guidance. This demonstrates that *kafā'ah* is not merely a normative concept, but has been institutionalized through the organization's structure and culture. In interviews with officials of the LDII Central Board, the author found that *kafā'ah* is perceived as a strategy to preserve the continuity of da'wah and the stability of family faith.

This study further examines LDII's endogamous marriage practices within the framework of Islamic law. It concludes that, in principle, Islam does not prohibit marriage to individuals outside one's group, provided that the pillars and conditions of marriage are fulfilled. However, within LDII's socio-religious context, *kafā'ah* becomes a primary consideration that often leads to the exclusivity of internal marriages. While this practice does not directly contradict Islamic law, it raises challenges regarding inclusivity and inter-Muslim relations. Thus, the study illustrates how a religious organization can shape the social reality of marriage through the reinterpretation of classical jurisprudential concepts. In this regard, *kafā'ah* in the LDII version is no longer merely a matter of individual compatibility, but has evolved into a collective identity that delineates social boundaries, reinforces internal cohesion, and sustains the congregation's ideological continuity through endogamous marriage.<sup>26</sup>

Eleventh, a study entitled "*Kafā'ah in Marriage from the Perspective of the Indonesian Islamic Da'wah Institute (LDII) in Setono Village, Jenangan District, Ponorogo Regency*" conducted by Maftuha Rahma Fauzia specifically examines how the concept of *kafā'ah* is understood and implemented among LDII members, particularly in Setono Village, Jenangan

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<sup>26</sup> Ilham Nur Hakim, "Konsep Kafa'ah Dalam Perkawinan Menurut Lembaga Dakwah Islam Indonesia (LDII)" (UIN Syarif Hidayatullah Jakarta, 2020).

District, Ponorogo Regency. This research is grounded in a social phenomenon indicating that the LDII community practices an exclusive form of marriage, in which members generally marry fellow LDII adherents and avoid marriage with outsiders. This practice is closely related to their particular understanding of *kafā'ah*.

From the LDII perspective, *kafā'ah* is not merely interpreted as compatibility in general aspects such as lineage, profession, or wealth—as discussed in classical fiqh literature—but is primarily emphasized as similarity in religious understanding and loyalty to the organization. Consequently, endogamous marriage is considered essential to maintaining shared creed, values, and family life objectives within the framework of da'wah. In fact, among local LDII members, *kafā'ah* is regarded as a prerequisite for the validity of marriage, although this position remains subject to debate within classical Islamic legal discourse.

Furthermore, LDII has established a specific system for managing the marriages of its members through the formation of a Marriage Team, which is responsible for registering members of marriageable age, matchmaking prospective couples based on ideological compatibility, and providing guidance throughout the process from *ta'aruf* to the post-marital phase. This system demonstrates that marriage within the LDII community is not merely a private matter, but rather an integral part of a structured and regulated social and religious order.<sup>27</sup>

The findings of this study conclude that although LDII emphasizes the importance of marrying fellow members of the jamaah, this practice is not enforced in an absolute or coercive manner. Nevertheless, the internal community strongly encourages and culturally directs marriage toward fellow LDII members. This attitude is grounded in the belief that shared understanding

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<sup>27</sup> Anis Hidayatul Imtihanah dkk., “Marriage Status in the Indonesian Islamic Da’wa Institution (LDII): A Sociology of Law Review on Nikah Dalam Tradition,” *HIKMATUNA: Journal for Integrative Islamic Studies* 11, no. 2 (2025), <https://doi.org/10.28918/hikmatuna.v11i2.12414>.

in worship practices and *manhaj* will foster a more harmonious household with minimal conflict.

From the perspective of Islamic law, this undergraduate thesis highlights that LDII's understanding of *kafā'ah* remains acceptable insofar as it does not violate the pillars (*rukṅ*) and legal requirements (*shurūṡ*) of a valid marriage. The emphasis on similarity in religious understanding does not directly contradict Islamic principles of *kafā'ah*, which indeed place religion as the most fundamental consideration in spouse selection. Accordingly, this study provides a deeper insight into how the concept of *kafā'ah* is reconstructed within the context of a modern religious community such as LDII, while simultaneously enriching the scholarly discourse on the dynamics between classical fiqh norms and contemporary socio-religious practices.<sup>28</sup>

The undergraduate thesis by Ridho Rahmadi entitled “*An Islamic Legal Review of the Concept of Kafā'ah in Marriage within the LDII Group (A Case Study in Reno Basuki Village, Rumbia District, Central Lampung Regency)*” focuses on how the concept of *kafā'ah* or marital compatibility is understood and practiced by members of the Indonesian Islamic Da'wah Institute (LDII) in Reno Basuki Village, Central Lampung. Within this community, *kafā'ah* is not interpreted merely in terms of religious equality, social status, or moral character as emphasized in classical fiqh, but is specifically defined by ideological conformity and formal membership within the LDII jamaah itself.

In practice, LDII members are strongly encouraged to marry fellow jamaah members. Shared religious understanding and belonging to the same group are regarded as the primary criteria of *kafā'ah*, with the main objective of preserving doctrinal purity, sustaining marital harmony, and maintaining the cohesion of the jamaah. Members who intend to marry individuals outside LDII are permitted to do so only on the condition that the prospective spouse

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<sup>28</sup> Maftuha Rahma Fauzia, “Kafā'ah dalam Perkawinan Perspektif Lembaga Dakwah Islam Indonesia (LDII) Kelurahan Setono, Kecamatan Jenangan, Kabupaten Ponorogo” (IAIN Ponorogo, 2023).

formally joins and submits to the teachings and organizational system of LDII. If this requirement is not fulfilled, the marriage may even be annulled by internal organizational authorities, as documented in one of the cases examined in this study.

These findings indicate that *kafā'ah* within LDII is practiced in an exclusive manner and tends to reinforce a strong system of endogamous marriage. The researcher observes that shared jamaah affiliation serves as the primary benchmark in matchmaking, alongside more general considerations such as religion and moral conduct. In other words, the notion of religion within LDII does not merely refer to Islam in a general sense, but rather to Islam as interpreted and practiced according to LDII's distinctive doctrinal framework.

This thesis further asserts that, from the perspective of Islamic law, practices of *kafā'ah* remain legally valid as long as they do not contradict the fundamental principles of the *Syarī'ah*, including the validity of the marriage contract, the mutual consent of both parties, and the fulfillment of the essential pillars (*arkān*) of marriage. However, coercive enforcement of internal marriage and unilateral annulment based solely on group differences may raise serious concerns regarding individual rights and broader inter-Muslim harmony.

Overall, this study contributes to the scholarly discourse on the dynamic relationship between normative Islamic law and socio-religious practices within exclusive religious communities such as LDII. It demonstrates that *kafā'ah* is not a singular or fixed concept, but rather a flexible and context-dependent notion that may be interpreted differently in accordance with the social structure and ideological orientation of the community in which it is applied.<sup>29</sup>

The undergraduate thesis by Santi Lufiana entitled "*The Tradition of Choosing a Life Partner from Within the LDII Organization: An Islamic Law*

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<sup>29</sup> Ridho Rahmadi, "Tinjauan Hukum Islam terhadap Konsep Kafa'ah dalam Perkawinan Kelompok LDII (Studi Kasus di Desa Reno Basuki, Kecamatan Rumbia, Kabupaten Lampung Tengah)" (2023).

*Perspective (A Study in Sumberagung Village, Batanghari District, East Lampung Regency)*” examines a socio-religious phenomenon in which LDII members demonstrate a strong tendency to marry fellow jamaah members as an actualization of the concept of *kafā’ah* (marital compatibility) in marriage.

Based on interviews and field observations, the author finds that although there is no formal written regulation within LDII that explicitly mandates intra-group marriage, the LDII community has consciously developed an endogamous marital tradition. This collective awareness is grounded in the belief that spouses who share the same religious understanding are more likely to establish a harmonious household with minimal conflict. In this context, *kafā’ah* is interpreted specifically as conformity in the understanding and practice of LDII teachings, rather than merely shared adherence to Islam in a general sense.

The researcher further observes that the strong motivation to marry within the group is often influenced by parental encouragement as well as the internal organizational system. LDII maintains a Marriage Team (*Tim Pernikahan*) tasked with recording members of marriageable age, organizing the *ta’aruf* process, and facilitating the overall course of marriage. Although members are permitted to marry non-LDII individuals as long as they are Muslim and possess good moral character, such marriages are still regarded as less ideal and are not fully facilitated by the organizational structure.

From the perspective of Islamic law, the author emphasizes that LDII’s endogamous marriage practices do not contradict the legal requirements for a valid marriage. However, the applied concept of *kafā’ah* places greater emphasis on ideological and organizational compatibility rather than on religion and moral character in the broader sense, as commonly emphasized in classical fiqh literature. This reflects a reinterpretation of a classical legal concept within the context of a modern and relatively exclusive religious community.

Overall, this study demonstrates that, in practice, *kafā’ah* within the LDII environment has evolved into a mechanism of social control that

reinforces the collective identity of the jamaah. The tradition of marrying fellow members is perceived not only as a form of compliance with organizational values, but also as a strategic effort to preserve the continuity of religious ideology within the family sphere.<sup>30</sup>

The study conducted by Mokhamad Mukhibudin entitled “*Non-Syarī‘ah Marriage Impediments for LDII Members from the Perspective of the Compilation of Islamic Law (A Case Study in Kedungmiri Hamlet, Kasepuhan Village, Batang District)*” examines exclusive marital practices within the LDII community, particularly in Kedungmiri Hamlet, Batang Regency. In this context, LDII is known to impose restrictions on its members regarding marriage with individuals outside the jamaah.

The primary emphasis of this restriction lies in the importance of shared beliefs as a manifestation of the concept of *kafā‘ah* as understood and practiced specifically within the LDII community. For LDII, *kafā‘ah* is not merely interpreted within the framework of classical fiqh—such as equality in religion, lineage, or socio-economic status—but is instead centered on ideological conformity and organizational loyalty. Consequently, marrying an individual from outside the jamaah is considered *not kafā‘ah* and may even constitute an organizational impediment to marriage, although it does not represent a legal impediment (*māni‘ sharī‘*) under Islamic law.<sup>31</sup>

The study demonstrates that marriages between LDII members are typically conducted in two stages. The first marriage contract (*‘aqd al-nikāh*) is performed internally before LDII officials as a form of organizational recognition of marital validity, while the second contract is conducted at the Office of Religious Affairs (KUA) to obtain formal legal recognition from the state. This pattern indicates the existence of a dualism of authority in

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<sup>30</sup> Lufiana, “Tradisi Memilih Pasangan Hidup dengan Sesama Jamaah Organisasi LDII Perspektif Hukum Islam (Studi di Desa Sumberagung, Kecamatan Batanghari, Kabupaten Lampung Timur).”

<sup>31</sup> Mokhamad Mukhibudin, “Penghalang Perkawinan Non Syariat bagi Anggota LDII dalam Perspektif Kompilasi Hukum Islam (Studi Kasus di Dukuh Kedungmiri, Kelurahan Kasepuhan, Kecamatan Batang)” (IAIN Pekalongan, 2021).

determining the validity of marriage, namely between internal organizational norms and state law.

One of the most significant findings of this research is the tension between LDII's version of marital impediments and the provisions of the Compilation of Islamic Law (Kompilasi Hukum Islam/KHI). Within the KHI, there is no prohibition against marrying individuals from different Islamic organizations or ideological backgrounds, as long as the essential pillars and conditions of marriage are fulfilled. Consequently, the restriction on marrying individuals outside LDII is considered a form of non-syarī'ah marital impediment, as it lacks a legal basis within the KHI as well as within Indonesia's national marriage legislation.

