

THE RELEVANCE OF THE BOOK ON MARRIAGE SCHEDULES BY THE MUFTI OF THE KINGDOM OF KUBU, WEST KALIMANTAN TO FIKIH SUBJECTS AT MADRASAH ALIYAH

Sita Alpiyah¹, Erwin Mahrus², Sukino³

^{1,2,3}Institut Agama Islam Negeri Pontianak, Indonesia
Corresponding E-mail: sitaalpiyah9@gmail.com¹

Abstract

*The Wedding Schedule Book is an extraordinary work by Mufti Ismail Mundu. This is a complete book with knowledge and discussion about marriage. This article aims to explore and examine the contents of the book *Jadual al-Nikāh* and its relevance to the fiqh curriculum at Madrasah Aliyah. This research uses qualitative methods and a philological (history) approach. The primary data source in this research is in the form of text presented by the book author, and the bibliographic method, using textual data analysis techniques for the Wedding Schedule book by abbreviating it by displaying the data and drawing conclusions. The results of the research are to produce an overview of the contents of the Marriage Schedule book on the one hand and the PAI curriculum, especially Fiqh subjects. This research concludes that the relationship between the discussion of marriage jurisprudence in the Marriage Schedule and the Islamic jurisprudence curriculum is very relevant. Another function is that this book can be used as a learning medium in learning SKI with an Islamic history approach. Can be used for learning local content using a historical approach to the development of Islam in West Kalimantan based on local wisdom.*

Keywords: Book of Nikāh Schedules; Mufti Kubu; Jurisprudence Subjects

A. Introduction

The facts in the field are that many prospective brides and grooms do not understand their rights and obligations as husband and wife. Therefore, it is necessary to deliver material on marriage laws by officers at the Office of Religious Affairs (KUA) in detail and comprehensively. However, implementing BP4 has only been carried out briefly and quickly. So, there needs to be more understanding about the nature of marriage. Likewise, the subject matter at Madrasah Aliyah is still general. However, learning munakahat jurisprudence can help teenagers recognize the rights and obligations of partners from the start. The existence of the extensive win program (marriage guidance carried out by the Ministry of Religion and KUA is beneficial for prospective brides and grooms in the hope that it can be implemented in their household life so that they can achieve a Sakinah family (Jufri, 2021).

The Book of Marriage Schedules is the excellent work of Mufti Ismail Mundu, a scholar and the only figure with a strong influence in the Kingdom of Kubu. This book discusses marriage and has a dense and extensive explanation of the material. The book

was presented to Muslims as a basis for understanding a product – Islamic law, especially regarding marriage. The book's method of delivery is through questions and answers. This method is expected to make it easier for the community, leaders, the general public, and students who want to learn it so that the learning messages conveyed can be put into practice and find answers to every problem in everyday life.

A professional Islamic Religious Education (PAI) teacher is a teacher who has the competence and responsibility to convey the mission of da'wah to students, can develop learning and instill ethics inside and outside school, and be a role model for students and their environment (Muchith, 2016), curriculum alignment requires an analysis of students' knowledge and skills needs in dealing with increasingly complex problems. The development of the Islamic Education and Character curriculum has specific aims and complex and broad goals, including national, institutional, and individual goals. Lessons (Munir & Jannah, 2021). The existing curriculum can be supplemented with material from other sources, which are also sources of value in people's lives. West Kalimantan has many popular ulama whose work is also excellent, such as Mufti Ismail Mundu. His work on Marriage Schedules can be used as a reference.

The curriculum in Madrasah Aliyah class By introducing the book Marriage Schedule to students, it is hoped that it can provide students with a wealth of understanding of the development of Islamic jurisprudence, especially regarding marriage. Students are expected to be able to think critically when studying the book by combining existing marriage jurisprudence in school lessons. This article aims to see to what extent the marriage schedule book is relevant to the fiqh book. Based on the 2019 KMA 183 curriculum, fiqh lessons in Aliyah class textually between the book Marriage Schedule and the book Islamic Fiqh by Sulaiman Rasjid chapter Marriage (pages 374-426), as well as juxtaposing the marriage material in class fiqh on the theme of marriage.

