

Rifa'iyah Pre-Marriage Tradition in Dialectics of Interpretation by Tabyin al-Islah in Nusantara

Noviqotul Munawaroh, Shinta Nurani

noviqotulm@gmail.com

UIN K.H. Abdurrahman Wahid Pekalongan

Abstract

Rifa'iyah has a unique tradition in preparing prospective brides or pre-wedding teenagers to build readiness both in terms of spiritual, emotional, intellectual, and social aspects for the realization of a *sakinah mawaddah wa rahmah* family. This article discusses (1) how is the dialectic of society with the Rifa'iyah premarital tradition which refers to the interpretation of the Tabyin al-Islah?; (2) how is the development and shift of Rifa'iyah pre-wedding tradition since the time of K.H.A Rifa'i until now?; The method used in this research is a qualitative research with a phenomenological approach and analysis of Hermeneutics J.E. Gracia. The results of this study are as follows (1) the pre-wedding tradition in Rifa'iyah still continues to have a dialectic with the community through the necessity of studying the Tabyin al-Islah book until khatam before marriage in order to make the marriage eternal and happy; (2) There is a development and a shift in tradition in the *tajdid* of Rifa'iyah marriage. At the time of K.H.A. Rifa'i marriage contract occurred twice, at the KUA and at home by the kyai. This is because the majority of the *penghulu* are not just *murshid* who are under the orders of the pagan-colonial government but now Rifa'iyah's marriage does not have a marriage *tajdid* meaning that it involves the *penghulu* directly but the task is only to record the marriage and the marriage contract is only done once by prioritizing Rifa'iyah kyai as guardian and marriage witness.

Keywords: Pre-Marriage Tradition, Rifa'iyah, Dialectical Interpretation, Tabyin al-Islah, Nusantara.

INTRODUCTION

Marriage is a lifelong commitment. For someone who thinks that marriage is a sacred thing that is done once in a lifetime, they consider marriage as a form of commitment that must be held and must not be betrayed (Yuniardini, 2012). In Indonesia, marriage is explained in law number 1/1974 article 1 which states that marriage is an inner bond between a man and a woman as husband and wife with the aim of forming a happy and eternal family based on God Almighty (Iqbal, 2019). A relationship does not only rely on physical ties but also relates to the mind.

In the Qur'an, marriage is referred to as *mithaqān ghalīẓan*, a legal bond. As prescribed by religion, the word marriage has *ubudiyah* values with noble intentions and goals. Where a marriage should form a family based on religious values in order to create *sakinah, mawaddah and rohmah* (Aspandi, 2017). In addition, marriage is the basis of life in association. Marriage is said to be valid if its implementation is in accordance with religious law and beliefs that have fulfilled the pillars and conditions of marriage.

The Qur'an also explains that the purpose of marriage is for the bride and groom to find peace in it (*litaskunnu ilaiha*). This means that marriage is actually not just a distribution of sexual needs, but more than that. Marriage also promises a peaceful life for humans. Where every human being can build a world paradise in it. In addition to obtaining peace, marriage can also preserve offspring (*hifdzu al-nasli*) (Atabik, 2014).

As a pluralistic country, Indonesia has diverse traditions, cultures, tribes and ethnicities. Human daily life cannot be separated from tradition and culture, starting from small things such as eating, drinking, clothing and so on (Hartini, 2022). In the KBBI, tradition is defined as a hereditary custom (from ancestors) that is still running in the community. One tradition that is still often found is in terms of marriage.

Precisely in Jetis Village, Bandungan District, Semarang Regency, the tradition of marriage is still practiced today by Jam'iyah Rifa'iyah. Jam'iyah Rifa'iyah is a group of people who follow the teachings of Kyai Ahmad Rifa'i. Since its inception, which was around the middle of the 19th century in Kalisalak, Limpung sub-district, Batang district, Rifa'iyah has played an important role in spreading the teachings of Islam and opposing the Dutch government and native bureaucrats who collaborated with the Dutch, especially in the Batang district and Pekalongan city. Kiai Ahmad Rifa'i's congregation is called the Rifa'iyah. The name is attributed to K.H.A. Rifa'i as the name of the founder and leader of the congregation, namely Kyai Ahmad Rifa'i. bin Muhammad Marhum (Anam, 2018).

