



Maqasid Kafa'ah for Family Resilience in The Era of Disruption 5.0 Fiqh Perspective

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Abstract

The era of disruption 5.0 is an era of massive development of information technology. If we can change culture, lifestyle patterns, and family order quickly, the changes that occur tend to make family life unstable and unsustainable. Differences in attitudes, lifestyle changes, and commitment are seen as an external attack due to cultural shifts, so that family life is unable to survive, increasing divorce rates and violence in the family. Generally, people who have families prioritise kafa'ah in choosing a partner, especially aspects of social status, wealth, career and position. From the existing phenomenon, it is necessary to implement maqasid kafa'ah towards family resilience of the era disruption 5.0, the Fiqh Perspective. The research method used is library research. First, choosing a partner who is as good as aspects of piety and noble morals is necessary, leading to realising a sakinah, mawaddah family life while implementing Islamic values in the family. Second, kafa'ah makes the family journey process quality. Third, a strong, resilient, understanding, and implemented Islamic generation in life was born.

Keywords: Kafa'ah, resilience, family, disruption era, fiqh.

Introduction

Kafa'ah is something that is recommended before marriage, and it is part of the best strategy in choosing a life partner to navigate the household ark. Kafa'ah in fiqh has the same meaning as sekufu in Indonesian. Kafa'ah is part of the criteria for selecting an ideal partner before marriage. Kafa'ah is something that is recommended in marriage in order to realise the noble purpose of marriage (Sujono, 2022). Kafa'ah is understood to mean the sekufu of the prospective husband and wife. Kafa'ah is part of the criteria for a partner or matchmaking that is recommended in marriage for both women and men (Haikal, 2016).

Marriage is a religious activity that lasts for a long time, even throughout life. It is not easy to unite two people with different characters, habits, educational backgrounds, behavioural patterns and ways of thinking. With all their differences, many people are married for a long time to build a harmonious family for their children and grandchildren. However, it cannot be denied that with all the dynamics of differences that exist, married life ends in divorce, prolonged family polemics, children lose their parents' love and even become neglected and uneducated children. A sad thing, and it makes family life meaningless (Satriangelina, 2021).

The Era of Disruption 5.0 is characterised by accelerated technology, artificial intelligence, and digital integration in almost all aspects of life, including family dynamics. The massive social, cultural, and value changes in this era also influence mindsets, lifestyles, and expectations in marital relationships. Amidst these challenges, family resilience has become a crucial issue that demands serious attention, especially in establishing a solid foundation for marriage from the outset.

The current reality shows that many marriages experience breakdowns and even divorce due to a lack of understanding of comprehensive kafa'ah values. Often, kafa'ah is only narrowly understood regarding material aspects and social status, while spiritual, moral, and intellectual aspects are neglected. Therefore, an in-depth study of maqasid kafa'ah from a fiqh perspective is very important to address the challenges facing Muslim families in the era of disruption 5.0.

Based on national statistics, the divorce rate tends to increase every year. For example, in 2022, there were 516,334 divorce cases, slightly decreasing in 2023 but still relatively high at 463,564 cases. It is likely that those who marry consider the aspect of kafa'ah, but in general, kafa'ah is only understood in terms of wealth and social status and tends to ignore the understanding and practice of religion and noble character.

The research to be presented is about Maqasid Kafa'ah Marriage Towards Family Resilience from a Fiqh Perspective. This research is something new and needs to be done. The purpose of this research is to educate the general public that kafa'ah is something that needs to be pursued by someone who is looking for a life partner before getting married. The research questions are: 1) How is kafa'ah understood? 2) How is kafa'ah implemented? 3) And how does the Maqasid kafa'ah affect family resilience in the era of disruption 5.0 from a Fiqh perspective? This is a discussion that needs to be understood, considering that many people marry without prioritising kafa'ah, or misunderstand kafa'ah as defined in fiqh, which tends to be oriented toward wealth and possessions, or position and social status. Ultimately, family life does not last long, while the children born from such marriages experience negative effects on their growth and mental health (Mas, 2025). Previous research serves as a focal point for the author's deeper study of the understanding of kafa'ah in marriage from a fiqh perspective.