B. Method

This paper uses a Philological approach (Badruzaman & Kosasih, 2019), namely to obtain information on the content, form of text presented by ancient manuscript writers from the marriage schedule book, this writing was done by studying library materials, namely the marriage schedule book, this writing was done by studying Library material regarding the marriage schedule book, focuses on the contents of the manuscripts discussed in the marriage schedule book, another method used is the historical method, which seeks to reveal the history of Ismail Mundu's life. Codicology is a science that studies the physical nature of manuscripts including material, age, place writing, and estimates for writing the manuscript. Codex science, according to the New Oxford Dictionary (1928) which means scroll, handwritten book, especially classical texts, history.

C. Finding and Discussion

General description of the Book

This book entitled Marriage Schedule was written by H. Ismail Mundu in the month of Rajab 1295 AH. The place where this book is stored is at the Malay World Heritage

Foundation. The type of base for the book is paper, the physical condition of the book is still intact, but there is minor damage on the top of the book, the binding of the book uses thread binding, the number of pages (binding/arrangement) is 1, the number of pages is 33 pages, the number of lines per page is 22, The length of the sheet and the width of the manuscript sheet are 25.8 cm x 17.4 cm, the length of the text and the width of the text are 20.5 x 15 cm, the numbering on each page is listed, the word translation is not available, the letters use Arabic script, with the type khat/ Naskhi calligraphy, the writing is black. At the end of the book there is no colophon.

The writing of this book is presented in the form of questions and answers regarding the law of marriage/marriage from an Islamic legal perspective, which is based on the law in the Koran, Sunnah, and the opinions of previous scholars. So a concise book was formed, as a basis for determining laws and cases relating to marriage and matrimony. This book must be known by marriage interpreter employees (penghulu) and other parties who wish to study it. The author of the book hopes that this book will have great benefits for the author himself, the ulama, all rulers and the public and students of knowledge who want to learn from this book

Biography of Ismail Mundu

Based on historical data collected, Islamization in the Kubu Kingdom was carried out in various ways or methods, including da'wah carried out by traders, by means of education, writing and translating books, and by mass media. One of the books published is the Book of Marriage Schedules (Mahrus, 2012). Ajisman further indicated that the entry of Islam and the development of Islam as well as Islamic institutions developing in West Kalimantan, were not brought by an institution or organization, but were brought by individual traders, who came from Java, Sumatra and foreigners. Traces of the development of Islam can be seen by the existence of Islamic Institutions which continue to increase (Ajisman, 2016).

Likewise, a previous study was carried out by Riyadi (1922) who wrote more about the biography of Ismail Mundu. A specific work on marriage and the Marriage Schedule was written by Hakim (2019), who studied the tendencies of thought in books belonging to the Shafi'yah sect and discussed the relevance of the marriage schedule to the compilation of Islamic law. So this research aims to fill the gap in the study of the Book of Marriage Schedules, especially from the perspective of Islamic Religious Education in formal educational institutions.

There is only one prominent scholar with a very strong influence in the Kubu Kingdom, namely Ismail Mundu. In his youth, he was a student of his uncle, Haji Muhammad bin Haji Ali. Thanks to his intelligence, he was reportedly able to memorize the Koran in seven months. Then his father gave him the opportunity to study with Haji Abdullah bin Salam, better known as Abdullah Bilawa (Baidillah, 2008: 8). When he was 20 years old, he studied with Arab and Malay scholars in the Holy Land, including Sheikh Abdullah Al-Zawawi, a mufti in Mecca, Umar Sumbawa and Makabro alias Puang Lompo. From Puang Lompo, he received knowledge of Islamic religion (Baidillah, 2008: 8). After 1904 AD/132 AH, he completed his studies and lived in Teluk Pakedai District, and

applied his knowledge. The efforts he made succeeded in straightening out and improving the religious paradigm of society as seen in his works (Mahrus, 2012).