This study further reveals that endogamous marriage practices within LDII are driven by a strong and highly structured socio-religious system. The concept of *kafā'ah* functions as a normative instrument to safeguard doctrinal purity and ensure the continuity of the organization's da'wah mission. Nevertheless, this practice also poses challenges within the framework of national law, as it potentially restricts individual rights in choosing a spouse, particularly in relation to the principles of freedom and equality guaranteed by state law.<sup>32</sup>

Fifteenth, the study conducted by Atik Dewi Setyowati entitled "*The Meaning of Kafā'ah in Marriage among Members of the Indonesian Islamic Da'wah Institute (LDII) from the Perspective of Islamic Law (A Case Study of LDII in Salatiga City)*" examines the meaning and implementation of the concept of *kafā'ah* in marital practices among LDII members in Salatiga. This research is grounded in a social phenomenon in which LDII members tend to marry exclusively within their own community, a pattern that has de facto formed a strong system of endogamous marriage.

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<sup>32</sup> Mukhibudin, "Penghalang Perkawinan Non Syariat bagi Anggota LDII dalam Perspektif Kompilasi Hukum Islam (Studi Kasus di Dukuh Kedungmiri, Kelurahan Kasepuhan, Kecamatan Batang)."

Within the LDII context, *kafā'ah* is not understood solely through classical fiqh interpretations such as equality in lineage, profession, or wealth, but is instead emphasized as ideological conformity and uniformity in religious practice. In practical terms, choosing a spouse from outside the LDII community is perceived as potentially leading to misunderstandings, particularly in the performance of daily religious rituals and in shaping a shared Islamic vision within the household. Therefore, *kafā'ah* is formulated as a form of ideological harmony that functions as a crucial prerequisite for marriage.<sup>33</sup>

The author also reveals that within the LDII community, although there is no formal prohibition against mixed marriages (with non-members), internal social and cultural pressures encourage members to choose spouses from within the same jamaah. Moreover, the involvement of organizational figures and the existence of a systematic registry of prospective brides and grooms indicate that the practice of *kafā'ah* is not merely a religious consideration, but has been institutionalized within the social structure of the community.

From the perspective of Islamic law, the author argues that this practice does not contradict the pillars and legal requirements of marriage as long as fundamental principles—such as mutual consent, the presence of a guardian (*walī*), dowry (*mahr*), and *ijab qabul*—are fulfilled. However, the exclusivity embedded in the LDII interpretation of *kafā'ah* may lead to social segregation and narrow the space for broader integration among Muslims. This concern is also addressed in the Indonesian Compilation of Islamic Law (Kompilasi Hukum Islam/KHI), particularly Article 61, which stipulates that lack of *kafā'ah* cannot be used as grounds to prevent a marriage except in cases of religious difference.

Accordingly, this study reinforces previous findings that within the LDII community, the concept of *kafā'ah* has undergone adaptation in line with the organization's internal exclusivist orientation. In the LDII context, *kafā'ah* is directed more toward preserving ideological unity and sustaining internal

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<sup>33</sup> Atik Dewi Setyowati, “Makna Kafā'ah dalam Pernikahan Jamaah Lembaga Dakwah Islam Indonesia Perspektif Hukum Islam (Studi Kasus LDII Kota Salatiga)” (UIN Salatiga, 2023).

da'wah continuity rather than adhering solely to the broader classical constructions of Islamic law.<sup>34</sup>

## B. Theoretical Framework

### 1. The Concept of Kafā'ah in Islamic Marriage Law

*Kafā'ah* (*kufū'*) etymologically means equality or equivalence. In the Qur'an, the term *kufu'* is mentioned in Sūrat al-Ikhlāṣ, verse 4,

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

“And there is none comparable to Him.”

In fiqh terminology, *kafā'ah* refers to the compatibility or parity between a prospective husband and wife in certain aspects to ensure the harmony of the marital relationship.<sup>35</sup> *Kafā'ah* is considered important in guaranteeing balance and alignment in married life.<sup>36</sup> Such compatibility is viewed as an ideal factor that should be taken into account for the sustainability of a marriage, as imbalance within a marital relationship may trigger ongoing problems and even become an initial cause of divorce.<sup>37</sup>

Although *kafā'ah* is a concept recognized in Islam, there is no explicit and specific textual evidence (*dalīl ṣarīḥ*) from either the Qur'an or the Hadith that definitively regulates it. Consequently, scholars of different Islamic legal schools (*madhāhib*) hold differing views regarding the legal status of *kafā'ah* in marriage and the aspects it encompasses. The Syāfi'ī school, which is predominantly followed in Indonesia, considers *kafā'ah* an important requirement in marriage, particularly for safeguarding family dignity and achieving social welfare. However, *kafā'ah* is not regarded as a condition for the validity (*ṣiḥḥah*) of marriage, but rather as a condition of

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<sup>34</sup> Setyowati, “Makna Kafā'ah dalam Pernikahan Jamaah Lembaga Dakwah Islam Indonesia Perspektif Hukum Islam (Studi Kasus LDII Kota Salatiga).”

<sup>35</sup> Hanifatu Azizah, “Konsep Kafa'ah Dalam Pernikahan (Studi Analisis Pemikiran Sayyid Qutb dalam Tafsir Fii Zilalil Qur'an),” *Ta'wiluna: Jurnal Ilmu Al-Qur'an, Tafsir dan Pemikiran Islam* 5, no. 1 (2024).

<sup>36</sup> M. Ali Hasan, *Pedoman Hidup Berumah Tangga dalam Islam* (Jakarta Saraja, 2003).

<sup>37</sup> Amir Syarifuddin, *Hukum Perkawinan Islam Di Indonesia : Antara Fiqh Munakahat Dan Undang-Undang Perkawinan* (Kencana, 2009).

propriety or eligibility (*al-istihqāq*), and therefore it is not absolutely binding. The evidences related to *kafā'ah* are derived from Qur'anic verses such as QS. al-Nūr [24]: 3 and QS. al-Ḥujurāt [49]: 13, as well as Prophetic traditions that emphasize equality in religion and moral character.<sup>38</sup>

The Hanafī, Syāfi'ī, and Ḥanbalī schools agree that the elements of *kafā'ah* include Islam, free status (not enslaved), occupational competence, and lineage (*nasab*). However, they differ in their views regarding wealth and economic sufficiency. The Hanafī and Ḥanbalī schools consider both wealth and financial capability as components of *kafā'ah*, whereas the Syāfi'ī school does not include them. Meanwhile, the Mālikī school limits *kafā'ah* solely to religious compatibility. This view is based on a hadith of the Prophet Muhammad ﷺ narrated by Abū Ḥātim al-Muznī: “When there comes to you a man (seeking marriage) whose religion and character you are pleased with, then marry him. If you do not do so, there will be temptation and corruption on the earth.” The Companions asked, “Even if...?” The Prophet ﷺ then repeated his statement, “When there comes to you a man (seeking marriage) whose religion and character you are pleased with, then marry him,” and he repeated it three times. (Narrated by *al-Tirmidhī and Aḥmad*).

Table 1. 5 Comparison of Kafā'ah Criteria According to the Four Schools of Islamic Law

| No | Madhab  | <i>Kafā'ah</i> Criteria  |
|----|---------|--|
| 1  | Hanafi  | Lineage (nasab/ancestry or nationality), Islam, Profession (ḥirfah), Personal freedom (free status), Religion (diyānah), and Wealth. |
| 2  | Maliki  | Religion and absence of physical defects.  |
| 3  | Shafi'i | Lineage, Religion, Personal Freedom, and Profession.   |
| 4  | Hanbali | Religion, profession, wealth, personal freedom (free status), and lineage.   |

<sup>38</sup> Paimat Sholihin, “Kafā'ah Dalam Perkawinan Perspektif Empat Mazhab,” *SEMJ: Sharia Economic Management Business Journal* 2, no. 1 (2021): 1–13.

The majority of scholars agree that religion, or *diyānah* (the level of a person's religious commitment), is the most fundamental criterion in determining *kafā'ah*. According to Mālikī jurists, this aspect is even considered the only valid measure of *kafā'ah*. This consensus is based on the word of Allah SWT in Surah *As-Sajdah* verse 18: “*Is one who is a believer like one who is defiantly disobedient? They are not equal.*”

Islamic jurists also agree that the principle of equality or *kafā'ah* in marriage constitutes a right of the prospective wife and her guardian. If a woman marries a man who is not equal to her, her guardian has the right to seek annulment of the marriage. Likewise, if a guardian marries her off to a man who is not compatible, he retains the right to annul the marriage, as this relates to a deficiency on the part of the husband within the marital contract. Scholars of the Syāfi'ī school maintain that *kafā'ah* is a right vested in guardians who occupy an equal rank within the hierarchy of guardianship. Meanwhile, in one of his reported opinions, Imām Aḥmad ibn Ḥanbal stated that the right to *kafā'ah* belongs to all guardians, whether closely or distantly related.<sup>39</sup>

## 2. *Maqāṣid asy-syarī'ah* as a Guiding Framework for a Sakinah Family

The term *Maqāṣid asy-syarī'ah* consists of two elements: *maqāṣid* and *syarī'ah*. The word *maqāṣid* is the plural form of *maqṣad*, which linguistically means “purpose” or “objective.” It derives from the root verb *qaṣada*, with related forms such as *yaqṣidu* and *qaṣdan*. Linguistically, *maqṣad* can carry various meanings depending on context, including “direction,” “steadfastness in following a path,” or even “returning” or “retreating”.<sup>40</sup> *Maqāṣid asy-syarī'ah* refers to the meaning and objectives that the *Syarī'ah* seeks to achieve and preserve through all or most of its legal provisions. This concept encompasses the ultimate goals of

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<sup>39</sup> Sayyid Sabiq, *Fiqh al-Sunnah*, vol. 3 (Dar al-Kitab al-'Arabi, 1977).

<sup>40</sup> Julian Maharani, “Pemikiran Ibnu Asyur Tentang Maqashid Syariah Dalam Ekonomi Kontemporer,” *Jurnal Ilmiah Ekonomi Islam* 8, no. 3 (2022): 2495, <https://doi.org/10.29040/jiei.v8i3.5708>.

legislation (*maqāṣid*) as well as the underlying wisdom (*ḥikam*) behind each rule established by the *Syarī'ah*.<sup>41</sup>

The concept of *Maqāṣid asy-syarī'ah* has undergone significant development from the time of the Companions to the contemporary era. One of the most notable reformers in this field is Muhammad Ṭāhir Ibn 'Āshūr (1879–1973), recognized as the Father of Modern *Maqāṣid asy-Syarī'ah*. Ibn 'Āshūr not only continued the intellectual legacy of his predecessors, such as Imam al-Syātibī, but also reconstructed and developed *maqāṣid* into an independent discipline, separate from *uṣūl al-fiqh*, which had previously served as its foundation.

In his thought, Ibn 'Āshūr emphasized that *maqāṣid* should serve as the primary basis for understanding and deriving Islamic law, rather than being merely secondary to textual sources. He rejected a purely textualist approach in *fiqh*, which often overlooks the substantive meaning and the welfare (*maṣlahah*) that *Syarī'ah* seeks to achieve. Consequently, he introduced a major transformation in the concept of *maqāṣid*: first, from merely *maṣlahah mursalah* to *uṣūl al-dīn wa qawā'id asy-Syarī'ah*; second, from hidden wisdom behind the law to the law's main foundation; and third, from uncertainty to legal certainty.