Literature Review

Previous research was conducted by Ahmad Dahlan and Mulyadi in 2021 with the title Kafa'ah in Marriage According to Fiqh Scholars, which describes the need for a shared vision and mission in building a household through all aspects of religion, social status and living conditions (Mulyadi, 2021). Research was also conducted by Zahratun Nafisah, Uswatun Khasanah on "Comparative Concept of Kafa'ah According to M. Quraish Shihab, Fiqh of the Four Schools. The study's findings explain that kafa'ah is part of urgent aspect and is highly recommended in marriage; According to M. Quraish Shihab, it aims to form family happiness and well-being. According to the four schools of thought scholars, understanding kafa'ah is part of anticipating something undesirable and detrimental to the wife (Zahrotun Nafisah, 2022). However, it is different from the research presented, namely about Maqasid Kafa'ah of Marriage on Family Resilience from a Fiqh Perspective. This research is something new, needs to be done, and aims to educate the public in general that kafa'ah needs to be attempted for someone looking for a life partner. With the research question, how does one

understand kafa'ah? Moreover, how is Maqasid kafa'ah on family resilience in the era of disruption 5.0 from a Fiqh perspective? This is an offer of discussion that needs to be understood, considering that many people get married without prioritising kafa'ah or misunderstanding the kafa'ah meant in fiqh, which tends to be oriented towards wealth and wealth, or position and social status. In the end, family life does not last long, and the children born into it experience the effects of growth and mental psyche that are not good (Mas, 2025). Previous research as a focal point for the author to conduct a deeper study of the understanding of kafa'ah in marriage from a fiqh perspective.

Research Method

This research uses a qualitative approach with a library research method. The study focuses on analysing texts, scholarly opinions, classical and contemporary fiqh literature, and interpretations of the concepts of Maqasid Shari'ah and kafa'ah in the context of family resilience in the era of disruption 5.0. The data sources in this research are primary and secondary data. Primary data from classical fiqh books such as Fiqhul Islam and the works of mazhab scholars. Academic literature on the concept of kafa'ah in fiqh and family resilience. Secondary data is drawn from scientific journals, articles, and books that discuss the era of disruption 5.0, social transformation, and technology in the context of Muslim families. Policy documents or fatwas from relevant Islamic institutions such as MUI or Nahdlatul Ulama/Muhammadiyah. The analysis technique uses content analysis and a thematic analysis approach: Examining various scholars' opinions on kafa'ah in marriage and its relationship with family resilience. Examine how these principles can be applied to strengthen family resilience in facing the challenges of the Disruption 5.0 era (Zef Risal, Rachman Hakim, 2022).

Result And Duscussion

1. Understanding Maqasid Kafa'ah

The development of science and technology through multimedia can be a very effective tool to educate and contribute to the community's treasury. Especially increasing the understanding of kafa'ah. Kafa'ah in fiqh is a term that is required in choosing a match. Etymologically, kafa'ah is understood to be the same and equal. It is conveyed that a woman is equal or compatible with a man there, which means appropriate, equal. Based on the hadith the Prophet Muhammad saw:

الْمُسْلِمُونَ تَكَافَأُوا دِمَائِهِمْ

“The blood of Muslims is equal”

The definition of kafa'ah is the balance of prospective husband and wife. Sekufu is often used as a reflection of someone in choosing and determining a partner. Choosing a marriage partner who is sekufu is very important, related to the increasing divorce rate. Marriage aims to build a happy family, to give birth to a strong generation, but due to not being sekufu there are always marital conflicts that end in divorce, and the condition of the child is no longer considered. Through sekufu marriage as an effort to refer to the equality of the social level of a prospective husband and wife in Islam, sekufu is one of the recommendations in marriage although it is not an obligation. However, some people tend to ignore the concept of sekufu in marriage, even to find a match for their child is left entirely to the child who is going to get married without getting direction and consideration from the parents. Given the condition

of the child who is inexperienced, sometimes also has minimal knowledge about marriage so that the foundation of marriage is not so strong and is easily shaken by all the dynamics of married life problems, in the end it does not last long. So it is necessary to preach to children, family, close relatives who are going to get married, so that they should pay attention to the concept of *sekufu* in marriage as taught in Islam, so that the foundation of marriage becomes strong with equality of vision, mission and purpose of marriage (Rasidin et al., 2020).