Ismail Mundu was appointed mufti during the reign of Syarif Abbas (reigned from 1900 to 1911), the sixth King of Kubu. After the Kubu Kingdom ceased to exist, in 1951, Ismail Mundu was the most worthy person to become a judge at the Kubu Supreme Court. With this appointment, Ismail Mundu is responsible for various religious issues in the Kubu Kingdom area and has the right to give religious fatwas on problems that occur. Apart from teaching his students, Ismail Mundu also writes books. In fact, some of his works were written while in the Holy Land of Mecca. Many of his works, one of his works is an interpretation of the Koran in Bugis language and the book of al-Nikah schedules (Patmawati et al., 2022).

Ismail Mundu has good Arabic language skills so that when he studied in Mecca, he was skilled at translating the Qur'an and hadith as well as Arabic books, creating works in that language (Baidillah et al, 2022), he had extensive social interactions, and played a role in opening up diplomatic relations and networks. widely towards fellow ulama in communicating and exchanging information with ulama in other countries and Malay ulama, there are more than 29 written works by Ismail Mundu. Most of his works are original texts in the form of manuscripts and some are printed, especially by Al-Matba'ah al-Ahmadiyah Singapore. Ismail Mundu's works include, Collection of Isra' Mi'raj Stories, Collection of Sermons, Recitation of Tauhidiah, Muktasar al--Aqaid, Faidah Istighfar Rajab, Marriage Schedule, Majmu' al-Miras fi Hukmi al-Faraid. Many of Ismail Mundu's life histories have been published, including in *Republika.id* (24 Oct 2021) and *Indonesia.go.id* (19 May 2019). He has carried out the Hajj pilgrimage to the Holy Land 3 times, apart from carrying out the Hajj he also studied there (Ihsan Nurmansyah & Sherli Kurnia Oktaviana, 2022).

Discussion

The description in this research is explained by comparing the textual content between the book *Jadual Nikah* and the book *Islamic Fiqh* by Sulaiman Rasjid chapter Marriage (pages 374-426), as well as comparing the marriage material in Madrasah Aliyah class XI semester 2 based on KMA 183 of 2019 in the process learning, especially fiqh learning on the theme of marriage.

Table 1 Meaning of Marriage

| Marriage Schedule Book | Islamic Fiqh | Madrasah Aliyah Fiqh |
|------------------------|---|---------------------------------|
| 1. Linguistic meaning | The explanation of the meaning of marriage is explained extensively | Marriage in language, in terms, |
| 2. The legal meaning | | |
| 3. The true meaning | | |

The discussion of the answers to the questions contained in the book *Marriage Schedule* page 8 is as follows: Firstly, marriage in linguistic terms is *Al-ḍammu wa al-ijtima'* which means gathering and coming together like a tree tends to gather in half. Second, the meaning of *Sharia'* means *'aqada yataḍammu abahatu wa'inbilafzin inkahu aw*

tazawwid, meaning a contract that contains he will pass with wati' with the nikah lafazd or tazawwiz lafaz. Third, the meaning in essence of the term marriage can be interpreted as al-'aqdu al-murakkabu min al-ijabi wal qabul, meaning a contract composed of consent and consent, namely consent from the guardian and consent from the husband.

Meanwhile, according to Sulaiman Rasyid, in Islamic jurisprudence, marriage is a contract that justifies social relations and limits rights and obligations, as well as mutual help between men and women who are not mahram. Marriage is a strong relationship not only between husband and wife, but also the extended family relationship between both. Therefore, Islamic law provides clear signs and laws, so that the benefit of the local community is guaranteed (Sulaiman, 1995).

Meanwhile, the meaning of marriage as explained in the book Fiqh Madrasah Aliyah, is stated according to the language as coming from the word nikāhu which means al-'aqdu or contract, meaning a contract or it can also mean a bond or agreement. Marriage in terms means a contract that contains several laws and conditions, the pillars of marriage, or a contract that contains the ability to carry out husband and wife relations with the pronouncement of marriage or what it means. The purpose of marriage is to create a sakinah, mawaddah household. Because marriage is an effort to protect oneself and one's offspring.