Ibn 'Āshūr also divided *maqāṣid* into two major categories: *maqāṣid 'āmmah* (general objectives of *Syarī'ah*) and *maqāṣid khāṣṣah* (specific objectives). *Maqāṣid 'āmmah* encompasses fundamental values such as the preservation of religion, life, intellect, lineage, and property, as well as principles like *fitrah* (innate inclination toward goodness), *samāhah* (tolerance), *maṣlahah* (welfare), *musāwah* (equality), and *hurriyyah* (freedom).<sup>42</sup>

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<sup>41</sup> Khabib Solihin dkk., “Maqashid Syariah Sebagai Alat Ukur Kinerja Bank Syariah Telaah Konsep Maqasid Sharia Index (MSI) Asy-Syatibi,” *LAA MAISYIR* 6, no. 2 (2019): 1–33.

<sup>42</sup> Husni Fauzan dan Dzulkifli Hadi Imawan, “Pemikiran Maqashid Syariah Al-Tahir Ibn Asyur,” *al-Mawarid Jurnal Syariah dan Hukum (JSYH)* 5, no. 1 (2023): 101–14, <https://doi.org/10.20885/mawarid.vol5.iss1.art7>.

Ibn ‘Āshūr also discussed the *maqāṣid khāṣṣah* related to marriage and family. He incorporated guidelines for family life within these specific objectives. Ibn ‘Āshūr explained that the family serves as the foundation of Islamic civilization. He further outlined several principles that support harmony within the household.<sup>43</sup> These principles will be examined in greater depth by the author and correlated with the concept of *kafā’ah* in LDII.

### **3. The Concept of Islamic Epistemology in the Thought of Muhammad Abid al-Jabiri**

Muhammad ‘Abid al-Jabiri is one of the prominent contemporary Islamic thinkers who focused on critiquing and reconstructing the intellectual framework of Islamic thought, which has long been considered stagnant and closed to the developments of the modern era. Al-Jabiri categorizes the Islamic intellectual structure into three main epistemological typologies, *bayānī* (textual-traditional), *burhānī* (rational-logical), and *‘irfānī* (intuitive-spiritual). These typologies describe how Muslims historically construct and interpret Islamic knowledge. In this context, the author observes that the understanding of *kafā’ah* practiced in LDII tends to be based on the *bayānī* epistemology, an approach that regards the texts of revelation and the opinions of previous scholars (in this case, the LDII imams) as absolute sources of truth. Within the *bayānī* framework, reason functions merely as a tool to interpret texts rather than as an independent authority capable of reassessing the substantive meaning of the texts according to contemporary socio-cultural contexts.<sup>44</sup>

Problems arise when the *bayānī* approach becomes closed and exclusive, leaving no room for dialogue with modern social needs, such as intergroup relations among Muslims outside the LDII

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<sup>43</sup> Muhammad Thahir Ibnu ‘Āsyūr, *Maqāṣid asy-Syarī’ah al-Islāmiyyah* (Darul Kutub Al-Lubnani, 2011). hlm. 271.

<sup>44</sup> Ahmad Syahid, “Struktur Nalar Islam Perspektif Epistemologi Muhammad Abid Al-Jabiri,” *Aqlania: Jurnal Filsafat dan Teologi Islam* 12 No 1, no. 1 (2021): 53–74.

community. *Kafā'ah* is then interpreted narrowly, with those outside the LDII organization considered “not *kufu'*,” even if they are equal in terms of religion and morality. Within al-Jabiri's epistemological framework, such an attitude reflects “cognitive unconsciousness,” a condition in which a community remains trapped by inherited modes of thought from the past without critical reflection on contemporary realities.

Al-Jabiri calls on Muslims to develop Islamic thought that is not solely based on textual authority (*bayānī*) but also incorporates logical-rational reasoning (*burhānī*) and inner-conscious awareness (*'irfānī*). He rejects both Salafī extremism, which is fixated solely on tradition, and liberalism, which uncritically follows Western thought. In this context, analyzing LDII's practice of *kafā'ah* requires intellectual courage to reassess its foundational principles through a *burhānī* approach.<sup>45</sup> Therefore, applying al-Jabiri's epistemology in this study serves as a tool for the critical deconstruction of the scholarly legitimacy of LDII's *kafā'ah* practice. By opening an epistemic dialogue between the *bayānī* and *burhānī* approaches, the researcher seeks to evaluate whether the *kafā'ah* construct practiced by LDII has scientific validity that can be accounted for. Through this approach, LDII's religious practices in determining *kafā'ah* can be analyzed not only in terms of formal textual compliance with sharia, but also within their socio-epistemological construction, and reinterpreted with a spirit of rationality, openness, and the pursuit of communal welfare.

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<sup>45</sup> Alvi Nur Azizah, “Epistemologi Pemikiran Islam Menurut Abid Al-Jabiri,” *Jurnal Riset Rumpun Agama dan Filsafat* 2, no. 1 (2023): 107–14, <https://doi.org/10.55606/jurrafi.v2i1.1025>.

## **CHAPTER III RESEARCH METHOD**

### **A. Type of Research**

Field research is a type of study that utilizes information obtained from individuals or groups who serve as the research subjects, referred to as respondents and informants. This information is collected through data-gathering instruments such as questionnaires, observations, interviews, and similar methods.<sup>46</sup> Primary data will be obtained directly from the research location, namely Wonokerto Village, Turi, Sleman. Subsequently, data analysis will be conducted qualitatively. Qualitative research generates information in the form of interview recordings, interview transcripts, observational notes, written documents, and other non-written records produced during the data collection process.<sup>47</sup>

### **B. Research Approach**

The approach used in this study is an empirical juridical approach, which examines how the law is applied in practice to individuals, groups, communities, and legal institutions within society. This research focuses on the behavior of individuals or communities, organizations, and legal institutions in the context of the implementation or application of the law.<sup>48</sup>

### **C. Data Sources**

#### **1. Primary Data**

Primary data in this study were obtained through in-depth interviews that had been conducted directly by the researcher with selected informants who were considered to have relevant knowledge and experience related to the research topic. The interviews were carried out in Wonokerto Village, Turi District, Sleman Regency, during the research period.

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<sup>46</sup> Rahmadi, *Pengantar Metodologi Penelitian* (Antasari Press, 2011), <https://books.google.co.id/books?id=IinKEAAAQBAJ>.

<sup>47</sup> Nanang Martono, *Metode Penelitian Sosial* (Rajawali Press, 2015).

<sup>48</sup> Rahmadi, *Pengantar Metodologi Penelitian*.

The informants interviewed consisted of LDII administrators at the branch level, active LDII members, former LDII figures, mubaligh, and community members who had direct experience with endogamous marriage practices within the LDII community. Among the key informants were the Head of the LDII Branch Leadership in Turi District, the Secretary of the LDII Branch Leadership, members of the LDII Marriage and Happy Family Team (PNKB), as well as individuals who had experienced marriage either within or outside the LDII community.

These interviews were conducted using structured and semi-structured interview techniques, allowing the researcher to explore predetermined research questions while also providing space for informants to elaborate on their personal experiences and perspectives. The interviews focused on issues such as the understanding of the concept of *kafā'ah*, the role of religious authority and organizational structure in marriage practices, the process of partner selection, and the social implications of endogamous marriage within the LDII community.

All interviews were audio-recorded with the consent of the informants and subsequently transcribed verbatim to ensure data accuracy. The interview transcripts, interview guidelines, and supporting documentation—including photographs taken during the interview process, complete with dates and identities of the informants—are provided in the appendices of this thesis as supporting research evidence.

## **2. Secondary Data**

Amirin states that secondary data are information obtained from sources other than the original, which contain data or information relevant to the research. In this study, the secondary data consist of information related to the concept of *kafā'ah* within the LDII community.

### **D. Data Collection Techniques**

#### **a. Interviews**

Interviews are meetings between two or more individuals aimed at exchanging ideas and information through questions and answers, producing a constructed understanding of the chosen topic. In this study, structured and semi-structured interviews were conducted with residents of Wonokerto Village, Turi, Sleman.

#### **b. Documentation**

Documentation refers to records or transcripts of past events. This can include writings, images, or monumental works created by individuals. Information sources can be accessed through various media such as books, academic journals, websites, and other materials relevant to the research topic.<sup>49</sup>

### **E. Data Analysis Techniques**

This study employs a two-layered analysis model to comprehensively examine the concept and practice of kafā'ah in the endogamous marriage practices of the LDII community. This model is chosen because the phenomenon of kafā'ah functions not only as a fiqh norm but also as a social mechanism that directly influences the formation, continuity, and quality of family life.

The first layer is an empirical-descriptive analysis, which draws conclusions based on field data obtained through in-depth interviews, observation, and documentation. At this stage, the researcher captures how the concept of kafā'ah is understood, socialized, and practiced in the marriage processes of the LDII community in Wonokerto Village, Turi District, Sleman. The analysis focuses on:

1. The role of religious authority and organizational structure in determining kafā'ah standards.
2. Social mechanisms that encourage the practice of endogamous marriage.
3. Social and personal implications experienced by prospective spouses and their families.

Conclusions at the first layer are descriptive-analytical, explaining the reality as it occurs in the field without normative judgment.

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<sup>49</sup> Fenti Hikamawato, *Metode Penelitian* (Rajawali Pers, 2019).

The second layer is a normative analysis based on *maqāṣid al-usrah*, which critically evaluates empirical findings using the objectives of sharia within the family institution. In this study, *maqāṣid al-usrah* is understood as part of *maqāṣid khāṣṣah* as developed in the *maqāṣid al-Syāṭibī* tradition and elaborated by Ibn ‘Āsyūr, which positions the family as the fundamental foundation of civilization and a medium for realizing sharia values.

Within the framework of *maqāṣid al-usrah*, marriage is not merely seen as fulfilling the legal requirements but as a means to achieve the fundamental objectives of an Islamic family, such as attaining *sakinah*, *mawaddah*, and *raḥmah*, preserving offspring (*ḥifẓ al-nasl*), establishing just and balanced relations between husband and wife, and protecting the family from psychological pressures, social conflicts, and relational damage (*raf’ al-ḍarar*). These principles serve as normative benchmarks for evaluating whether a marriage practice truly functions to fulfill sharia objectives or risks deviating from them.

Through this second-layer analysis, LDII’s practice of *kafā’ah*, particularly its exclusivity and endogamy, is assessed not merely for compliance with specific *fiqh* opinions, but for its substantive contribution to the realization of *maqāṣid al-usrah*. Thus, the central question shifts from “Is this practice permissible?” to “Does this practice substantively enhance family harmony, ensure the consent of prospective spouses, uphold the dignity of family members, and promote household welfare?”

This two-layered approach allows the study to clearly separate social reality from normative evaluation, while avoiding textualistic or ideological critique. Criticism of the *kafā’ah* concept within the LDII community is directed at its functional dimension in achieving Islamic family objectives, rather than at the religious identity of its members. Consequently, this study aims to produce conclusions that are not only descriptive but also reflective and constructive for the development of Islamic family law based on *maqāṣid al-usrah*.

## CHAPTER IV RESULT AND DISCUSSION

### A. History of LDII in Wonokerto, Turi, Sleman, Yogyakarta

The historical development of LDII in Wonokerto Village was also confirmed by field interviews conducted with LDII administrators and former LDII figures. According to Agus Kurniawan, Secretary of the LDII Branch Leadership of Turi District, LDII initially developed in Wonokerto through personal da'wah activities within family circles before expanding into organized congregational structures.<sup>50</sup>

Wonokerto Village is one of the administrative areas located in Turi District (Kapanewon Turi), Sleman Regency, Special Region of Yogyakarta. Geographically, Wonokerto covers an area of approximately 1,002.90 hectares with a population of 10,042 people, divided into 3,083 households. The area is known as a semi-rural region, with a community that still strongly adheres to local traditions, both socially and religiously.

