



## Dimensions of Islamic Education in KH Zainudin, MZ's Thoughts on Life Partner Qualifications

### *Dimensi Pendidikan Islam dalam Pemikiran KH Zainudin, MZ Tentang Kualifikasi Pasangan Hidup*

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Info artikel	Abstract
<p><b>Diterima*</b> (19 - 11-2024)</p> <p><b>Revisi I*</b> (20-11-2024)</p> <p><b>Revisi II*</b> (23-11-2024)</p> <p><b>Disetujui*</b> (24-11-2024)</p>	<p>This qualitative research examines the content of Islamic educational values in KH Zainudin MZ's thoughts about finding a life partner to enter into marriage. Primary data is the content of KH Zainudin MZ's lecture material with the theme 'Looking for a mate' in a YouTube channel. While secondary sources are various relevant literature. Data collection techniques use media observation, and data analysis techniques use reduction, presentation, and verification. The results of the study state that there is a content of Islamic education values extracted from various criteria in finding a life partner, among others, the beauty criteria contains the value of character education to maintain physical quality and good behaviour, the property criteria contains the value of character education in the importance of maintaining hard work, and respecting financial differences, the descent criteria contains the value of character education in terms of the importance of Muslims to provide good examples to their children and families, the religious criteria contains the value of character education in the importance of maintaining the quality of religious life.</p> <p><b>Keywords:</b> Islamic education, marriage, KH Zainudin MZ</p> <p><i>Penelitian kualitatif ini mengkaji muatan nilai pendidikan Islam dalam pemikiran KH Zainudin MZ tentang mencari pasangan hidup untuk melangsungkan pernikahan. Data primer berupa konten materi dakwah KH Zainudin MZ dengan tema 'Mencari Jodoh' dalam sebuah chanel youtube. Sementara sumber sekunder adalah berbagai literatur yang relevan. Teknik pengumpulan data menggunakan observasi media, dan teknik analisa data menggunakan reduksi, penyajian, dan verifikasi. Hasil penelitian menyatakan terdapat muatan nilai pendidikan Islam yang digali dari berbagai kriteria dalam mencari pasangan hidup, antara lain, kriteria kecantikan memuat nilai pendidikan karakter untuk menjaga kualitas fisik dan prilaku yang baik, kriteria harta memuat nilai pendidikan karakter dalam pentingnya untuk menjaga bekerja keras, dan menghormati perbedaan finansial, kriteria keturunan memuat nilai pendidikan karakter dalam hal pentingnya umat Islam untuk</i></p>



	<p><i>memberikan teladan yang baik pada anaknya dan keluarga, kriteria agama memuat nilai pendidikan karakter dalam pentingnya menjaga kualitas kehidupan keberagamaannya.</i></p> <p><b>Kata kunci :</b> Pendidikan Islam, pernikahan, KH. Zainudin MZ</p>
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## A. INTRODUCTION

Reporting from the Supreme Court website, the divorce rate in Indonesia is very high. In 2018 the divorce rate was 419,269 cases. Of that number, the divorce initiative was mostly from the female side, namely 307,778 cases. While from the male side as many as 111,490 cases.<sup>1</sup> Even in 2021, the divorce rate increased to 447,743 cases. Previously, in 2020, 73.30% of wives sued their husbands for divorce.<sup>2</sup>

Responding to the above problem, one important thing that must be done before a person enters into marriage is to choose a soul mate. This process is quite a complicated problem that people who are getting married will go through.<sup>3</sup> In today's digital era, the importance of identifying and finding an ideal mate also makes scholars as well as preachers in Indonesia pay a lot of attention to this issue which is conveyed at every moment of their da'wah which is spread on the YouTube channel. One of them, the theme of finding a mate has been discussed by a million people da'i, KH Zainudin MZ. In his 61-minute lecture, one of the study materials he explained was about the Islamic concept of choosing a mate. He explained that women are married for their beauty, wealth, offspring and religion.<sup>4</sup> The various criteria in the perspective of Islamic Education are interesting to study more deeply, because these criteria contain character education values for Muslims in choosing a life partner to enter into marriage.

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<sup>1</sup> Mega Saputra, *Road To Akad, Jakarta* (PT Gramedia Pustaka Utama, 2022).

<sup>2</sup> Kasus Perceraian Meningkat Mayoritas Karena Pertengkarannya <<https://databoks.katadata.co.id/datapublish/2022/02/28/kasus-perceraian-meningkat-53-mayoritas-karena-pertengkarannya>> [accessed 19 March 2022].

<sup>3</sup> Faizah N, 'Konsep Wali Mujbir Imam Syafi'i Dalam Perpektif Ham (Human Right)', *Jurnal Pro Justice: Kajian Hukum Dan Sosial*, 1.2 (2019).