Table 2. Marriage Law

| Marriage Schedule Book | Islamic Fiqh | Madrasah Aliyah Fiqh |
|------------------------|--------------|-----------------------------|
| 1. Sunnah | 1. Jaiz | 1. Mubah, |
| 2. Makruh | 2. Sunnah | 2. Mustahab is recommended, |
| | 3. Mandatory | 3. Mandatory |
| | 4. Makruh | 4. Makruh |
| | 5. Haram | 5. Haram |

In the discussion contained in table 2 regarding marriage law, each of the three books explains it with a brief explanation. The Book of Marriage Schedules answers this question, namely, it is sunnah if you are willing to marry and are able to finance the wedding and provide a living. Meanwhile, it is makruh to be punished if a person is unable to marry, for example having a venereal disease, or being old.

In the book of Islamic jurisprudence by Sulaiman Rasjid (1995) it is stated that the original law of marriage is jaiz (permissible), as for circumcision for those who wish and are able to provide a living, it is obligatory, if they are able to marry and are afraid of falling into adultery, it is makrauh for men who do not able to provide a living, finally it is haram if a person wants to get married but intends to harm the woman he marries. In line with this explanation, the Madrasah Aliyah curriculum means that marriage is permissible if a person is able to resist the desire to commit adultery, mustahab (recommended means if someone is willing to marry and is financially and physically able, someone who is affected by the law is obliged to marry if someone The person has the financial and physical capacity to carry out the marriage. It is makruh if he does not have the financial and physical capacity and is able to restrain himself from committing adultery. It is haram for a person who knows he is incapable of carrying out a marriage.

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Table 3. Laws on Makruh Marriage

| Marriage Schedule Book | Islamic Fiqh | Madrasah Aliyah Fiqh |
|---|-------------------------------|--|
| 1. Marry someone else's areca nut which is actually qabul | For those who can't afford it | It is makruh if someone cannot afford it |
| 2. Marriage is mahallil if it is not indicated in the aqad | | |
| 3. Ghurur marriage is like empowering women with their Islam, like liberating them from others. | | |
| 4. Married to an adulterous child whose father is unknown | | |
| 5. Marry the child of a fasiq person | | |
| 6. Marry someone who doesn't pray | | |

Those other than the six are called valid halal marriages. It is makruh to marry someone who is unable to provide a living and does not have physical health. In Madrasah Aliyah Jurisprudence, it is makruh if someone does not or does not have the financial or physical ability to get married and is worried about falling into haram acts.

Table 4 Reasons why marriage is forbidden

| Marriage Schedule Book | Islamic Fiqh | Madrasah Aliyah Fiqh |
|------------------------|---------------------------|---------------------------|
| 1. One lineage | 1. Hereditary fate, cause | 1. Hereditary fate |
| 2. Breastfeeding | 2. Breast Milk | 2. Wedding |
| 3. Frills | 3. Wedding | 3. Dairy |
| 4. Honey | | 4. Mahram woman from wife |
| 5. Triple Talaq | | |

In the changes contained in table 4, the number of answers in the Marriage Schedule book is three and it is only mentioned and not explained in detail the meaning of these words, with regard to legal matters because marriage is both haram and invalid, in marriage. The two books used as companions have their own opinions, explaining with a brief explanation, as follows, the causes of heredity, namely mothers including, grandmothers and above, from the father's and mother's sides, daughters including granddaughters and below, sisters, both siblings, same father, or same mother. The father's sister (aunt) is the same blood, the same father or the same mother. Mother's sister (aunt), sister's child, brother's child (nephew). This confirmation of mahram is found in surah Al-Nisa (4): 23.