What is meant by *sekufu* is the equality of the husband's condition to the wife's condition. The study of Islamic law, *kafa'ah* is a recommendation that needs to be attempted and chosen, determining the criteria for a marriage partner, but the criteria for the *kafa'ah* aspect are not related to its validity. The priority of the meaning of *sekufu* is choosing a life partner through marriage where the partner is in accordance with the demands of comparable sharia, religious aspects and morals. However, determining *sekufu* is part of the personal rights of the prospective wife and her guardian, and has the right to be canceled. Including the right to cancel the marriage plan when there is evidence that the husband is not equal to the prospective wife. However, the prospective wife opens her heart to accept her reality, the status of marriage is legally valid. In the global context, society prioritizes criteria in choosing a life partner, among the criteria that are used as standards are from the aspect of property and wealth, position or position, beauty and handsomeness, religion and understanding of Islam (Nurliana, 2019).

Kafa'ah is understood as the equality of status of the prospective husband and his prospective wife, it is almost not difficult to carry out a marriage. The continuation of marriage through the selection of a suitable prospective partner, along with the rhythm, plays a role in leading a person and even a family to perfection both in career, behavioral patterns and welfare and happiness (Zahrotun Nafisah, 2022).

Kertieria recommended by the Prophet saw. "Marry a woman based on four aspects: her wealth aspect, her position aspect, her beauty aspect and her religious aspect. You should choose a woman who has a good religion. If not, of course you will be a loser." (HR. Bukhari no. 5090, Muslim no. 1466).

Based on the prophet's hadith above that the recommendation of *kafa'ah* has four aspects, namely aspects of wealth, descent, beauty and religion. When analyzed that wealth will one day run out and also tend to make the owner unhappy when the way to get wealth and the use of wealth is not in accordance with Islamic commands which in the end the treasure becomes disastrous, so in this case a good understanding of religion is needed in obtaining and managing wealth. Second aspect of heredity, how many descendants of nobles but unable to make their children nobles when they do not understand and practice religion so that many behaviors are not in accordance with the demands of shari'a. Third aspect of beauty, that beauty can make a person live calmly, but one day beauty will disappear with age, also beauty can just disappear when not in line with good deeds. So it is religion that makes eternal happiness in one's life. The meaning of religion is, carrying out the commands of Allah swt, and noble character, this is part of the fortress of life that can be a bridge to safety in marriage.

2. Kafaah In The View of Islamic Jurisprudence Scholars

In the context of Islamic Jurisprudence Scholars, choosing a partner in Islam has its own guidelines. Imam an-Nawawi's view is that the meaning of the hadith above is that the Prophet SAW informed about something that has become a habit, namely related to the issue

of kafa'ah, which tends to make religious matters the last criterion. "Therefore, choose a woman because of religion. According to the Maliki school of thought, sekufu is equal in religion and condition, which is meant by compatibility. According to the fuqaha' sekufu in marriage are aspects of religion, heredity, independence, profession. In addition, from the Hanafi and Hanbali schools, there is prosperity in the material aspect. It is hoped that there will be equality in social matters to maintain the stability of husband and wife and create a happy family. Imam Alghazali's view is that kafa'ah is a suggestion to see the physical goodness of the beauty aspect. good looks. "but don't ignore the religious aspect," so it is necessary to propose before considering the criteria of the candidate in matchmaking, so that there will be no regrets in marriage, then the religious aspect is a priority. "If someone comes to you (intending to propose to your children) whom you approve of in terms of religion and good morals, then marry him" (HR. Turmudzi, (Hadith narrated by Turmudzi, Marriage Book. No. 1004).

The Prophet SAW clearly asked parents to be selective in choosing the religion and noble morals of men who intend to propose to their daughters. As a sign of the implementation of the kafa'ah of matchmaking. The purpose of the Shari'a is to realize the benefits of the marriage bond, the selection of sekufu is part of the factors to realize family happiness. The selection of a sekufu partner is part of a woman's right. Because men do not question the low status of their wives, unlike women and their extended families who tend to question the status of the man who will marry them.