Before the entry and expansion of modern Islamic organizations, the majority of Wonokerto residents were culturally categorized as abangan. Clifford Geertz defines abangan as a group of Javanese people whose Islam is syncretic, where religious practices are more influenced by animistic, dynamic, and Javanese customary traditions than by normative Islamic teachings. Meanwhile, Mark R. Woodward provides a more moderate perspective, viewing abangan as a community that still practices Islamic law, but expresses it through local ritual practices such as slametan and other Kejawen traditions, which are understood as part of practicing Islam itself.<sup>51</sup>

This socio-religious context is an important backdrop for understanding the entry and development of LDII in Wonokerto and its surrounding areas. Historically, LDII began to enter the Special Region of Yogyakarta in 1965,

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<sup>50</sup> Interview with Mr. Agus Kurniawan, Secretary of LDII Turi Subdistrict, Sunday, 9 November 2025.

<sup>51</sup> Shoni Rahmatullah Amrozi, "Keberagamaan Orang Jawa Dalam Pandangan Clifford Geertz Dan Mark R. Woodward," *Fenomena* 20, no. 1 (2021): 61–76, <https://doi.org/10.35719/fenomena.v20i1.46>.

specifically in Garongan Village. From there, LDII's da'wah network expanded to other regions, including Turi District.

The entry of LDII into Turi District cannot be separated from the role of a figure named Surip, who at that time was a member of the Naval Commando Corps (Korps Komando Operasi, KKO)—now known as the Indonesian Marine Corps. Surip is known to have studied directly under H. Nur Hasan Ubaidillah Lubis in Kediri, a central figure in the early history of LDII. After completing his studies and internalizing LDII's teachings, Surip relocated to the Turi area and began carrying out da'wah activities in his new community.

Within the narratives circulating among the congregation, Surip's da'wah activities were interpreted as a religious calling or hidayah to spread LDII teachings. Initially, these efforts were conducted on a limited scale, starting within the closest family environment, before gradually expanding to the broader Wonokerto community and surrounding areas. The da'wah approach was personal and intensive, including door-to-door methods that facilitated direct interaction and deeper religious dialogue with the community.

This da'wah strategy proved to be quite effective, particularly because it intersected with the local conditions in Wonokerto, where understanding of normative Islamic sources was relatively limited. The use of Qur'anic verses and hadith as the basis for religious arguments provided an authoritative and scholarly impression, thereby gaining the sympathy and trust of segments of the population. In this context, the textual legitimacy of Islamic teachings became an important instrument in facilitating the local acceptance of LDII's da'wah.

LDII is not the only religious organization that has developed in Wonokerto. Islamic community organizations such as Nahdlatul Ulama (NU) and Muhammadiyah remain the two largest religious organizations in the area in terms of followers. Nevertheless, based on field findings, the development of LDII in Wonokerto Village has shown a significant upward

trend over the years, both in terms of the number of congregation members and religious facilities. This was corroborated by the Secretary of the LDII Branch Leadership in Turi District, Agus Kurniawan, in an interview conducted by the author. He stated,

*“Up to now, there are seven LDII mosques in Turi District, and each mosque has approximately 100 congregants. Alhamdulillah, LDII has also been warmly accepted by the Village Government and other religious organizations. We are often invited to participate in religious and social events and are given a platform to provide religious understanding during certain programs.”<sup>52</sup>*

These conditions indicate that LDII's presence in Wonokerto has not only grown quantitatively but has also undergone a process of gradual social acceptance. The history of LDII's entry and development in this area provides an important foundation for understanding the dynamics of internal religious practices within LDII, including the implementation of the concept of *kafā'ah* and the endogamous marriage patterns that are the primary focus of this study.

## **B. Organizational Structure and Congregational Development Patterns of LDII in Wonokerto**

One of the significant factors contributing to the continuity and development of LDII in Wonokerto Village, Turi Subdistrict, is the presence of a well-organized organizational structure and a systematically coordinated congregational development pattern. This development pattern is directed not only at enhancing religious ritual practices but also at character building, strengthening of faith (*'aqīdah*), and the internalization of organizational values from early childhood through adulthood.

In the context of LDII in Wonokerto, the organizational structure operates hierarchically, starting from the Branch Leadership (Pimpinan Cabang, PC) at the Turi Subdistrict level down to the Sub-branch Leadership (Pimpinan Anak Cabang, PAC) at the village and hamlet levels.

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<sup>52</sup> Interview with Ustadz H, 10 November 2025.

Each level has interconnected functions in managing the implementation of dakwah, congregational development, and internal supervision. This structure enables development programs to be carried out uniformly, continuously, and under controlled conditions across all LDII mosques in the Wonokerto area.

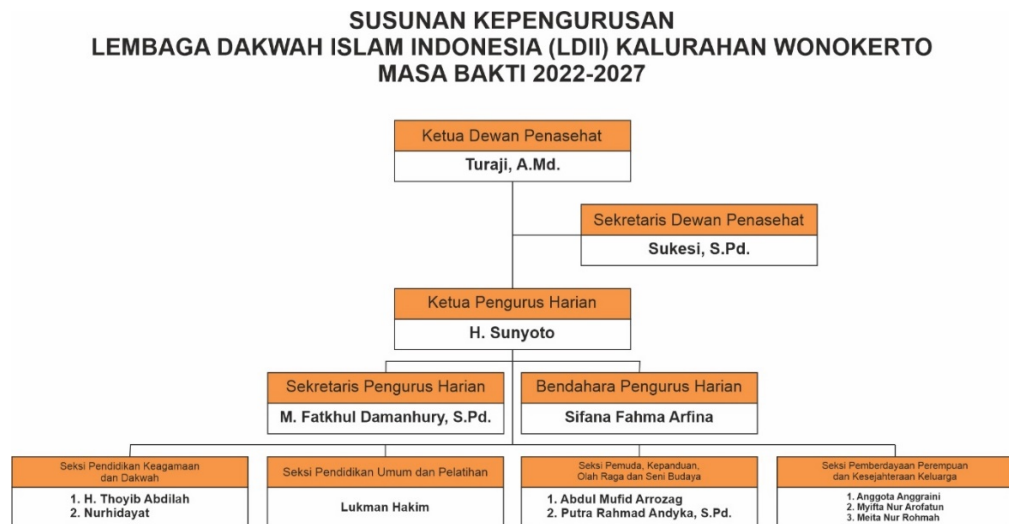


Figure 1. 1 Organizational Structure of LDII Wonokerto Management for the 2022–2027 Period

The LDII congregational development pattern is based on five main principles known as the “5 Bab,” namely *ngaji* (studying), *ngamal* (practicing), *membela* (defending), *sambung jama’ah* (maintaining communal ties/ukhuwah), and *taat* (obedience). The principle of *ngaji* emphasizes the obligation of members to regularly attend religious study sessions as a means of transferring religious knowledge. The principle of *ngamal* directs members to implement the teachings they have learned in their daily lives. Meanwhile, the principles of *membela* and *sambung jama’ah* function to strengthen internal solidarity and group loyalty. The principle of *taat* underscores the importance of obedience to religious teachings as well as the directives of the organization.

The Secretary of the Branch Leadership (PC) of LDII Turi Subdistrict, Mr. Agus Kurniawan, explained that these five principles serve as the main foundation for congregational development. He stated,

*“Development in LDII is indeed designed to be tiered and continuous. These five ‘Bab’ serve as guidelines so that members not only gain scholarly understanding but also remain consistent in practice and maintain the cohesion of the congregation.”*

Congregational development in Wonokerto is also organized according to age segmentation. For children, LDII organizes the *Cabe Rawit* program, which functionally resembles a TPA or TPQ (Islamic religious education for children). This program is carried out intensively almost every day, from Monday to Saturday, focusing on Qur’an reading skills, basic memorization, and instilling Islamic manners and ethics from an early age.

At the pre-adolescent and adolescent levels, congregational development is directed toward strengthening *‘aqīdah* (faith), discipline in worship, and the formation of character and religious identity. Religious study activities for this age group are generally conducted periodically at the Branch Leadership (PC) level, with material tailored to the dynamics and challenges of adolescence. For adult and elderly members, development focuses more on deepening religious understanding, family roles, and social responsibilities as part of the LDII community.

In addition to age-based development, LDII in Wonokerto also organizes thematic study sessions, such as monthly general study gatherings attended by the entire congregation, as well as women’s study sessions (*pengajian keputrian*) aimed at mothers and adolescent girls. The women’s sessions cover issues in female *fiqh*, such as menstruation and postpartum rituals, as well as topics on family and parenting. Through these forums, LDII women are nurtured to acquire religious understanding aligned with organizational values and to play an active role in family development.

A more reflective perspective on this development pattern was provided by a Ustadz with the initial H, a former LDII figure in the Wonokerto area. Based on his direct experience within the structure and activities of LDII’s congregational development, he explained that the system implemented is intensive and long-term oriented. In an interview, he stated,

*“Development in LDII is indeed very structured. From children to*

*adults, each age group has its own pathway. The values taught from an early age are expected to carry on as they start their own families. Therefore, the life choices of congregants, including matters of marriage, are usually closely linked to this developmental framework.*"<sup>53</sup>

The explanation from Ustadz H indicates that the LDII development framework functions not only as a means of religious education but also shapes the congregants' mindset and social preferences over the long term. The faith and character instilled from an early age are expected to remain intact when members enter the phase of marriage and family life.

In this context, the tendency of LDII congregants in Wonokerto to choose partners from within the organization can be understood as a logical consequence of a continuous and integrated development system. Marriages within LDII are viewed as an effort to preserve shared values, a common religious vision, and household harmony. Nevertheless, marriages between LDII members and non-members do occur, albeit in limited numbers, and often give rise to certain dynamics and impacts, which will be discussed further in the following sections.

### **C. Endogamous Marriage in LDII at Wonokerto as an Expression of Religious Identity**

Marriage in Islam is viewed as one of the means to navigate life by establishing a stable and harmonious family. Islam encourages individuals to live within a family environment because the family serves as a small societal unit capable of fulfilling emotional, spiritual, and social needs without neglecting personal rights.<sup>54</sup> Marriage is a legitimate bond between a man and a woman, based on mutual agreement and consent to build a life together according to the guidance of Allah SWT, with the aim of achieving happiness, love, and tranquility (sakinah).<sup>55</sup>

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<sup>53</sup> Interview with Ustadz H, 10 November 2025.

<sup>54</sup> Mesta Wahyu Nita, "Perspektif Hukum Islam mengenai Konsep Keluarga Sakinah dalam Keluarga Karir," *JHIP-Jurnal Ilmiah Ilmu Pendidikan* 5, no. 2 (2022): 614–20.

<sup>55</sup> Hidayatulloh dan Sabtiani, "Pernikahan Endogami Dan Dampaknya Terhadap Keharmonisan Keluarga."

One form of marital practice recognized in society is endogamy, a marriage system that requires partners to come from the same group, such as ethnicity, lineage, religion, village, economic status, or caste.<sup>56</sup> In simple terms, endogamy directs—even obliges—members of a community to marry within their own group.<sup>57</sup> This practice is still found in certain social or religious communities, one of which is LDII.