As a figure with a pesantren background, K.H.A. wrote the book *Tabyin Al-Islah* as a guide for prospective brides in which he discussed marriage issues related to it. The book of *Tabyin Al-Islah* is actually the same as other books. However, there is an explanation in the book of *Tabyin al-Islah* that distinguishes it from the traditions of Islamic society in general, namely Jam'iyah Rifa'iyah cannot legalize a marriage contract performed by a penghulu or someone outside Jam'iyah Rifa'iyah because the parties involved in marriage such as guardians and witnesses of marriage are considered not to meet the legal requirements described in the book of *Tabyin al-Islah*. To become a guardian and witness to Jam'iyah Rifa'iyah marriage has a tradition of choosing and determining every time there is a marriage, so that the validity of the qualifications of the guardian and witness is fulfilled.

So important is studying the book of *Tabyin al-Islah* for prospective brides, Jam'iyah Rifa'iyah has the principle that studying the book of *Tabyin al-Islah* is a *fiqhiyah* valid requirement and the marriage is considered valid and for those who do not study the book of *Tabyin al-Islah* will be excommunicated from Jama'ah Rifa'iyah. Because they are guided that it is not *fiqhiyah* valid to do something without being based on faith (Saifuddin, 2015).

As the background that has been presented above, the author wants to discuss how does the marriage tradition take place in Jam'iyah Rifa'iyah and what factors are the background of the Jam'iyah Rifa'iyah marriage tradition in Jetis Village, Bandungan Subdistrict Semarang Regency.

RESULTS AND DISCUSSION

Biography of K.H.A. Rifa'i

K.H.Ahmad Rifa'i was a famous scholar in Central Java who had a strong influence both among his own students and the wider community who lived in the 19th century AD after the Diponegoro War. He has a full name KH. Ahmad Rifa'i bin Muhammad Marhum, his name is known by the people of Central Java as KH. Ripangi. He was born on Thursday, 9 Muharram 1200 H or November 13, 1786 AD, in Tempuran village, which is located south of the Great Mosque of Central Java Regency. KH.A. Rifa'i's father was a headman named KH. Muhammad Marhum bin Sujak Wijaya and his mother was named Siti Rahmah.

In 1792, K.H. Ahmad Rifa'i, who was still 6 (six) years old, was killed by his father in 1207 AH/1792 AD. Since then K.H. Ahmad Rifa'i has been raised by his father's brother-in-law named K.H. Asy'ari, a well-known scholar as the caretaker of a hut in the Kaliwungu area (Central Leadership of Rifa'iyah: 1). Under the care of K.H. Asy'ari, Ahmad Rifa'i received various Islamic religious education commonly taught in the world of pesantren, such as sharaf, nahwu, fiqh, badi', bayan, 'ulum al-hadith, ulum al-Qur'an, mantiq, 'arudl science and lughah al- 'arabiyah (Amin, 1996: 19).

K.H.A. Rifa'i married a girl of his choice in Kendal. From that marriage, five children were born, each named K.H Khabir, K.H Junaidi, Nyai Zaenab, Kyai Jauhari, Nyai Fatimah alias Umrah. As a person who is thirsty for knowledge, K.H.A. Rifa'i, who has become a scholar and has a family, is not satisfied if he has not studied in the holy land of Makkah. On that basis, he decided to perform the pilgrimage and settle in Makkah in 1833 AD, when he was already close to half a century old (47 years). He stayed in Makkah for 8 years, from 1833 to 1841 AD to study with scholars there both from native Middle Eastern scholars and al-Jawi scholars. Among his teachers (Djamil, 1996: 54) were Shaykh Abdurrahman, Shaykh Abu Ubaidah, Shaykh Abdul Aziz, Shaykh Usman and Shaykh Abdul Malik. In addition, he also studied with Shaykh Isa Al- Barowi (1235 AH), and Shaykh Fakh Muhammad Ibn Abdul Aziz al-Jaizi (Ambari, 1982: 7). Most likely, K.H.A. Rifa'i also studied with al-Jawi scholars in Makkah such as Shaykh Dawud al-Fattani and Shaykh Ahmad Khatib as-Sambasi (Suprpto, 2009: 207-208).

The influence of K.H.A. Rifa'i to reaffirm the authority of fiqh, made him return to continue his studies to a country that is famous for its strong thoughts on the Shafi'i school of thought, namely Egypt. Ahmad Rifa'i's move to Egypt also had the intention of wanting to expand his religious knowledge to teachers who were affiliated with the Imam Shafi'i school of fiqh, because he was also aware that most of the Islamic community in Indonesia, especially in Java, were adherents of this school of thought. During his twelve-year stay in Egypt, K.H.A. Rifa'i studied with renowned scholars there. Among his teachers was Shaykh Ibrahim alBajuri.