The school of thought of Imam Malik only requires religious aspects in choosing a partner who is sekufu but not just Muslim, but also not being fasiq. The meaning of fasiq from a fiqh perspective is a person who commits a major sin even if only once, or for those who commit small sins but many times (T. Wildan, 2022). It is understood that a good woman who adheres to her obligatory prayers, covers her intimate parts, maintains her honor and has good morals, should get a man who is also good in his Islamic beliefs, at least get a man who almost matches her piety, even if his profession is not so brilliant, the most important thing is that he can try and work to produce halal sustenance. So, men who are not pious and do not agree with pious women should not be matched with each other (Miski et al., 2022).

From the perspective of the Hanafiyah, Assyafi'iyah and Hanabilah schools, the form of kafa'ah requires consideration in selecting the criteria for a prospective husband, namely: religion, independence, lineage, social profession. Because kafa'ah does not just unite two people with different characters, backgrounds, education and religion but also unites two families whose habits are not the same. It is necessary to recognize each other's shared vision and mission at the start of marriage.

According to Wahbah al-Zuhaili, the name sekufu is highly recommended. with equality of status, equality of strata as a cause of balance during family life, a form of achieving family harmony. Wahbah Azzuhaili believes that women are generally respectable, it will be difficult for them to live with a man who is dishonorable and of low rank. It's different when a man chooses a woman, generally the man has a higher rank than his wife. Efforts are made as a selective form of sharia to protect the glory of women so that they are not contaminated with anything bad, without clarity of their qualifications.

As well as part of the rights of the guardian and his daughter, when a woman marries a man who is not equal to her, but the guardian does not approve, of course the guardian has the right to annulment. Likewise, vice versa, when a pious daughter is married by her guardian

to a man who is not equal, she also has fasakh rights, because sekufu in selecting a marriage partner is the right of the woman and her guardian. If the rightful person is happy without a consortium, the marriage can continue.

The kafa'ah in the study of Islamic jurisprudence of scholars recommends sekufu for couples who are about to get married, so that family life runs well, but the standards of sekufu vary in understanding, the things that always appear in the standards of sekufu in marriage are aspects of beauty and handsomeness, aspects of material wealth and its existence, social status that is equally up-to-date in society, aspects of education and level of scholarship, aspects of descent and nobility, aspects of material and education, aspects of profession and economy. If there is inequality, prospective husband and wife who are about to get married are often considered that their married life will not be happy, and there will be conflicts in their household so that the journey of the household does not last long.

The description of the understanding of kafa'ah from the views of the scholars, namely kafa'ah aspects of religion, compatibility, aspects of descent, independence, profession of welfare, goodness and equality of social status. In general, fulfilling the aspects of kafa'ah in general is also in line with the previous prophet's hadith.

The era of disruption 5.0 life is easy to change with the changing times through technology, various spaces that can trigger conflicts including economic issues and associations in cyber space that might damage relationships in households. So it is necessary to emphasize the criteria for selecting a partner in marriage, namely a strong understanding and practice of religion and actualized in good morals in his life.

Of course everyone has a dream, desires, characters, and characteristics, including differences in choosing the criteria for a potential partner, this is natural because that is the nature of humans that cannot be the same. However, the principle that cannot be denied in choosing a partner is the aspect of a person's piety. Based on the word of Allah swt. QS. Alfurqan: 54: "He is Allah who created humans from water".

The verse is understood that humans are equal based on the origin of their creation, which is the same or equal. In the presence of Allah, the degree of humans is the same even though their social status and rank are different, as well as their rich and poor, all of that is no different in the presence of Allah SWT. However, the thing that differentiates is the value of piety possessed by a person while actualizing it in the form of noble morals from life activities. The advantages obtained by humans are advantages at the social level, part of the advantages of a gift from Allah swt. His Word QS. Alhujurat in verse 13:

"O mankind, indeed, we created you from a male and a female, made you into different tribes so that you may know one another. Indeed, those who are noble in the sight of Allah are those who are devoted to Allah. Indeed, Allah is All-Knowing, All-Aware"(Kemenag RI, 2022).

The orientation of the meaning of sekufu through the verse above explains that the figure of men and women is a creation of Allah swt. Even though they are of different tribes and nations, it is recommended to know each other. Truly the most noble person in the sight of Allah is the person who is most pious to Allah swt. When this verse is implemented in the journey of family life through marriage, of course something urgent that needs to be attempted and fought for is to inscribe the nature of piety in all aspects of life. Because through the nature of piety that a person has, he is able to make himself the most noble figure in the sight of Allah swt (Syahrul Abdi Narotama, Ainur Rhain, Yeti Dahliana & Azizah, 2024).