Endogamous marriage practices within the LDII community in Wonokerto can be understood as an expression of institutionalized religious identity. The selection of a life partner, prioritized from fellow LDII members, is not solely based on personal considerations such as love or emotional closeness, but rather on shared creed, religious understanding, and adherence to the organization's manhaj and norms. In this context, marriage is not only seen as a private relationship between a man and a woman, but also as a mechanism for maintaining the continuity of values, traditions, and the collective identity of the LDII congregation in Wonokerto. Compatibility (*kafā'ah*) in terms of religion and organizational understanding becomes a primary consideration, so that endogamous marriage functions as a means of internalizing and reproducing religious identity from one generation to the next.

Structurally, LDII Wonokerto's attention to marriage is reflected through the existence of the Marriage and Happy Family Team (PNKB). This team acts as a facilitator in the matchmaking process while also providing guidance to families after marriage. Based on interviews with the Branch Leader of LDII Turi Sleman, H. Juwanto, the PNKB does not function merely as a "matchmaking bureau," but also plays a preventive and solution-oriented role in maintaining the integrity of LDII members' households through advice and conflict mediation. This indicates that

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<sup>56</sup> Hidayatulloh dan Sabtiani, "Pernikahan Endogami Dan Dampaknya Terhadap Keharmonisan Keluarga."

<sup>57</sup> Ni Nyoman Putri Nursanti dkk., "Pendidikan Informal sebagai Upaya Pelestarian Perkawinan Endogami (Studi Kasus di Desa Adat Tenganan Pegringsingan Bali)," *Jurnal Paedagogy* 10, no. 3 (2023): 733–45.

marriage in LDII is understood as a long-term process that requires thorough preparation, continuous guidance, and moral-religious supervision, rather than being seen solely as the act of the marriage ceremony itself.

At the practical level, PNKB LDII Wonokerto regularly organizes visits or *Ta'aruf Kubro* events that bring together young LDII members from different areas. These activities are designed as controlled spaces for *ta'aruf* based on the values of *husnuzan*, emphasizing that *ta'aruf* is not merely aimed at reaching the *ijab kabul*, but also serves as a spiritual and social learning process for building a life together. Through this mechanism, endogamous marriage in Wonokerto functions not only as a marriage regulation instrument but also as a medium for shaping religious mindset, psychological readiness, and community solidarity. Therefore, LDII's endogamous marriage practices in Wonokerto can be interpreted as a socio-religious strategy to maintain internal cohesion, family stability, and the continuity of the community's religious identity.

The importance of marriage in LDII is also reflected in the careful and prolonged preparation it entails. Members are introduced to marriage-related teachings from adolescence. Even when LDII preachers deliver sermons, they often include brief discussions on marriage and the importance of choosing a *sekufu* (compatible) partner. LDII has also established a dedicated marriage team within the community, responsible for arranging marriages among ready young men and women within the organization. The goal is to ensure that marriages occur between fellow members, as LDII discourages—and even prohibits—marriage with individuals outside the community. However, some young members may marry without involving the marriage team, often because they have known each other since childhood or were matched by parents who are also LDII members.<sup>58</sup>

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<sup>58</sup> Hanif dan Dzofiri, “Pernikahan Internal Kelompok Islam Jamaah di Yogyakarta (Perspektif Undang-Undang No 1 Tahun 1974 Dan Kompilasi Hukum Islam).”

## **D. Construction and Meaning of *Kafā'ah* from the Perspective of LDII Members in Wonokerto**

The concept of *kafā'ah* in the marriage practices of LDII members in Wonokerto cannot be understood merely as a normative fiqh concept as discussed in classical literature. Field findings indicate that *kafā'ah* in the perspective of LDII members undergoes a distinctive process of social and ideological construction, so that its meaning extends beyond the traditional understanding of equivalence between prospective spouses in terms of religion, lineage, or social status, as debated in comparative madhhab jurisprudence.

### **1. *Kafā'ah* as Similarity of Congregation and Uniformity of Manhaj**

For most members of the LDII congregation in Wonokerto, *kafā'ah* is primarily understood as similarity in congregation membership and religious manhaj. Religious equivalence is no longer interpreted simply as being Muslim in general, but more specifically as sharing the same understanding, practices, and loyalty to LDII teachings. Consequently, a Muslim outside of LDII is often considered not to fully meet the criteria of *kafā'ah*.

In the marriage practices of LDII members in Kelurahan Wonokerto, the understanding of *kafā'ah* is heavily influenced by the doctrines and guidance of mubaligh (preachers or religious lecturers) who hold religious authority within the congregation. Through regular study sessions and religious mentoring, these mubaligh instill the view that alignment in religious understanding is the primary foundation for building a harmonious household. Shared perspectives on Islamic teachings are considered essential for spouses to align in daily worship practices, religious ethics, and family-oriented life goals.

Within this framework, religion is positioned as the main benchmark for determining the *kafā'ah* of prospective spouses. Religious equivalence is not merely understood as both being Muslim, but as sharing a comparable

level of piety and commitment to practicing religion as understood within the LDII environment. Ideally, a pious man is paired with a pious woman so that both can mutually support each other in fulfilling religious obligations and maintaining household harmony.<sup>59</sup>

The understanding of *kafā'ah* in this manner is reflected in the explanation of Mr. H. Juwanto, the Branch Leader of LDII in Kapanewon Turi. In an interview, he conveyed that the emphasis on religious similarity and piety is a fundamental principle consistently communicated in the congregation's guidance regarding marriage. He explained that this argument is based on normative texts, which are understood as the theological foundation for choosing a life partner.

According to him, one of the frequently cited references is the verse from Allah SWT in Surah Ar-Rūm, verse 21,

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

*“And among His signs is that He created for you spouses from your own kind, so that you may find tranquility in them, and He placed love and mercy between you. Indeed, in that are signs for those who reflect.”*

They interpret the phrase *مِنْ أَنْفُسِكُمْ* as an encouragement to choose a life partner from the same group, organization, or community. Based on an interview with Mr. Nurrohmat Fitrianto, a practitioner of endogamous marriage in Wonokerto Village, he stated,

*“In LDII, it is mandatory to marry within the same group. This is based on the verse of Allah in Surah ar-Rūm, verse 21. The verse commands marriage within the same group, and this is considered absolute.”<sup>60</sup>*

This verse is understood by the LDII community as an indication that the alignment of faith and religious understanding between husband and wife is a crucial prerequisite for achieving the ideal goals of marriage. Therefore, in the LDII perspective, *kafā'ah* is defined as marrying within

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<sup>59</sup> Ilmi dkk., *Perjodohan dan Kafa'ah dalam Pernikahan Anggota LDII dan Lader DPD PKS*.

<sup>60</sup> Interview with Mr. Nurrohmat Fitrianto, 15 November 2025.

the LDII community. The second basis is the hadith narrated by Abu Hurairah and recorded by al-Bukhari, in which the Prophet Muhammad (peace be upon him) said,

*“A woman is married for four things: for her wealth, her lineage, her beauty, and her religion; so choose the one who is religiously devoted, and you will prosper.”*

Based on the hadith above, LDII also concludes that the most important criterion in choosing a spouse is their religious commitment. Therefore, they prefer to marry their children to fellow LDII members, as they are confident in the religious education and character formation that LDII members undergo from early childhood through adulthood. In contrast, marrying their children to non-LDII members raises concerns that the faith and moral values instilled since childhood may weaken. Moreover, they are often unaware of the religious lineage (*sanad*) of non-LDII prospective spouses. By marrying within the LDII community, they hope that the values and religious practices they uphold remain consistent and preserved.

Mubaligh (religious preachers) play a crucial role in educating community members about the essence of marriage and the importance of carefully choosing a spouse. Notably, some LDII doctrines conveyed by mubaligh assert that if an LDII member marries a non-LDII member, they are considered “lower than a dog.” In an interview with a former LDII member, he explained,

*“LDII members tend to marry their children to fellow LDII members because they fear public judgment. There is a teaching from an LDII ustadz that if an LDII member marries a non-LDII member, they are lower than a dog.”<sup>61</sup>*

The author also interviewed Mr. Wahyu, a former LDII member who married a non-LDII woman. He stated,

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<sup>61</sup> Interview with Ustadz H, 10 November 2025.

*“It is true that if an LDII member marries a non-LDII spouse, it is like having sexual relations with an animal (a dog). Moreover, the parents are seen as having failed in educating their child.”<sup>62</sup>*

Religious education provided by mubaligh focuses heavily on marriage, routinely studying the LDII-authored *Kitab Nikah*, which is interpreted according to the teachings of their imam. This book teaches LDII members the true meaning of marriage in Islam, emphasizing the importance of religious compatibility and shared values. Mubaligh ensure that members understand the necessity of aligning their religious perspectives when building a household. Beyond practical guidance on spouse selection, mubaligh encourage members to consider spiritual compatibility, highlighting that harmony in worship and devotion to Allah must also be a central factor in choosing a partner.

In an effort to maintain religious identity and community cohesion, the guidance from mubaligh aligns with the practice of endogamous marriage. They strongly encourage LDII members to choose spouses from within the community, reinforcing not only intra-community relationships but also a deeper foundation based on shared religious values. Finally, mubaligh serve as advisors, providing counsel to prospective couples and helping bridge religious, cultural, and practical aspects in the spouse selection process. Through their role, mubaligh not only guide in religious matters but also assist couples in building a solid foundation for their marriage.

## **2. Obedience and the Role of Religious Authority in Determining *Kafā’ah***

The factor of members’ obedience to religious authority (imam) plays a significant role in the When members follow the directives of the leaders, it enables them to understand and appreciate the importance of alignment in religious values within marriage. The belief that following the leaders’ guidance is the correct way to ensure that a marriage reflects the religious

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<sup>62</sup> Interview with Mr. Wahyu, 4 January 2026.

values and vision upheld by LDII becomes the driving factor behind this obedience.

The influence of the leaders in the partner selection process is also a key element in the practice of endogamous marriage. Members who are obedient to leadership directives are more likely to choose partners from within the community, in accordance with guidance that encourages marriage among fellow LDII members. Furthermore, obedience to the leaders fosters strong social bonds and deep levels of trust. Members feel responsible for respecting and following the guidance provided by the leadership, including in the context of marriage. This obedience instills a sense of certainty that the steps taken align with religious teachings and the community's established guidelines.

In a broader sense, the factor of obedience to leadership also influences social considerations in choosing a life partner. LDII members often take into account the perspectives of the internal community when selecting a spouse. The belief in the importance of following leadership guidance also plays a role in shaping their perception of a suitable partner, who often comes from within the LDII community. In this regard, Ustadz H explained,

*“Differences in beliefs between parents and children regarding partner selection are also common. When a child does not comply with the parents’ directive to marry a fellow LDII member, it can lead to a breakdown in the parent-child relationship. In some cases, parents may even disown the child, and in more severe instances, no longer recognize them as a child, resulting in the child losing inheritance rights.”*

The interview results with Ustadz H indicate that the concept of *kafā’ah* in LDII marriage practices does not operate solely at the normative-religious level, but also functions as a social control mechanism with serious consequences within family relations. Obedience to the guidance of parents and community leaders becomes a strong determinant in partner selection, so that marriage decisions are not fully positioned as a matter of individual autonomy. When a partner choice deviates from the prevailing *kafā’ah* standard—that is, marrying a non-LDII member—social sanctions may arise in the form of family conflict, severed emotional ties, and

even material consequences such as the loss of inheritance rights. This condition shows that the concept of *kafā'ah* within LDII has an expanded meaning, extending beyond mere religious compatibility to become an instrument for reinforcing community loyalty, with impacts that are felt not only personally but also structurally within the family system.