People who are included in the marriage relationship are female in-laws including step-in-laws, step-children if their mother has been interfered with, ex-daughters-in-law,

ex-stepmothers, it is haram to marry by bringing together two women who are both mahram (siblings). These two books, Fikih Islam and Fikih Madrasah Aliyah, have similarities in their explanations.

Table 5. Pillars of Marriage

| Marriage Schedule Book | Islamic Fiqh | Madrasah Aliyah Fiqh |
|-------------------------------|---------------------|-----------------------------|
| 1. Guardian | 1. Sigat (contract) | 1. Future husband |
| 2. Two witnesses | 2. Guardian | 2. Wife |
| 3. Husband | 3. Two Witnesses | 3. Guardian |
| 4. Pronunciation of consent | | 4. Two witnesses |
| 5. Wife | | 5. Consent qobul |
| | | 6. 6. Dowry |

In table 5, regarding the question of marriage pillars in this book, the definition or explanation of the meaning of (1) Guardian, (2) Two witnesses, (3) Husband is not explained in detail, (4) Wife, (5) Pronunciation of consent. In the Islamic Fiqh book, the meaning of (1) sigat (contract), namely the words of the marriage guardian to the prospective husband, is explained. According to him, a marriage contract is only valid if it is spelled nikah, tazwij, or a translation of both. (2) Guardian of the bride; and (3) Two witnesses. The implementation of Muslim marriage in Indonesia is based on religious laws and norms and rules enforced by the Marriage Law, which regulates the direction of harmonious marriage and its conditions (Hasan, 2016).

In the book Fiqh Madrasah Aliyah, the pillars of marriage are explained, namely, (1) prospective husband with Islamic requirements, adult male, not forced, not in a state of ihram, hajj, and not mahram for the future wife. Prospective wife with conditions like the bride and groom man. (2) the guardian of the bride (wali nasab, guardian judge, guardian adhal (3) Two witnesses who are Islamic, mature, have a healthy mind, can see, hear, and speak, are not in ihram, hajj, and umrah. (4) consent and qabul, (5) Mahar. Meanwhile, in the book of Islamic Fiqh, which is included in the pillars of marriage are: (1) Sighat (contract), namely the words of the woman's guardian saying "I will marry you to my daughter Bernama... then answered by the groom- -man "I accept the marriage... (2) Guardian; (3) Two witnesses.

Table 6. Meaning of Li'an

| Marriage Schedule Book | Islamic Fiqh | Madrasah Aliyah Fiqh |
|---|--|-----------------------------------|
| Swear between two men and wives, in front of a judge, accusing his wife of adultery | The husband's words/accusations swear that his wife has committed adultery | There is no discussion about this |

Discussion of table 6, regarding question number 10 regarding li'an which is on page 6. Swearing between two men and wife, in front of a judge, accusing the wife of adultery, due to the absence of witnesses, the husband was ordered to swear on the pulpit 5 times so that it would be preserved from punishment. If he doesn't swear, he will be beaten 80 times. Likewise, his wife will have to swear 5 times on the pulpit so that she can be seen

from the charge of adultery because if she doesn't take the oath, adultery will be determined, so if they both swear, they will be divorced.

In the view of Islamic law and positive law regarding li'an cases, the meaning of li'an, the consequences and how it is implemented can be known through the results of research conducted using literature methods (Gifriana, 2018), the Li'an Oath is a way and solution to decide a case for women accused of adultery (Muin & Masruhan, 2022), whereas in the book Islamic Fiqh Sulaiman Rasyid (1995) gives the meaning of li'an, namely the words/accusations of the husband who swears that the wife has committed adultery, these words must be said 4 times and Additionally, with an oath, if the accusation is without sufficient witnesses, the accuser must be punished with 80 lashes. If the person accusing is her own husband then she can escape from the had law by means of li'an, this li'an law can lead to several laws, including (1) She is not flogged; (2) The wife must be punished for adultery, (3) the husband and wife are divorced forever; (4) If you have children, they are not recognized as the husband's children. Meanwhile, in Madrasah Aliyah Fiqh there is no discussion regarding this issue.