While studying in Makkah, K.H.A. Rifa'i had close friends who were both from Indonesia. Among his close friends were Shaykh Nawawi al-Bantani and Shaykh Kholil al- Maduri. These two people became close friends of K.H.A. Rifa'i until his return to Java later. K.H.A. Rifa'i returned

to Indonesia with his two closest friends by boarding a merchant ship going to Indonesia. On the ship they had the opportunity to make an agreement that they would do after settling in Java. The agreement in question is an agreement to uphold *amar ma'ruf nahi mungkar*, translate Arabic books as a medium for da'wah, act fairly in expelling Dutch colonialism and establish educational institutions. As for the agreement, there are also assignments between the three of them with the following details:

1. Shaykh Kholil Bangkalan, compiled a translation of the book with a concentration and orientation on the subject matter of Sufism.
2. Shaykh Nawawi al-Banteni, compiled a book of translations with an orientation on ushuluddin issues.
3. Shaykh Ahmad Rifa'i, compiled a translation of the book oriented to the subject matter fiqh.

Ten days after the return of Kyai Ahmad Rifa'i who settled in Kaliwungu, his wife passed away. After her death, he spent his time taking care of K. Asy'ari's boarding school. K.H. Ahmad Rifa'i translated Arabic books into Javanese which was later commonly called the book of *Tarajumah Ahmad*. This proves that the results of K.H. Ahmad Rifa'i's study are fruitful. In the pesantren, K.H.A. Rifa'i carried out his da'wah activities. The model used to preach was adapted to his existence and the situation of the era that accompanied it, namely Dutch colonialism. In addition to teaching the teachings of Islam that he had learned, he also stirred up the spirit of opposition to Dutch colonialism. He protested against the Dutch and the officials they appointed. Because of his protest, he was seen as disrupting the work of the Dutch government. Eventually, the government learned that K.H.A. Rifa'i was a radical and anti-Dutch cleric, so he was one of the people whose movements had to be monitored by government officials. On the basis of his strong attitude towards the colonial government, KH. Rifa'i was imprisoned for a year, from 1849-1850 in Kendal and Semarang.

After being released from prison, K.H.A. Rifa'i left Kaliwungu, Kendal and emigrated to the Batang area. There he married Sujainah, a widow of Demang (Village Head), in Kalisalak, Mertowijoyo and produced a son. Since then, K.H.A. Rifa'i has lived in Kalisalak Village, Limpung District, Batang Regency. This place is far from the crowds, located in the southeast of Batang City, to the south of Alas Roban, so it does not get too much reconnaissance from the Dutch government security forces.

In this new place, KH.A. Rifa'i taught and educated the community by establishing a boarding school that was able to attract students from various inland areas, such as Wonosobo, Batang, Pekalongan, Kendal, and Pati. Through his da'wah and fatwas he was able to mobilized the people to oppose the Dutch, not through weapons but with non-cooperation attitudes and behaviors that were passed down to the next generation.

Although he lived in a village far from the crowds, he was still spied on by the government (gobernment). On the basis of his radical religious attitude and his strong influence and fanatical tendencies among the people, his enemies such as Tumenggung Ario Puspodiningrat (Regent of Batang), Haji Pinang, Fransisco Netscher (Resident of Pekalongan) and several other bureaucrats

reported KH. Ahmad Rifa'i to Governor General Duemeer Van Twist in Batavia (Jakarta). His enemies pleaded with the governor to have Haji Ripangi exiled in 1856, but the request was rejected due to a lack of strong evidence. Even though it was rejected, his enemies tried various ways until four times they refused to submit a request to exile KHA. Rifa'i. Finally, after various evidence was requested, Governor General Pahut granted their request until KH. Ahmad Rifa'i was brought before the Pekalongan Court on Friday, May 6, 1859 and found guilty. With Governor General Pahut's decree No. 35 dated May 19, 1859, the 73-year-old cleric was exiled to Ambon.

During his 16 years in exile, KH Ahmad Rifa'i, followed by his family and a small number of his students, continued to proselytize, recite and write several books. Even the books he wrote were able to be sent to Java to Santri Tarjamah through Kyai Maufuro (his son-in-law) who continued to maintain contact even though it was very difficult. KH. Ahmad Rifa'i died in 1876 in exile at the age of 90 and was buried in Ambon (Suprpto: 209-210).