### **3. *Kafā'ah* as a Mechanism of Cohesion and Social Control within the Community**

In the LDII community in Wonokerto, the concept of *kafā'ah* extends beyond normative religious considerations in choosing a life partner and functions more broadly as a social mechanism that strengthens internal cohesion among members while regulating their behavior. The dominant practice of endogamous marriage within LDII cannot be separated from the patterns of intensive, structured, and continuous social interactions within the community, which gradually shape members' preferences, orientations, and life choices, including in the realm of marriage.

Social interaction among LDII members in Wonokerto occurs in relatively exclusive and routine religious spaces, such as weekly study sessions, Qur'an and Hadith classes, congregational prayers, and age-based guidance activities. The intensity of these meetings not only serves as a medium for transmitting religious knowledge but also as a means of internalizing the values, norms, and collective identity of the community. Through repeated interactions, members develop shared perspectives in understanding Islamic teachings, as well as uniformity in religious practices considered ideal and correct within the LDII framework.

The similarity in values and religious practices formed through these social interactions then becomes the primary basis for understanding *kafā'ah*. *Kafā'ah* is understood not only as parity in general faith but also in the compatibility of religious environments, patterns of worship, and commitment to the community's values. In this context, marrying another LDII member is seen as the choice most likely to achieve harmony in household life, as the

couple is presumed to have undergone the same process of guidance and internalization of values.

The intensity of social interaction within LDII also fosters strong emotional bonds among members. These relationships are not merely formal or religious but also social and familial. Members know each other over long periods, participate in various activities together, and share similar religious experiences. This creates a sense of togetherness and sustained emotional attachment, making relationships within the community closer than social ties with outsiders. Ustadz H explained,

*“LDII in Wonokerto actively holds weekly study sessions attended by LDII members. Typically, there is a person in charge who knows each attendee, so if an outsider participates, they are questioned further about their motives.”*<sup>63</sup>

Such a social environment provides greater space for members to get to know potential partners within the community. The process of acquaintance and relationship exploration occurs within a shared framework of values and norms, making it feel safer and more controlled. Conversely, the limited social interaction with those outside LDII indirectly reduces opportunities for members to establish close relations with non-LDII individuals. This contributes to the reinforcement of endogamous marriage practices as a pattern considered normal and ideal.

The concept of *kafā’ah* also functions as an implicit social control mechanism. Through repeated social interactions, norms regarding the ideal of marrying within LDII are reproduced and normalized in the community’s life. These norms are not always communicated as formal written rules or explicit prohibitions but manifest through religious advice, discussions in study sessions, and the collective attitudes and expectations of the members toward life choices of their peers. Under such conditions, members are internally encouraged to align their marriage choices with the standards prevailing in the community.

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<sup>63</sup> Interview with Ustadz H, 10 November 2025.

This social control mechanism is also reflected in the social consequences for members who choose partners outside LDII. These consequences can include moral pressure, parental concern, emotional distance from family or the community, and even subtle social exclusion. Although not always overt or coercive, these consequences are effective in shaping members' behavior, leading many to adhere to endogamous marriage norms to maintain social and familial harmony.

Endogamous marriage practices through the concept of *kafā'ah* also serve as a means of reproducing the community's values and identity across generations. Through marriages within LDII, the family becomes a strategic space to continue patterns of guidance, religious values, and collective identity to the children. Thus, the family is positioned not only as a domestic institution but also as a crucial unit in preserving the continuity and stability of the LDII community as a whole.

From this perspective, *kafā'ah* plays a dual role as both an integrative and regulatory instrument. On one hand, it strengthens solidarity, togetherness, and collective identity among members. On the other hand, it regulates social boundaries between internal members and outsiders, guiding members' life choices to remain aligned with the values and interests of the community. Such a conceptualization of *kafā'ah* explains why the practice of endogamous marriage in LDII Wonokerto is not chosen solely based on religious compatibility but also because of its function in maintaining social cohesion, internal stability, and the continuity of the community's identity.

#### **E. Critical Analysis of *Kafā'ah* in LDII from the Perspective of *Maqāṣid al-Ushrah***

In his book *Maqāṣid asy-Syarī'ah al-Islāmiyyah*, Muhammad Ṭāhir Ibn 'Āsyūr positions the family (*al-usrah*) as the fundamental foundation of Islamic civilization and a strategic medium for realizing the objectives of Shari'ah. Unlike classical fiqh approaches, which often emphasize the formal legal aspects of marriage, Ibn 'Āsyūr views marriage as a socio-moral

institution with substantive objectives (*maqāṣid khāṣṣah*) that must be preserved to prevent deviations from principles of humanity, justice, and overall welfare. Therefore, the practice of *kafā'ah* within the LDII community needs to be analyzed not only in terms of its normative permissibility but also regarding the extent to which it functions to realize the *maqāṣid al-usrah* as articulated by Ibn 'Āsyūr.

Ibn 'Āsyūr emphasizes that the primary goals of marriage are the attainment of tranquility (*al-sukūn*), love (*al-mawaddah*), and mercy (*al-rahmah*), as indicated in the Qur'an, Surah ar-Rūm [30]:21. In his work, he explains that the family is not merely a means of legalizing a biological relationship but an institution aimed at establishing psychological serenity, emotional stability, and ethical cooperation between husband and wife. Ibn 'Āsyūr states,

«وَمِنْ أَكْبَرِ مَقَاصِدِ النِّكَاحِ تَكْوِينُ السَّكِينَةِ بَيْنَ الرَّوْجَيْنِ وَتَحْقِيقُ التَّعَاوُنِ عَلَى مَصَالِحِ الْحَيَاةِ»

“Among the greatest objectives of marriage is the realization of tranquility between husband and wife and the establishment of cooperation in achieving the welfare of life.”

This statement emphasizes that *sakinah* (tranquility) does not automatically arise from formal similarities—whether in social status or group affiliation—but is the result of a relationship built on willingness, a sense of security, and equitable partnership. Accordingly, any form of marital arrangement that has the potential to undermine psychological peace and the personal freedom of the parties involved must be critically evaluated from the perspective of *maqāṣid*.

If this principle is taken as a benchmark, then the LDII practice of *kafā'ah*, which emphasizes sameness in jamaah membership and uniformity in religious methodology (*manhaj*), can be understood as a preventive effort to maintain family stability. However, when such similarity becomes a coercive social requirement, or is accompanied by social sanctions such as severing family ties, expulsion, or the deprivation of inheritance rights—as explained by Ustadz H—then the practice has the potential to deviate from the objectives of *maqāṣid al-usrah*. Instead of fostering *sakinah*, such practices may generate

psychological pressure, intra-family conflict, and ruptures in parent–child relationships.

Field findings indicate that social pressure in the LDII practice of *kafā’ah* is not merely symbolic but can have tangible effects on family relations. This is reinforced by the testimony of Ustadz H, a figure familiar with the internal dynamics of the LDII congregation in Wonokerto, who stated:

*“LDII members are indeed encouraged to marry within the LDII community for greater alignment. However, in practice, when a child marries someone from outside, severe conflicts often arise. Some parents feel ashamed, disappointed, or even sever ties. Although this is not a written rule, the social pressure is very strong.”*<sup>64</sup>

The results of this interview indicate that social sanctions in the LDII practice of *kafā’ah* are not always formalized, but operate through effective informal social control mechanisms. Under such conditions, the decision to marry is not entirely within the individual’s autonomous space but falls under the shadow of congregational expectations and concerns about social consequences. As a result, marriage, which should be a space for tranquility, has the potential to become a source of psychological pressure and intra-family conflict.

When linked more deeply to Ibn ‘Āshūr’s concept of *maqāṣid al-usrah*, the main problem with the LDII practice of *kafā’ah* is not merely the failure to achieve *sakinah* (tranquility), but the shift of marriage from an institution for family formation to an instrument for reproducing congregational loyalty. In Ibn ‘Āshūr’s framework, marriage is positioned as a fundamental means for building families that serve as the basis for social order, generational continuity, and integration of societal relations. Therefore, the objectives of family law are directed at preserving lineage, expanding kinship networks, and strengthening social cohesion inclusively.

However, in LDII’s *kafā’ah* practice, spousal compatibility does not stop at normative religious similarity; it is extended to include congregation

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<sup>64</sup> Interview with Ustadz H, 10 November 2025.

membership and structural obedience to the internal guidance system. In this context, *kafā'ah* functions as a social selection mechanism that restricts the space for inter-community marriage. Consequently, marriage no longer fully serves as a means of forming broad social relations, as intended in *maqāṣid al-usrah*, but becomes a tool for internal consolidation of the congregation.

From Ibn 'Āshūr's perspective, this shift is problematic because it contradicts the fundamental purpose of family law, which positions the family as the foundation of communal order rather than as a tool for social segregation. Ibn 'Āshūr emphasizes that through the marriage system emerges a network of social relations—lineage, brotherhood, and kinship—which sustains the societal structure. When marriage is strictly confined to a single community, its function as a medium of social integration is reduced, and the potential for intergroup connections among Muslims is weakened.

Ibn 'Āshūr places the principle of *raf' al-ḍarar* (elimination of harm) as one of the main foundations of *maqāṣid al-usrah*. For him, family law does not merely regulate formal-legal relations between husband and wife but must ensure the preservation of psychological balance, inner tranquility, and relational justice within the nuclear and extended family. Therefore, any normative construction in marital law that may generate emotional pressure, social fear, or structural oppression fundamentally contradicts the core objectives of Islamic family law.

In the context of LDII's *kafā'ah* practice in Wonokerto, the researcher finds that the principle of *raf' al-ḍarar* does not appear to be fully considered. *Kafā'ah*, understood as the obligation to marry within the congregation, not only shapes religious preferences but also creates an atmosphere of social fear, particularly for individuals inclined to choose partners outside the LDII community. Fear of ostracism, broken relationships with parents, and threats to social or economic rights indicate that *kafā'ah* no longer functions as an instrument of *maṣlahah* (public benefit) but has shifted into a coercive social control mechanism. According to Ibn 'Āshūr, this condition represents an inversion of *maqāṣid*, where the means (*wasīlah*) are

treated as the ultimate goal (*ghāyah*). Congregational uniformity, originally meant to facilitate religious guidance, is positioned as the primary objective of marriage, while the true aims of marriage—*al-sakīnah*, *al-mawaddah*, and *al-rahmah*—risk being marginalized. Ibn ‘Āshūr explicitly rejects any family regulation that produces *ḍarar ma‘nawī* (non-material harm), including psychological pressure and emotional injustice.

The practice of *kafā’ah* that generates social fear also has the potential to damage family relationships. Parent–child conflicts arising from differences in spouse selection reflect a failure of family law to fulfill its reconciliatory function. In Ibn ‘Āshūr’s *maqāṣid* framework, the family should be a space of protection and tranquility, not an arena for struggles between personal desires and congregational authority. Therefore, if a religious practice triggers family disintegration, it needs to be critically re-evaluated from the perspective of *maqāṣid*, even if textually it can be linked to normative evidence.

## **F. Epistemological Reflection: LDII’s *Kafā’ah* in the Critique of Islamic Scholarly Reasoning**

### **1. LDII’s *Kafā’ah* within the Framework of *Bayānī* Epistemology**

Within the landscape of Islamic knowledge, *Bayānī* epistemology represents a mode of reasoning that positions sacred texts (*naṣṣ*), transmission (*riwāyah*), and religious authority as the primary sources of legitimate knowledge. Knowledge in the *Bayānī* framework is constructed through a literal understanding of texts and adherence to interpretations transmitted authoritatively. Truth is not determined by social consequences or empirical benefit (*maṣlahah*), but by conformity with the text and the authority of its interpreter. In religious social practice, this epistemology often produces strong, hierarchical normative structures that are relatively closed to contextual critique. Ustadz H stated,

"In LDII, the Qur'an, hadith, and statements of scholars are all interpreted based on the understanding of the imam (manqul). The imams' interpretations of the texts are also adjusted to align with LDII's vision and mission."<sup>65</sup>

The practice of *kafā'ah* within the LDII community in Wonokerto can be comprehensively understood through the lens of Bayānī epistemology. *Kafā'ah* is constructed as a religious norm legitimized by textual evidence concerning piety, equality of faith, and the recommendation to choose a spouse aligned in religious practice. These texts are then interpreted and disseminated through the structure of *mubaligh* (preachers) and community leaders as normative knowledge that must be obeyed. Within this framework, membership in the same *jamaah* and uniformity in *manhaj* are positioned as the most ideal manifestation of religious equivalence.