Table 7. Requirements for Marriage Guardians

| Marriage Schedule Book | Islamic Fiqh | Madrasah Aliyah Fiqh |
|---|-----------------|------------------------------|
| 1. Islam | 1. Islam | 1. Islam, |
| 2. Baligh | 2. Baligh | 2. Boy |
| 3. Reasonable | 3. Reasonable | 3. Baligh |
| 4. Independence | 4. Independence | 4. Reasonable |
| 5. Just then it is not valid to be the guardian of the wicked | 5. Boy | 5. Independence |
| | 6. Fair | 6. Fair |
| | | 7. Not in Ihram, Hajj, Umrah |

With regard to the answer to the question of guardian requirements, the marriage schedule book contains 6 answer points with explanations: (1) Islam, if there is a woman, it is Islam; (2) If you are mature then you are not valid to be a guardian for a child who is not yet mature; (3) if you are sensible then it is not valid to be a guardian if you are a crazy person; (4) Independence, so it is not legal to be a guardian if you are someone's servant (slave); (5) fair, then it is not valid for a wicked person to be a guardian. Quoting Imam Ghazali's opinion, if a female guardian is wicked, then if she transfers her guardian to a wicked king, then it is legal for the wicked guardian to marry her mawali.

In the Madrasah Aliyah Fiqh book for class) Being fair, that is, not immoral, not wicked, a good person, a pious person, and a person who does not get into the habit of committing evil or immoral acts. Another opinion is that being fair means being intelligent, in the sense of being able to use one's thoughts well or fairly (Mading et al., 2023).

In the book of Islamic Fiqh, guardians and witnesses are responsible for the validity of a marriage contract, therefore not everyone can be a guardian and witness to a marriage but they must have the conditions, (1) Islam, (2) Baligh, (3) Reasonable, (4)) independent, (5) Men according to the hadith of Ibn Majah, (6) Fair. This discussion is not

explained in detail. (Yulianti, 2019). The results of research regarding the legal requirements for being a guardian, the role of a marriage guardian, and what the law is if you marry without a guardian present (Jazari, 2020).

Questions number 18, 19, on page 10 are related to the meaning of the *ijab kabul* and regarding the pronunciation of the *ijab* from the guardian in Arabic? This means that the consent from the guardian means that the *qabul* accepts the marriage rather than from her husband. The Islamic Fiqh book states that the words of the female guardian are answered by the groom, or preceded by the groom's request to the female guardian. Meanwhile, in the Madrasah Aliyah Fiqh book, the guardian's greeting is a handover to the groom, the *qabul* is the man. *Kabul* is the groom's greeting as a sign of acceptance.

Table 8. Composition of Mandatory Female Guardians

| Marriage Schedule Book | Islamic Fiqh | Madrasah Aliyah Fiqh |
|--|---|-------------------------------------|
| 1. His father then his grandmother and his male grandmother came upstairs | 1. Sir | 1. Birth father |
| 2. Brothers who are the same mother and father | 2. His grand father | 2. Grandfather (the bride's father) |
| 3. Father's brother | 3. Brother, father and mother | 3. Sibling brothers, |
| 4. The child of the brother whose mother is the father | 4. Siblings | 4. Father's brother |
| 5. Children of brothers who have the same father | 5. Son of a brother who shares the same father and mother | 5. A male child |
| 6. His brother's grandson is the same mother and father | 6. Son of a sibling with the same father | 6. The son of a full brother |
| 7. The grandchildren of his brothers who are the same father come orderly from below | 7. Father's male brother | 7. The son of a father's brother, |
| 8. The father's brother is the same mother as the father, the father's brother's children are the same mother and father | 8. His uncle's son from his father's side | 8. Uncle (father's brother) and |
| 9. His father's brother is the same father | 9. Judge | 9. Uncle's son |
| 10. the child of his father's brother who is the same mother and father | | |
| 11. The son of his father's brother who is the same father | | |
| 12. Grandson's brother's father's mother and father's brother | | |
| 13. The grandchildren of their father's brothers and sisters are so orderly and then come down | | |
| 14. Instead, the judge is the guardian of a woman who is originally independent | | |