Overview of the Book of *Tabyin al-Islah*

Kitab Tabyin al-Islah is a book written by K.H.A. Rifa'i. The book measures 21 x 17 cm, about 11 koras or 220 pages, this book has been completed writing on Saturday for 24 days coinciding with the month of Shawwal in 1264 H. The book is written using Javanese with Arabic script or known as Pegon script which is neat and easy to read. The distinctive feature of this book lies in the appearance of the book. K.H.A. Rifa'i uses red ink for sentences derived from the Qur'an, hadith, scholarly opinions, Arabic writing and each chapter is written as originally written (Nurani, 2017). As for comments or explanations from K.H.A. Rifa'i using black ink. Another distinctive feature is the black outer cover of the front and back of the book.

The writing of Tabyin al-Islah was motivated by the situation and conditions of the Indonesian people at that time, especially in the communities around Central Java. Where the penghulu who were appointed and assigned by the Dutch colonial government were of the opinion that people who did marriage contracts that lacked the conditions were legal. This opinion was issued because of their inability to understand Arabic fiqh books, so that it could mislead people who were still laymen (Rifan, 2010).

The manuscript of K.H.A. Rifa'i that describes this marriage has several mentions. First, named *Nadzam Tabyin*. The writing of this *Nadzam Tabyin*, can be seen in the writing on the page cover, in addition to this reason because the text of the manuscript is in the form of nadham (verse), if the author gave the name Tabyin al-Islah, this can be seen in the text. Second, *Tabyin*. The name Tabyin *al-Islah* is more familiar among the Tarjumah/Rifa'iyah group, so it will be easy to remember when asking for the book of *Tabyin* than *Nadzam Tabyin* or *Tabyin al-Islah*. Third, the name of the book although the intention is the same, namely the book that explains the marriage authored by K.H.A. Rifa'i, but the author is more appropriate to call it by the title contained in the text of the book, namely *Tabyin al-Islah li-Murid al-Nikah bi al-sawab* which is abbreviated as *Tabyin al-Islah*. Because this name is the name that the author mentions as in the text (Ridlo, 2015).

Kitab Tabyin al-Islah is not a book that specifically discusses the interpretation of the Qur'an. But in the style of the archipelago, especially in Java, this book can be said to be a practice of *Rifa'iyah Pre-Marriage Tradition... 79-88 (Munawaroh & Nurani)*

interpretation. K.H.A. Rifa'i in this book tries to unite the interpretation of the Qur'an with social relations and community rules in accordance with the demands of the situation at that time which requires the liberation of Muslims from the domination of the leadership of infidels.

The style of interpretation of this book is included in the category of tafsir patterned fiqh (al-tafsir al-fiqhi) as done by the companions after the Prophet (Al-Farmawi, 1994). It is called tafsir al-fiqhi because K.H.A. Rifa'i tries to draw conclusions with the principle of hermeneutics to find the meaning and guidance stored. While in sharia law K.H.A. Rifa'i is based on ijtihad and pragmatic law sourced from the Qur'an, hadith and other sources on new issues that have no legal provisions from previous scholars based on the situation and conditions of the time (Nurani, 2018).

This book can be categorized as included in tafsir maudhu'i (thematic). This is because the book of Tabyin al-Islah is written by collecting several verses of the Qur'an in accordance with certain predetermined themes, in this case the theme of marriage. This thematic interpretation model provides many advantages including being able to answer the challenges of the times, its interpretation can be directly practiced practically, dynamically and systematically by the Muslim community, so that understanding becomes intact and comprehensive.

This book consists of two chapters, each of which has its own scope of discussion. Each chapter consists of several sub-chapters, which discuss the pillars of marriage, kafa'ah, dowry, walimah, shifting and nusyuz, and khulu'. While the second chapter discusses divorce, which also consists of sub-chapters (articles) among which discuss ila', li'an and qadzaf, 'iddah, istibra', and 'iddah raj'i, nafaqoh and hadhonah then in between the chapters there are sentences "tanbih / warning, i'am / know, and faidah" (Anas, 2008).

Interpretation of Tabyin al-Islah in the Rifa'iyah Jama'ah

It has become a unity when going to carry out a marriage, it is required to fulfill the conditions so that it is considered valid by Islamic religion and the marriage law that has been established by the government. In the case of Jam'iyah Rifa'iyah marriage, it must be preceded by a tradition that must be followed so that the marriage can be considered valid according to Jam'iyah Rifa'iyah scholars. So a marriage for Jam'iyah Rifa'iyah must be preceded by a tradition by studying the book of *Tabyin al-Islah* by the bride and groom who will be married. In the book *Tabyin al-Islah* explains about things related to married life, so that married life can be happy.