The Bayānī characteristic is evident in how *kafā'ah* is produced as a taken-for-granted normative truth. Understanding *kafā'ah* is not opened to personal *ijtihad* or contextual ethical discourse, but presented as final teaching. Knowledge of *kafā'ah* is transmitted through early-stage cadre formation, routine religious study sessions, and tiered guidance mechanisms, thereby forming a religious habitus that normalizes the practice of endogamous marriage within the *jamaah*. In this environment, individuals do not merely "choose" to obey the concept of *kafā'ah*, but grow up in an epistemic environment that frames obedience as an expression of piety.

Bayānī epistemology in LDII's practice of *kafā'ah* also operates through the reinforcement of religious authority. Leaders and *mubaligh* act as custodians of legitimate interpretation, as well as moral references in personal decision-making, including in marriage matters. This knowledge-power relation renders *kafā'ah* non-neutral, closely tied to the *jamaah's* social structure. When deviations occur—such as marrying a non-LDII member—the social response is often more than advice; it involves moral pressure and social sanctions. This shows that Bayānī epistemology not only produces meaning but also disciplines behavior.

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<sup>65</sup> Interview with Ustadz H, 2 January 2026.

Within the Bayānī framework, considerations of *maṣlahah* (public interest or benefit) are often subordinated. As long as a practice can be linked to textual proof and religious authority, social consequences—such as psychological pressure, family conflict, or social segregation—are generally regarded as acceptable consequences in the name of obedience. Here lies the limitation of Bayānī epistemology when confronted with complex social realities. Normative truth becomes detached from empirical evaluation, opening space for the reduction of family law maqāṣid into formalistic compliance.

Nonetheless, it is important to note that Bayānī epistemology in the LDII context is not entirely negative. It contributes to internal order within the jamaah, consistency in faith formation, and continuity of religious values across generations. Kafā’ah based on shared jamaah membership is viewed as a strategy to maintain ideological stability within the family and prevent value conflicts in the household. From an internal perspective, this practice is considered rational and beneficial (*maṣlahah*). However, problems arise when this internal rationality is claimed as universal truth, neglecting the diversity of social contexts and the broader maqāṣid of marriage.

Thus, an analysis of Bayānī epistemology in relation to LDII’s kafā’ah practice reveals that the main issue is not the use of textual evidence itself, but the absolutization of how it is understood and applied. When Bayānī epistemology stands alone, without dialogue with maqāṣid-oriented and contextual approaches, the concept of kafā’ah risks a narrowing of meaning and function. In such conditions, kafā’ah no longer serves as an ethical instrument for building a harmonious family but becomes a social norm that reinforces jamaah homogeneity and limits individual autonomy.

## **2. The Urgency of Reconstructing LDII’s *Kafā’ah* Based on *Maqāṣid***

The urgency of reconstructing the concept of kafā’ah in LDII’s practice cannot be separated from the evolving orientation of family law within contemporary Islamic thought. In the classical paradigm, kafā’ah was often understood as a normative instrument to maintain household harmony through

equivalence in religion, social status, and moral values. However, within the framework of maqāṣid asy-Syarī'ah—particularly maqāṣid al-usrah as formulated by Ibn 'Āshūr—kafā'ah is not intended as a rigid norm that restricts spouse selection, but rather as a dynamic means to realize the welfare of the family and social order.

The reconstruction of kafā'ah based on maqāṣid becomes urgent when normative practices legitimized textually actually produce real harm in social life. In the context of LDII in Wonokerto, the practice of kafā'ah institutionalized through social pressure, moral sanctions, and structural expectations has shown effects that go beyond the private sphere. Psychological pressure on individuals, conflicts between children and parents, and social segregation among Muslims indicate that kafā'ah no longer functions as an instrument of family welfare, but as a mechanism for disciplining the jamaah. From the maqāṣid perspective, this situation demands reevaluation because law that produces harm loses its substantive legitimacy.

Ibn 'Āshūr emphasizes that the maqāṣid of family law are oriented toward maintaining psychological tranquility (*sukūn al-nafs*), generational continuity, and social integration within the community. Therefore, reconstructing kafā'ah must begin with a shift in orientation from formal uniformity toward the realization of the substantive objectives of marriage. Kafā'ah should no longer be measured by sameness in jamaah affiliation, but by the couple's ability to build a relationship that is just, cooperative, and sustainable—both emotionally and morally. Within the maqāṣid paradigm, religious equivalence is understood as similarity in ethical commitment and spiritual values, rather than organizational identity.

Maqāṣid-based reconstruction of kafā'ah also has significant epistemological implications. It requires a re-reading of texts and fiqh traditions through the lens of legal objectives, rather than mere literal compliance. In this context, maqāṣid serves as an evaluative framework that allows dialogue between text, context, and social reality. This approach does not deny the authority of texts but avoids the absolutization of a singular

interpretation that ignores social impact. Consequently, reconstructing kafā'ah becomes part of the effort to renew Islamic epistemic reasoning so that it remains responsive to the complexities of modern life.

The urgency of reconstruction is also related to social justice within family law. Exclusive and coercive practices of kafā'ah have the potential to negate individual freedom in spouse selection, particularly for women and younger generations who occupy subordinate positions within the jamaah structure. From the maqāṣid perspective, freedom to choose a spouse is not absolute freedom, but freedom guaranteed as long as it does not produce moral or social harm. When this freedom is reduced by systemic social pressure, the objective of family law to protect human dignity (*karāmah al-insān*) is jeopardized.

Maqāṣid-based reconstruction of kafā'ah is also important to prevent social fragmentation among Muslims. Ibn 'Āshūr views the family as the basic unit shaping society and the ummah. Therefore, marriage practices that strengthen group exclusivism risk undermining the social cohesion that is a primary objective of sharia. Reconstructing kafā'ah opens space for broader social integration without compromising religious commitment. In this paradigm, marriage is positioned as a medium for uniting the ummah, not as an instrument of social segregation.

Thus, the urgency of reconstructing kafā'ah based on maqāṣid lies not only in responding to empirical problems in LDII practice but also in the epistemological imperative to return family law to its original objectives. This reconstruction emphasizes that piety is not measured by uniformity of group identity, but by the extent to which religious practice can realize welfare, justice, and tranquility for families and society. In this framework, maqāṣidī kafā'ah is not the most exclusive form, but the one that best safeguards human dignity and social order in a sustainable manner.

## CHAPTER V CONCLUDING REMARKS

### A. Conclusion

1. This study concludes that *kafā'ah* in the endogamous marriage practices of the LDII community in Wonokerto is not understood merely as personal or religious compatibility in the general Islamic sense, but has been socially and ideologically reconstructed as sameness in jamaah affiliation, uniformity of religious *manhaj*, and loyalty to the organizational structure of LDII. As a result, endogamous marriage is positioned as the ideal and normative marital pattern within the community. This construction is reinforced through religious authority, structured and continuous internal guidance, and social norms emphasizing obedience, causing *kafā'ah* to function not only as an ethical consideration in spouse selection but also as a mechanism of internal cohesion and social control. Consequently, marital choices are often shaped by structural pressure, and marriages outside the LDII community tend to generate social sanctions, family conflict, and psychological stress.
2. The LDII practice of *kafā'ah* from the perspective of Ibn 'Āshūr's *maqāṣid al-usrah* reflects a deviation from the substantive objectives of Islamic marriage, which prioritize the realization of *sakinah*, *mawaddah*, and *rahmah*. The strong emphasis on organizational uniformity and jamaah exclusivity risks shifting marriage from a space of tranquility and mutual cooperation into an instrument for reproducing ideological and structural loyalty, thereby generating emotional pressure and relational tension. Moreover, the presence of social pressure and informal sanctions contradicts the principles of *raf' al-darar* (the removal of harm) and the protection of human dignity (*karāmah al-insān*). Epistemologically, this construction of *kafā'ah* is predominantly grounded in a *bayānīf* framework that prioritizes obedience to authority over *maqāṣid*-based reasoning, thus underscoring

the urgency of reconstructing *kafā'ah* within LDII based on *maqāṣid al-usrah* so that it genuinely promotes family harmony and social welfare.

## **B. Recommendations**

This study recommends several measures. First, internal dialogue within the LDII community is necessary to revisit the practice of *kafā'ah*, incorporating the perspective of *maqāṣid asy-Syarī'ah*, particularly *maqāṣid al-usrah*, so that the purpose of marriage is not reduced solely to structural cohesion. Second, religious authorities should develop a more persuasive and educational approach to marital guidance, rather than a coercive one, so that marriage decisions truly emerge from the awareness and willingness of the parties involved. Third, further research is recommended to examine the practice of *kafā'ah* in other religious communities to broaden comparative insights and deepen understanding of the relationship between Islamic family law, religious authority, and social dynamics.

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## APPENDICES

### Appendix 1: Interview Photograph with Ustadz H



### Appendix 2: Interview Photograph with Mr. Wahyu



### **Appendix 3: Criteria for Research Informants**

The selection of informants in this study employed purposive sampling, a sampling technique in which participants are chosen based on specific considerations aligned with the research objectives and focus. This technique was applied because the study requires in-depth and contextual data obtained from individuals who possess relevant knowledge, experience, and direct involvement with the research subject.

The criteria for selecting informants in this research are as follows:

1. Having structural involvement or holding strategic positions within the LDII organization in Wonokerto Village

Informants were selected from individuals who previously held or currently hold important positions within the LDII organizational structure in Wonokerto. This criterion aims to obtain normative, organizational, and policy-related information, particularly concerning social and religious practices within the LDII community. Based on this criterion, the informants interviewed include:

- a. A former LDII religious figure (mubalig) in Wonokerto, Ustadz Husein
- b. The Head of the LDII Branch in Wonokerto, Mr. Juwanto
- c. The Secretary of the LDII Branch in Wonokerto, Mr. Agus

2. Having direct experience as a current or former member of LDII  
Informants were selected from individuals who had been part of LDII, enabling them to provide empirical insights into internal community life, social relations, and religious practices within the LDII environment. This criterion is essential to capture perspectives from both insiders and former members (outsiders).

3. Direct involvement in endogamous marriage practices within the LDII community

Given that the focus of the study relates to endogamous marriage practices, informants were selected not only based on theoretical understanding but also on their direct personal experience as practitioners. Based on this criterion, the informant interviewed was:

- a. Mr. Wahyu, a former LDII member who has directly practiced endogamous marriage

4. Ability to provide information in a communicative, open, and reflective manner

Informants were selected based on their willingness to participate in interviews, their ability to articulate experiences and viewpoints coherently, and their openness in sharing information relevant to the research objectives.

#### **Appendix 4: Interview Transcript #1**

Title : Interview on Marriage Practices within LDII

Interviewee : Ustadz Husein

Interviewer : Faisal Ahmad Ferdian Syah

Date : November 10 2025

Location : Direct Interview

Interviewer: In the practice of marriage within LDII, what textual basis is used?