The answer regarding the composition of female guardians is on page 15 of the marriage schedule book. There are fourteen arrangements, namely: 1. the father, then the male grandmothers so that they come from above 2. Brothers who are the same mother and father 3. Brothers who are the same father 4. Children of brothers whose mother is the same father, 5. Children of brothers who are the same father 6. Grandchildren of brothers who are the same mother and father 7. Grandchildren of brothers who are the same father, so in an orderly manner they come from below 8. Siblings of their father who are the same mother father, children of his father's brothers who are the same mother as father 9. Brothers of his father who are the same father 10. Children of his brothers and sisters who are the same mother as father 11. Children of his father's brothers who are the same father 12. Grandchildren of his father's brothers who are the same mother as father 13. Grandchildren of his father's brothers who are the same father, so in order then downwards 14. Instead, the judge is the guardian of a woman who is originally independent.

In Sulaiman Rajid's book of Islamic jurisprudence (1995) the obligatory guardians are described as follows: father, grandfather, brother, father and mother, half brother, son of a brother who is the same father and mother, son of a brother. the same father, the father's brother, the son of his uncle on the father's side, the judge. In the Madrasah Aliyah Fiqh book it is also explained as follows: biological father, grandfather (father of the bride's father), full brother, father's brother, half-blood son, half-brother's son, son men from father's brothers, uncles (father's brothers) and uncle's sons (Mading et al., 2023).

There has been a lot of research carried out using the literature method which discusses the position of the wali in the view of the imam of the mahzab (Tohari, 2021), this research is in line with what Khairunisna conducted with his literature study raising differences of opinion between Imam Syafi'I and Imam Hanafi regarding the position of the wali (Chaerunnisa, 2017) There is research that raises opinions in the fiqh analysis study of 4 schools of thought explaining the position of a guardian in a marriage (Irma Pahlawanti, 2017).

Table 9. Women Who May Be Married by Other Than Their Close Guardian

| Marriage Schedule Book | Islamic Fiqh | Madrasah Aliyah Fiqh |
|---|---------------|--|
| 1. The woman should reach maturity 2. The woman should be of sound mind 3. Don't marry a woman to a man whose mahram is in her lineage 4. No woman should be married off to a mahram man from breast milk 5. Don't let a woman be married off to a man like her in-laws and step-daughters and step-fathers. 6. Don't have a woman as someone's wife | Not explained | 1. Islam, 2. Old enough, 3. Women are not people's wives, 4. Not in the state of ihram, Hajj, Umrah 5. Not a mahram for a future husband |

| | | |
|--|--|--|
| 7. Don't have the woman in 'iddah 8. Don't let any woman be an infidel 9. Let no woman become an apostate 10. Don't let women who have done Ihram, Hajji or Umrah 11. If a woman has not reached puberty, then she must not lose her blood because she is wati' 12. If she is a servant girl, her guardian will marry her master. | | |
|--|--|--|

In the book of marriage schedules on pages 21 and 22, it is explained that women who are allowed to marry apart from their parents' guardians or guardians, the conditions are: 1. The woman must be mature 2. The woman must be sensible 3. The woman must not be married to a man whose mahram is hers. The nasab is 4. Don't marry a woman to a mahram man instead of breast milk. 5. Don't marry a woman to a man like a mother-in-law or daughter-in-law or stepdaughter or stepfather. 6. Don't have a woman who is someone's wife 7. Don't have a woman who is in iddah 8. Don't have a woman who is an infidel 9. Don't have a woman who is an apostate 10. Don't have a woman who is already in Ihram, Hajji, Umrah 11. If there is a woman who hasn't When she reaches maturity, she must not lose her blood because she is a woman. 12. If she is a servant girl, her guardian will marry her off.