According to the view of the Rifa'iyah scholars, someone who is going to get married or conduct a muamalah relationship with fellow human beings must study and understand the purpose and objectives that will be achieved, so that the worship performed is not in vain. And in this way we will know how to worship and all matters concerning worship itself. This is not just made up by Jam'iyah Rifa'iyah scholars but based on hadith.

وكل من بغير علم يعمل اعماله مر دودة لا يقبله

Whoever does deeds without knowledge will have all his deeds rejected in vain.

In terms of selecting wedding witnesses, Jam'iyah Rifa'iyah has its own qualifications, namely by appointing and selecting wedding witnesses. Jam'iyah Rifa'iyah of Jetis Village, Bandung Sub-

district, Semarang Regency, conducts its own selection. The community proposes several names of residents who are considered to meet the qualifications of marriage witnesses. Then the Jam'iyah Rifa'iyah leaders have the right to determine to be named as marriage witnesses. The number of witnesses to the wedding varies, on average there are 6. Then these 6 people will be witnesses in their village. but it is not uncommon for the 6 witnesses to also be invited to witness weddings in other villages because there is still a family relationship between the bride and groom and the wedding witnesses (Rifan, 2010).

Dialectics of Pre-Marital Tradition in Jama'ah Rifa'iyah

In Islamic law, the conditions for the validity of a marriage are those which, if fulfilled, determine all the rulings of the contract (marriage). The first condition is the permissibility of a woman for the prospective husband who will be her companion. That means, it is not permissible to marry a prospective bride who is her muhrim status for any reason, whether it is temporary or permanent (Uwaidah, 2006).

The scholars agree that a marriage will only be considered valid if there is a contract, which involves *ijab qobul* between the woman who is proposed to and the man who proposes to her or between the parties who replace her such as the representative and guardian, and is not considered to be based solely on mutual consent without a contract (Mughniyah, 2011).

The scholars of the madhhabs also agree that: intelligence and maturity are conditions for marriage, unless it is performed by the bride's guardian. It is also required that the bride and groom must be free from circumstances that make them prohibited from marrying, whether because of family relationships or other relationships, whether permanent or temporary (Mughniyah, 2011).

If examined from the point of view of the science of *Usul Fiqh*, the study of the book *Tabyin al-Islah* by Jam'iyah Rifa'iyah as a valid requirement for marriage is included in the category of '*Urf*' which is *sakhih*, which is a human custom that does not contradict the *Shara'* evidence, does not legalize the *kharam* and does not cancel the obligation.

The reason Jam'iyah Rifa'iyah imposes the condition of studying the book *Tabyin al-Islah* for prospective brides is to provide understanding in marriage and the ins and outs of marriage. Because Jam'iyah Rifa'iyah thinks that worship without knowledge will be in vain (rejected).

In addition, the repetition of marriage or the *shihah* tradition at that time was still being carried out. This is because the *wali hakim* and *penghulu* at the time of K.H. Ahmad Rifa'i committed fraud and the *penghulu* only thought of their own interests in the name of religion for personal gain. This condition is according to K.H.A. Rifa'i is very irrelevant in fulfilling the fair qualification. Consequently, the marriage was considered invalid. Then *shihah* was created to overcome the invalidity of the *nukah* contract. It is hoped that the marriage will actually be valid.

The *shihah* tradition is not a necessity, K.H.A. Rifa'i in the book *tabyin al-Islah* mentions *ghalib qadhi* (majority of the headmen) it means that there are still headmen who still adhere to *shari'ah*, but *sulid* is found.

Over time, there was a shift in the understanding of Jama'ah Rifa'iyah. That the fatwa issued by K.H.A. Rifa'i is a legal product that is not binding on his followers until then. Although the *Rifa'iyah Pre-Marriage Tradition... 79-88 (Munawaroh & Nurani)*

fatwa on the invalidity of the marriage contracted by the headman is considered a final decision. And petrified and frozen in the logic of thinking in Jam'iyah Rifa'iyah for some time.

Jam'iyah Rifa'iyah's understanding began to shift after entering the independence period. This shift over time began to realize that the Indonesian state, although not an Islamic state, was not a pagan state. Muslims in Indonesia are free to worship, free from the pressure of infidels and not forced to commit sin by the state. The changing socio-political conditions encourage changes in the level of maslahat for this nation. If Jam'iyah Rifa'iyah still maintains the view that the headman is a subordinate of the infidel government, then this will not bring maslahat, for Jam'iyah Rifa'iyah itself or for the nation.