Ustadz Husein: Primarily Surah Al-Baqarah verse 221. It is often directed in such a way that those outside LDII are immediately considered polytheists. Why must marriage be within LDII? That verse is used as the basis.

Interviewer: Was that verse required to be memorized?

Ustadz Husein: In the past, when I was still there, it was one of the verses that had to be memorized by the youth. From junior high school, senior high school, up to university level, they were required to memorize it.

Interviewer: Is there a specific organization that manages matchmaking?

Ustadz Husein: Yes, it is called the Marriage and Happy Family Team. Every three months, unmarried youth ready for marriage are gathered. Now it may be around every six months, rotating by region.

Interviewer: What happens if a member wants to marry someone outside LDII?

Ustadz Husein: They must first be invited to attend religious lessons. After that, they are required to perform baiat. Only after baiat can the marriage be conducted. If it cannot be done internally, then it is conducted at the Religious Affairs Office (KUA), but there will still be witnesses from LDII.

Interviewer: What about the marriage guardian if they are not an LDII member?

Ustadz Husein: Usually, they are asked to sign a guardian transfer letter. The letter is written in Pegon script. Sometimes parents are simply asked to sign without the details being fully explained. If they refuse, then the guardian remains the parent and the marriage is conducted directly at the KUA.

Interviewer: Could you explain the concept of baiat?

Ustadz Husein: Baiat is a pledge of loyalty to the imam. There is a specific statement acknowledging the imam and promising obedience to the best of one's ability. Even newborn babies are registered for baiat through the regional imam, who then reports their names to the central leadership in Kediri.

Interviewer: Where is the central leadership located?

Ustadz Husein: In Kediri, in the Burengan area near Brawijaya Stadium. Regional imams regularly go there to submit reports.

Interviewer: Is there a specific doctrinal basis for baiat and leadership?

Ustadz Husein: There is a narration often cited: 'There is no Islam without a community, no community without leadership, and no leadership without obedience.' Islam is considered valid only if one has an imam and obeys that imam.

Interviewer: What is the practice of internal marriage (nikah dalam)?

Ustadz Husein: Internal marriage is considered sacred. Documentation is not allowed. Only LDII members may attend. If the guardian is not LDII and does not transfer guardianship, they cannot attend the internal ceremony.

Interviewer: Do all members who marry non-LDII partners remain in the organization?

Ustadz Husein: Not necessarily. Many only follow the process formally. After marriage, they become inactive, and some eventually leave.

Interviewer: There are differences in information between internal and external sources. What is your view?

Ustadz Husein: That is normal. The researcher's duty is to present what is found in the field. Later it should be analyzed objectively. It must not be one-sided.

## **Appendix 5: Interview Transcript #2**

Title : Interview on Marriage Practices and Internal Doctrine within LDII

Interviewee : Mas Wahyu (Former LDII Member)

Interviewer : Faisal Ahmad Ferdian Syah

Date : Jan 4 2026

Location : Direct Interview

## **Interview Transcript**

Interviewer: This interview relates to my thesis on marriage practices within LDII. I need clarification because there were differences in information from previous informants.

Mas Wahyu: From the organizational side, they will not explain everything in detail. Usually, they will simply state that marriage is encouraged within the organization. However, internally, the doctrine is stronger. Obedience to the imam is central, and baiat (pledge of allegiance) is a requirement for membership.

Interviewer: What happens if a member wants to marry someone outside LDII?

Mas Wahyu: The prospective spouse must attend religious lessons first. If considered to have understood the teachings and deemed ready, they will perform baiat. Without baiat, the marriage cannot be processed internally.

Interviewer: Is it true that there was a doctrine equating marriage with a non-LDII member to marrying an animal?

Mas Wahyu: Such an understanding did exist, although it is now expressed more subtly. Essentially, marrying someone outside without baiat was considered a failure in religious upbringing. Therefore, the person would usually be 'accelerated' (karbit) into membership before marriage.

Interviewer: How is the baiat conducted?

Mas Wahyu: Baiat can be performed directly in Kediri or through a written form under certain conditions. It contains a declaration of acknowledgment and obedience to the imam. After baiat, the person is officially recognized as a member.

Interviewer: What about the guardian transfer letter?

Mas Wahyu: There is usually a document given to the marriage guardian. In practice, this letter is used for the internal marriage ceremony. Without the guardian's transfer of authority, the internal ceremony cannot proceed.

Interviewer: Is internal marriage different from external marriage?

Mas Wahyu: Internal marriage refers to the ceremony conducted according to their internal understanding. External marriage refers to official registration at the Religious Affairs Office (KUA). Typically, the internal ceremony is conducted first, followed by the official registration for state legality.

Interviewer: Is it true that members who violate organizational rules may be socially excluded?

Mas Wahyu: Yes. If someone leaves the organization, it may be announced during religious gatherings. Social ties can be severed. There have even been cases where married couples were pressured to separate if one of them left.

Interviewer: Are there classifications among members?

Mas Wahyu: There are terms such as 'karbitan member' and 'elite seed.' Children born to parents who have long been members are considered 'elite seed,' while those who join through an accelerated process are referred to as 'karbitan members.'

Interviewer: What role does financial contribution (infak) play?

Mas Wahyu: Infak (financial contribution) is considered an indicator of obedience. The percentage can reach up to 10% per month. Obedience to the imam and consistency in financial contribution are seen as reflections of a member's faith.

Interviewer: Would the organization be transparent if formally questioned?

Mas Wahyu: Not entirely. If questioned under the organization's name, the answers would be normative. Details like these are usually only known internally or by former members.

## AUTHOR'S CURRICULUM VITAE



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### **EDUCATION**

- Universitas Islam Indonesia - Bachelor Degree, Islamic Family Law International Program, 3.99/4.0 (2022- Present).

### **WORK EXPERIENCES**

- Islamic Family Law Study Program, Faculty of Islamic Studies, UII (2023 - Present) - Graphic Designer and Instagram Management
  - Successfully attracted +55,000 audiences to visit the @ahwalsyakhshiyah\_uii account last 30 days from April 22-May 21.
  - Initiating the creation of feed and story templates that are used as a reference for designs on the study program's Instagram account.
- Lecturer Research Grant Program from the UII Research and Community Service Directorate (2025 - Present) - Research Assistant
  - Initiating the creation of a video on the diversity of prayer practices from various schools of thought to be used as a reference for the Pendalaman Nilai Dasar Islam (PNDI) Activity at UII.
  - Facilitator between lecturers and +10 UII foreign students to conduct interviews, Focus Group Discussions (FGD), and video recording of prayer practices.
- Amanisya Qur'an Learning (2023 - Present) - Teacher and Interpreter
  - Award recipient as an exemplary translator (Arab-Indonesia) and managing more than 3 Tajweed and Quran classes.

## **LEADERSHIP EXPERIENCES**

- Student Organization of UII Islamic Boarding School (2024 - Present) – President
  - Initiating various new programs: Desa Binaan under UII Boarding School, Revitalization of UII Boarding School Library into Student Learning Center, Creation of WhatsApp Channel as Center for Sharing Event and Competition Info, Forming a Writing Team for the Book “History of the Islamic University of Indonesia”.
  - Initiating collaboration with various internal and external institutions of UII, such as: LAZIS UNISIA, FKIM Yogyakarta, Faculty Da'wah Institute, etc.
- UII Quran and Hadith Interpretation Study Centre (2025 - Present) – President
  - Initiating the writing of the KKN Fiqh book to be used as a UII Student Guide.
  - I focus on improving the administration, structure, tasks, main points and functions of each department because after the vacuum.
- el-Markazi: Arabic Language Arts and Skills Training Center (2023 - Present) - Vice of Chairman
  - Create a guidebook for Arabic language debates and speeches that can be used as a reference for regular weekly practice.
  - Successfully working together with Qatar Debate to make UII the host of the [UNISI Arabic Debating Championship](#) selection to select the Indonesian Language Debate Team delegation to Qatar.

## **ACHIEVEMENT/HONOR**

- QatarDebate Center x Qatar Foundation (2024)
  - Indonesian Delegate in [7th International Universities Debating Championship](#) (IUDC), Doha, Qatar Year 2024. IUDC is the most prestigious Arabic-language university debating event in the world, organized by the QatarDebate Center from May 25 to 29, 2024, at the Qatar National Convention Centre. Bringing together over 600 participants from 100 universities across 50 countries, the event serves as a platform for intellectual competition and global cultural exchange. IUDC features debates on critical global issues through a fair and competitive system. The event is also supported by strategic partners such as the Doha Forum and Al Jazeera.

- QatarDebate x Oman Debate Center x Omani Ministry of Culture, Sports, and Youth
  - Indonesian Delegate in [3rd Asian Arabic Debating Championship](#) (AADC), Muscat, Oman Year 2025. The AADC is a premier inter-university tournament held in Muscat, Oman from October 28 to November 1, 2025, jointly organized by QatarDebate, the Oman Debate Center, and the Omani Ministry of Culture, Sports, and Youth. The championship gathers around 40 top university teams from across Asia to debate in Modern Standard Arabic, fostering intellectual exchange, critical thinking, and cultural understanding.
- National Achievement Center Ministry of Education, Culture, Research, and Technology (2023)
  - Finalist of the Scientific Writing Competition on Qur'an Content (MKTIQ). The 17th National Student Qur'an Recitation Competition (MTQMN) 2023 is a prestigious biennial competition organized by the National Achievement Center (Puspresnas) under the Ministry of Education, Culture, Research, and Technology. This event gathers over 250 universities from across Indonesia to compete in various categories such as Qur'an recitation (tilawah), memorization (tahfiz), calligraphy (khat), Qur'an application design, and scientific debates on the content of the Qur'an.
- Association of Arabic Language and Literature Students, UIN Sunan Kalijaga Yogyakarta (2024)
  - The First Winner of Arabic Debate Competition at Sukarabic Fest VII, held on September 12–14, 2024 at UIN Sunan Kalijaga Yogyakarta, is a prestigious annual Arabic language and literature festival in Southeast Asia. With over 440 participants from 77 institutions, including Malaysia, the event featured competitions like Arabic debate, speech, calligraphy, and traditional arts, alongside a national seminar that fostered cultural exchange and intellectual growth among Arabic enthusiasts.

### **CERTIFICATION AND TRAINING**

- Ummi Method Quran Teacher Certification held by Pondok Pesantren “Wali Songo” Ngabar, 2022
- Awardee of Matn Muqoddimah Jazariyah 2022
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- Upgrading Marketing Strategy and Social Media Management held by UII Public Relations Department, January 2025
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- Training of Trainer in Teaching Methods held by UII Directorate of Islamic Education and Development, 2025

### **PROJECTS**

- Active in Research, especially in field of Islamic Studies, Family Law and Gender Studies – Have more than 3 Publications Accredited by SINTA in [Google Scholar](#)
- Initiator and Fasilitator of Collaboration between UII Islamic Boarding School and FKIM Yogyakarta for social services in the context of Eid al-Adha 2025 in Kalibawang, Kulonprogo, Yogyakarta, where Muslims are a minority and there is a shortage of sacrificial animals (Hewan Kurban)
- As a Research Assistant in Research Collaborator Students and lecturers of Research Grant Program from the Directorate of Research and Community Service UII Year 2025 about “Diversity of Foreign Students' Prayer Practices at the Islamic University of Indonesia Comparative Jurisprudence Study of Schools of Thought”
- Initiator of Writing Fiqh KKN Book at UII Center for Quran and Hadith Interpretation Studies 2025 and used as a guide for all UII students
- Research in Pesantren Waria Al-Fatah Yogyakarta dan Teaching them everyweek
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