The conditions above mention women who have reached puberty in the sense of maturity and adulthood in line with Law No. 16, 2019, article 7 paragraph 1, in a marriage which is the reference for the minimum age limit for prospective brides and grooms being 19 years. This policy is expected to increase harmony in the home. household, research results show that early age can influence the level of harmony in a marriage (Kahfi & Lesmana, 2023), but in reality there are still many underage marriages with dispensation requirements. This occurs due to several factors and can have several impacts on the marriage (Hasibuan, 2019) Meanwhile, in the Islamic jurisprudence lesson material in Aliyah class In society there is a process of handing over the bride to the groom's family. If the handover is carried out before the marriage contract it will have a negative impact on both families (Sunarto & Cartonno, 2022). The discussion about this in Sulaiman Rasjid's Islamic Fiqh textbook is not explained well in general or in detail.

Table 10. Requirements for Second Marriage Witness

| Marriage Schedule Book | Islamic Fiqh | Madrasah Aliyah Fiqh |
|--|---------------|---|
| 1. Islam 2. Male 3. Two people 4. Independence of both 5. Both puberty 6. Be smart about both 7. Seeing both | Not explained | 1. Muslim 2. Boy 3. Baligh 4. Be sensible 5. Can hear, see and speak 6. Fair |

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| | | |
|---|--|--|
| <p>8. Both listeners cannot be deaf 9. Can say both words 10. Don't have children from the married person 11. Don't have fathers or siblings who marry each other 12. Fair both 13. Know the word of mouth of the person who is offering the qabul</p> | | <p>7. Not currently performing Ihkram, Hajj, Umrah</p> |
|---|--|--|

The Marriage Schedule book, question number 44, is explained on pages 22-23. Meanwhile, in the Madrasah Aliyah Fiqh book, seven conditions for being a witness are described. If you look closely, there are similarities between the Marriage Schedule and the Jurisprudence Curriculum. However, the Marriage Schedule is more detailed in its description. Meanwhile, the Islamic Fiqh book needs to explain this.

The question about kufu' is in question no. 47. Kufu' is a right for women and guardians. Islamic jurisprudence Sulaiman Rasyid calls it the right of women and their guardians, who may violate it with mutual consent. In Madrasah Aliyah Fiqh, se-kufu means everyone's rights; the marriage can continue if the person is entitled and willing without kafaah. The prevalence of kafaah, which aims to seek harmony in a marriage in the compilation of Islamic law, has increased (Andri, 2021). To get a Sakinah family, balance is needed in building a marriage and harmony in carrying it out (Sholihin, 2021)

After paying close attention to the discussion in the Marriage Schedule book, which consists of 50 questions, each with several answers and explanations, some answer one question and explain it. In the Islamic Fiqh book and the Madrasah Aliyah Fiqh book, there are no discussion articles like those in the Marriage Schedule book. Likewise, in the Marriage Schedule book, there are no questions and answers regarding preparations for implementation (khutbah/proposing to the bride and groom, dowry, rights and obligations of husband and wife, hulk, fasakh, and reconciliation, Based on the 2019 KMA 183 curriculum, fiqh lessons at Madrasah Aliyah class XI semester 2.

E. Conclusion

The Book of Marriage Schedules is a significant work by Mufti Ismail Mundu which discusses marriage. The relevance of the book Marriage Schedule to the jurisprudence lesson curriculum in class is so that, in learning fiqh, this book can be used as additional learning media and resources. In the process of understanding the contents of the text, books that use Arabic script and Malay require a relatively long time to digest and understand the text. On the other hand, the classical Malay language is not easy to understand, considering that many archaic words need to be more familiar in today's context. Madrasahs are advised to have this book as a reference and learning medium for

teachers and students in studying Islamic history and its development. Likewise, madrasas are expected to innovate, especially policy makers in West Kalimantan in developing curricula to provide inserts and incorporate material on the history of Islam in West Kalimantan, so that the richness of Islamic scholarship always develops. Other researchers can continue this research, for example by looking at this book from the perspective of preaching, history, etc.

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