Tabel 1. A conceptual framework for family resilience.

No.	The Kafaah Model	Family Resilience Indicators	Possibilities
1	Treasures	The existence of prosperity	Good / bad luck
2	Heredity	Honorable	Honorable/wrong
3	Beauty/Good looks	Sense of well-being	Can be happy / not
4	Religion	Good morals and mutual guidance	Strong in family resilience

3. Understanding Family Resilience

The journey of a family always has its stories and dynamics, Islam wants the journey of family life to last throughout life so that part of the goal of Islam is the formation of a *sakinah*, happy and peaceful family. Therefore, the family condition must be strong and have a strategy to strive for family resilience. Family resilience is the ability of the family to always be strong and able to adapt to changes and challenges, both changes originating from the internal environment such as internal family problems, or external such as economic crises or natural disasters, the influence of others on the family. To realize family resilience, it is necessary to prepare the family's mentality and resilience in facing all the dynamics of life's problems (Putri et al., 2024).

When trying to build family resilience means building a strong foundation for the development and well-being of family members, especially children. The development and growth of children thus depend on the patterns, habits that apply in the family, including how to interact with others, how to deal with various problems, the wiser the family is in dealing with both internal and external problems, the stronger the family is in terms of mental and endurance so that it is not easily shaken by anything. When the family is strong enough to survive all dynamics internally and externally, the purpose of family life will be realized while the harmony felt personally, harmony in the family will realize the welfare in society, along with the reality of the family, the children in it will be strong in facing a better future (Adolph, 2023)

4. Understanding the Disruption Era 5.0

Disruption era 5.0 is part of an era where technology and humans collaborate to achieve more effective and sustainable results, marked by the development of technology and artificial intelligence (AI), which enables more adaptive and flexible production systems. The focus of Industry 5.0 is to create a human-centered system, with technology as a tool to improve productivity and quality of life. The Disruption Era 5.0 emphasizes cooperation between humans and machines, where humans still have an important role in the production process. Advanced technology is used to improve productivity, efficiency, and overall product quality. The main focus is to improve people's welfare and quality of life, as well as providing wider opportunities for everyone (Lumintang & Intan, 2022).

face this challenge, families need to strengthen relationships between members, improve family functions, implement normative systems, acculturation and become literate towards developing information media. Disruption 5.0 is an agent of change that is so massive,

fast in the order of life, especially families. The changes that occur cause various social problems that need to be addressed by strengthening family resilience. The family is the main pillar in facing challenges and changes in this era (Liana & Soemardjo, 2022).

5. Maqasid Kafa'ah Towards Family Resilience in the Era of Disruption 5.0 from a Fiqh Perspective

The essence of taqwa in the disruptive era is characterized by rapid changes in technology, culture and lifestyle that often bring about a crisis of values. Piety to Allah SWT becomes a moral compass that:

- 1) Keeps couples from deviant behavior (such as infidelity, excessive consumption, or domestic violence).
- 2) Fosters spiritual and social responsibility in carrying out the role of husband or wife.
- 3) Strengthening the principles of justice, compassion, and patience that are important in dealing with modern family dynamics.

The actualization of noble morals in an era full of psychological pressure and the temptation of individualism, noble morals are urgent to:

- 1) Forming loving, patient, honest, and respectful characters in marriage.
- 2) Able to reduce conflicts that arise from differences in backgrounds, ways of thinking, and external influences (social media, modern lifestyles, etc.).
- 3) Being a role model for children in building a mentally and spiritually healthy family.

Some challenges that make piety and morals increasingly important, such as consumerism and hedonism with morals can reduce the emotional state of the spouse, the existence of digitalization opens the gap for digital infidelity, pornography, or social media addiction. Changing gender roles and career expectations can cause conflict if not handled with wisdom and Islamic values.

Traditionally, kafa'ah includes aspects such as social status, education, and economics. But in the disruptive era. Piety and noble character have become universal standards that are relevant and resilient to the changing times. Material aspects and social status can change at any time due to economic and career volatility, but spiritual and moral values are more stable and can be maintained throughout life.