In the current era, most of the headmen have a qualified educational background. Many of them come from the pesantren. Because of this, the marriage contract performed by the penghulu is considered valid. It is shifts like this that have made Jam'iah Rifa'iyah more modern and orderly. Although not yet fully Jam'iyah Rifa'iyah happened. In fact, marriages that are akadatkan penghulu can still be counted on the fingers.

The shihah tradition is more for the purpose of tabarukan, seeking blessings from the Guru. That's the first one. Secondly, it is done in terms of tajdid, renewing the marriage. Third, in the framework of tajumul nikah or beautifying marriage. (Saifuddin, 2015).

CONCLUSION

Dialectics of pre-marriage traditions in Rifa'iyah with society through the necessity of studying kitan Tabyin al-Islah until khatam as a condition of marriage according to Jama'ah Rifa'iyah with the aim of so that the marriage will last and be happy. In the tradition of witness selection, the qualifications of marriage witnesses in the book of Tabyin al-Islah are careful and difficult to fulfill by an ordinary marriage witness. After Indonesia's independence, the repetition of marriage or the shihah tradition in Jam'iyah Rifa'iyah has experienced a shift because the headmen have been ruled by the ruler instead of infidels, the headmen are considered to have an alim nature and most of the headmen have a fairly qualified religious education background. However, in Jam'iyah Rifa'iyah there are still those who maintain the Shihah tradition with a different understanding during the time of KH. Ahmad Rifa'i.

LITERATURE

- Aspandi, A. (2017). Pernikahan Berwalikan Hakim Analisis Fikih Munakahat dan Kompilasi Hukum Islam. *LAIN Tulungagung Research Collections*, 5(1), 85-116.
- Atabik, A., & Mudhiyah, K. (2016). Pernikahan dan Hikmahnya Perspektif Hukum Islam. *YUDISIA: Jurnal Pemikiran Hukum dan Hukum Islam*, 5(2).
- Djamil, Abdul. 2001. *Perlawanan Kiai Desa: Pemikiran dan Gerakan Islam KH.Ahmad Rifa'i* Kalisalak. Yogyakarta: LKIS
- Hartini, D., Ilhami, N., & Taufiqurohman, T. (2022). Membincang Akulturasi Pernikahan: Makna Tradisi Mapacci Pada Pernikahan Adat Suku Bugis Makasar. *Tasyri': Journal of Islamic Law*, 1(1), 1-24.

- Iqbal, M. (2020). *Psikologi Pernikahan: Menyelami Rahasia Pernikahan*. Gema Insani.
- Mughniyah, M. J. (2011). *Fiqh Lima Madzhab, Cet-27*. Jakarta: Lentera.
- Nurani, S. (2017). Studi Kitab Tabyin Al-Islah Karya KHA Rifa'i Kalisalak. *Jurnal Kajian Islam Interdisipliner*, 2(1).
- Nurani, Shinta. (2018). Praktik Penafsiran Hermeneutik KHA Rifa'i. *Panangkaran: Jurnal Penelitian Agama dan Masyarakat*, 2(1), 65-84.
- Rifan, M (2010). Studi Sosiologi Hukum Tentang Tradisi Mempelajari Kitab Tabyin Al-Islah Sebelum Menikah Dikalangan Jam'iyah Rifa'iyah. *Skripsi S1 Al-Syakhsyiyah Institut Agama Islam Negeri Walisongo Semarang*.
- Saifuddin, H. A. (2015). Tradisi Pernikahan Jam'iyah Rifa'iyah Di Desa Jetis Kecamatan Bandungan Kabupaten Semarang. *Skripsi S1 Al-Syakhsyiyah Institut Agama Islam Negeri Salatiga*.
- Saifuddin, H. A. (2015). Tradisi Pernikahan Jam'iyah Rifa'iyah Di Desa Jetis Kecamatan Bandungan Kabupaten Semarang. *Skripsi S1 Al-Syakhsyiyah Institut Agama Islam Negeri Salatiga*.
- Uwaidah, K. M. (2006). *Fiqh Wanita*. terjemahan: M Abdul Ghofar. Jakarta: Pustaka Al-Kautsar.
- Yuniariandini, A. (2016). Kebahagiaan Pernikahan: Pertemanan dan Komitmen. *Psikovidya*, 20(2), 53-58.