Maqasid kafa'ah is part of a strategy for family resilience, especially in the era of disruption 5.0, due to many things that make everyone's lives change and waver, such as technology that has a place in every room, can communicate and do anything with anyone. Coupled with unequal life partners, especially aspects of faith and morals. Based on previous research conducted by Insiyah Abdul Bakir & Maida Hafidz (2022), it discusses how the concept of kafa'ah in marriage is a stronghold of family resilience from parental / in-law intervention. The approach is qualitative-literature study, emphasizing Islamic communication and partner equality as the key to family harmony.

Maqasid kafa'ah towards family resilience from a fiqh perspective is part of the family's goal, which begins with choosing a partner who is sekufu. Family resilience is very important in the Disruption 5.0 era due to rapid social, cultural, economic and political changes. The era of Disruption 5.0 tends to be people who marry by paying attention to kafa'ah or equality between a person and his candidate, almost all people who marry in this era prioritize kafa'ah, almost among those who marry are people who are equal to him, especially from a

career position, equal or almost equal in wealth, generally equal in education and degree, also almost equal to each other in social status, economy and popularity in society. Almost all opinions of Islamic jurisprudence scholars are implemented in society about kafa'ah. However, the position of family life, many of those who are married, the worldly aspect of kafa'ah, many are separated, the family situation is brokenhome, single mom or single parent. Kafa'ah aspects of popularity, economy, position and social status can generally be used as a standard for choosing a lifelong partner, but the most important aspect of kafa'ah desired by Islam is the aspect of piety and noble morals. So the essence of understanding kafa'ah in the era of disruption 5.0 to realize family resilience is to prioritize kafa'ah aspects of religion and morals of a person. Religion is part of a person's piety towards Allah SWT. When choosing a marriage partner, people who are pious to Allah SWT. will certainly carry out the rules of sharia as the order of human life. starting from one sentence, namely: **اتَّقُوا اللَّهَ** namely a person's piety which is the basis of a person's nobility in the sight of Allah SWT. then the understanding of the sentence atqakum is oriented towards two aspects; first atqakum is oriented towards a servant's obedience to Allah SWT. in the form of implementing good worship both obligatory and sunnah while ordering good deeds and avoiding bad deeds. Even having a family is part of the media for implementing worship throughout life. Second, the meaning of the phrase atqakum is the implementation and actualization of oneself through noble morals, both vertical in nature, meaning directly to Allah SWT. and morals horizontally, namely noble morals between fellow human beings; morals towards oneself, family, other people and the surrounding natural environment. Through noble morals, one can led a person to a safe, peaceful situation along with the affection of his environment. Morals as self-actualization, behavior that is played out in the reality of life, especially in family life. Along with the hadith of the Prophet Muhammad SAW. "The best people among you are those who are the best to their families." With noble morals, it is certain that family life will be full of love and happiness, and children will grow and develop perfectly with good character and mentality (Sar'an et al., 2024).

When associated with marriage and the journey of family life, the noble morals of each individual, especially husband and wife, determine the happiness of the family to the success of the family to the children and grandchildren, because noble morals are able to realize a peaceful, peaceful life, mutual respect while having their own spirit to become a quality person, tending to be used as a role model in society. Through the implementation of atqakum, the aspect of implementing piety to Allah SWT and the actualization of noble morals are able to lead someone to a noble and honorable life in the eyes of humans, and in the sight of Allah SWT (Nasution et al., 2021).

Human needs in general have only two aspects, namely physical needs such as meeting the needs of food, clothing and shelter through efforts and efforts to protect the family from unwanted things. Of course, working and trying to meet the needs of the family, no matter how much it is, of course, Allah's sustenance that opens the door and opportunities to servants who always try, no matter how small through piety to Allah SWT must be grateful. The second psychological need is to obtain a peaceful life, there is mutual respect and honor especially from partners, both husband and wife through gentle and polite sentences, solutions to every problem faced.

When someone is noble in the eyes of Allah through the implementation of atqakum, of course, from the human side, they are also noble because the activities and goals of life that

are carried out in accordance with the provisions of the Shari'a can certainly lead a person or family to goodness and be protected from all things that are prohibited in the Shari'a.

The urgent standard of kafa'ah is worship and noble morals in accordance with the provisions of the sharia and the example taught by the Prophet Muhammad. because if wealth and riches are used as the standard of sekufu between prospective wives, of course wealth can be lost at some point or even disappear just like that, wealth tends to be the cause of family destruction when the values of piety and good morals are not implemented. Wealth is part of the sustenance that Allah has entrusted to humans, that the excess of each person's sustenance is part of the grace of Allah swt.

Based on the hadith of the Prophet Muhammad, it will be a loss for people to marry because of beauty and wealth and ignore the aspects of religion and morals. From Abdullah bin Amru, the Prophet Muhammad said: "Suppose you don't marry women because of their beauty, maybe their beauty can harm them and don't marry because of a woman's wealth, maybe her wealth makes her go astray. However, marrying them because of religion, a black slave woman with torn ears but adheres to religion, then she is the best and prioritized" (HR Ibnu Majah).

Kafa'ah when connected with piety and implementation of noble morals, oriented towards one's Islam, faith, not wicked, a polite and solution-oriented person, responsible and gentle. Atqakum is part of the implementation of worship and morals, the basic part of kafa'ah which is undeniable because these two things are something urgent and must be used as a basis in building family life (Nurliana, 2022)

So Maqasid Kafa'ah Towards the Resilience of the Era of Disruption 5.0 from the Fiqh Perspective, namely, first, it is necessary to choose a sekufu partner for the sustainability of married life. When kafa'ah is understood as the aspect of piety and morals which are the criteria for matchmaking, then the husband and wife will together realize a sakinah, mawaddah warahmah family life (namely a happy life, loving each other and full of affection) while implementing Islamic values in family according to demands of Islamic law, the foundation of the family becomes strong. Mafhum mukhalafah or the opposite understanding that family life is free from conflict, divorce, domestic violence.

Second, through a kafa'ah marriage, the process of a quality family life journey is created, such as existence of a husband and wife complementing each other, birth of pious children, with noble morals, strong and healthy mentality through good parenting, harmonious relationships and environment, making children understand religion while becoming a strong generation in the future.

Third, the maqasid kafa'ah for family resilience is to produce a strong and resilient generation of Muslims in understanding and implementing aqidah in life. Kafa'ah aims to fulfill religious instructions to build harmony, prosperity and happiness. Therefore, marriage is part of a command that is recommended for every individual who has the desire and ability to avoid sinful acts, and to strengthen themselves and their minds to worship Allah swt.

Sekufu marriages tend to complement each other in each partner's shortcomings. If one of the criteria for a prospective wife or candidate as a husband has shortcomings, but their existence is mutually complementary, they are understood to be equal in degree or conjoint. As the Messenger of Allah said. (Ramelan, 2021)

“If a man comes to you and you accept him because of his religion and morals, you should marry your daughter to him. Otherwise, there is a possibility of fitnah and corruption on the surface.” (HR. Tirmidzi no.1085.)

Islam teaches that the concept of sekufu in marriage needs to be considered in choosing a partner, even though there are slight differences in views in understanding the concept of sekufu, it is an urgent matter to follow. It is impossible for a person to be able to carry out the commands of Allah swt while he does not understand what aspects Allah has commanded and what things are prohibited. So one of the special characteristics of people whom Allah gives goodness is having a good understanding of religion. As Rasulullah saw. said:

من يرد الله به خيرا يفقهه في الدين

“Whoever Allah wishes to obtain goodness, Allah understands the field of religious knowledge.” (HR. Bukhari-Muslim)

Sekufu can be interpreted as equalizing socio-religious status but does not aim to differentiate the status of Muslims who wish to marry.

Conclusion

Traditionally, kafa'ah includes aspects such as social status, education, and economics. But in the disruptive era. Piety and noble character have become universal standards that are relevant and resilient to the changing times. Material aspects and social status can change at any time due to economic and career volatility, but spiritual and moral values are more stable and can be maintained throughout life. In conclusion; First, it is necessary to choose a sekufu partner for the sustainability of married life. Kafa'ah aspects of devotion and morals are the criteria for matchmaking. Second, through kafa'ah marriage makes the process of quality family travel. Third, maqasid kafa'ah on family resilience in the Disruption 5.0 era from a fiqh perspective so that a strong and resilient Islamic generation is born in understanding and implementing aqidah in life.

Suggesting future research directions that can expand or deepen these findings, for example, empirical research on the impact of piety-based kafa'ah on family resilience.

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