<sup>4</sup> Zainuddin MZ Mencari Jodoh <[https://www.youtube.com/watch?v=cj\\_6qZgRTvY](https://www.youtube.com/watch?v=cj_6qZgRTvY)>. Menit ke 11.50



This study aims to identify the content of Islamic education values in KH Zainudin MZ's thoughts regarding the criteria for finding a life partner for marriage. Various relevant previous studies, among others, Mastori in his research said that KH Zainudin MZ emphasized the importance of choosing a life partner based on Islamic values based on the teachings of the Qur'an and Sunnah. In his lectures, he often quotes the hadith of the Prophet Muhammad SAW which states that a person chooses a life partner because of four things: wealth, descent, beauty, and religion, but the most important is religion. According to him, the priority on religion reflects the realization that marriage is not only uniting two individuals but also a means of building a household full of blessings and blessed by Allah SWT. Choose a life partner who not only supports worldly life, but can also be a companion towards the happiness of the hereafter, said KH Zainuddin MZ in his various advice.<sup>5</sup>

Furthermore, Adrianto said that the value of Islamic education in KH Zainuddin MZ's thinking also includes the responsibility of couples to build a harmonious family. In his lectures he often said that in choosing a life partner, one must take into account the ability of the partner to act as a child educator, especially in terms of morals and faith. His ideas reflect the value of moderation in Islam, where family welfare is not only based on material aspects but also spiritual and emotional balance. This is in line with the concept of Islamic marriage, which views piety and responsibility as the main pillars in building a religiously and socially strong family.<sup>6</sup>

In another study, Ahyani added that Islamic education plays a strategic role in answering the challenges of the Industrial Revolution 4.0 era through character development based on the strong values of the Quran and Hadith. This study emphasizes that Islamic education functions in the socio-cultural dimension as a tool to encourage tolerance, prevent radicalism, and encourage moderate thinking. Furthermore, Islamic

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<sup>5</sup> Mastori Mastori, Asep Masykur, and Zenal Arifin, 'KIAT MEMILIH JODOH DALAM ISLAM (Analisis Pemikiran Dakwah KH ZAINUDIN MZ)', *ORASI: Jurnal Dakwah Dan Komunikasi*, 13.2 (2022), p. 147, doi:10.24235/orasi.v13i2.10131.

<sup>6</sup> Adrianto and Chalid Sitorus, 'Opinion of Public in Da'wah of K.H. Zainuddin, MZ', *Jurnal At-Tahdzib*, 12.1 (2024), pp. 87-94, doi:10.61181/at-tahdzib.v12i1.380.



education does not limit itself to technological developments alone, but utilizes them for developments that are relevant to the needs of modern society.<sup>7</sup>

Unlike the previous studies above, the focus of this research is to explore the content of Islamic Education values in KH Zainudin MZ's thoughts related to building the character of Muslims when choosing a prospective life partner.

## B. RESEARCH METHOD

This research is a type of qualitative research using a descriptive approach, this research examines the thoughts of KH Zainudin MZ about finding a mate. The primary data that the author uses is the lecture of KH Zainudin MZ with the theme 'Looking for a soul mate' recorded in the YouTube channel at the link [https://www.youtube.com/watch?v=cj\\_6qZgRTvY](https://www.youtube.com/watch?v=cj_6qZgRTvY). While secondary sources are various literatures that discuss the concept of finding a mate in Islam, both in the form of books, journals and magazines. Data collection techniques use media observation, and data analysis techniques use reduction, presentation, and verification.

## C. RESULTS AND DISCUSSION

### BIOGRAPHY AND LIFE PATH OF KH ZAINUDIN MZ

As a da'i who has been poor across the world of da'wah, KH Zainudin MZ has been known as a lecturer who is firm, straightforward and humorous. Reporting from wikipedia, KH Zainudin MZ was born on March 2, 1952.<sup>8</sup> He was not born in a hospital but in his parents' house in Gang Cemara, Keramat neighborhood, Kebayoran Baru sub-district, South Jakarta. The house was 8 x5 meters, with woven bamboo walls and surrounded by rubber plantations.<sup>9</sup> In the year KH Zainudin MZ was born, Jakarta was still a village surrounded by rubber plantations. Even the alley where he lived was often muddy during the rainy season.

<sup>7</sup> Hisam Ahyani, Dian Permana, and Agus Yosep Abduloh, 'Pendidikan Islam Dalam Lingkup Dimensi Sosio Kultural Di Era Revolusi Industri 4.0', *Fitrah: Journal of Islamic Education*, 1.2 (2021), pp. 273–88, doi:10.53802/fitrah.v1i2.20.

<sup>8</sup> 'Zainuddin M.Z' <[https://id.wikipedia.org/wiki/Zainuddin\\_M.Z](https://id.wikipedia.org/wiki/Zainuddin_M.Z)>.

<sup>9</sup> KH. Zainuddin MZ, *Bila Doa Tidak Terjawab* (Noura Books, 2016).



KH Zainudin MZ's father, Turmudzi, was known as a diligent worker. After working at PLN, he usually went straight home to the fields, planted soybeans, cassava and returned home with grass for his goats and pets. Turmudzi was respected by his neighbors. He is a religiously observant person, has the ability to 'talk smart' and is good at joking even though he looks quiet.<sup>10</sup> It was his father's personality that influenced KH Zainudin MZ's delivery in his lectures.

He is nicknamed da'i with millions of people because his da'wah is able to attract the attention of many people to attend.<sup>11</sup> However, for KH Zainudin, the nickname 'Da'i with millions of people' is a mystery. He himself could not answer why the nickname appeared. So, if 'Da'i Berjuta Umat' is a mystery to him, then it is certainly a mystery to others as well.<sup>12</sup> Most likely, the nickname was given to him by the press.

In his youth, KH Zainudin studied with KH Syukron Makmun. According to his teacher, KH Zainudin was an intelligent student, with good logic. His way of organizing his speech language is good. His ability to make speeches was seen every time he practiced speeches/muhadhoroh. In addition, he is an alumnus of UIN Syarif Hidayatullah Jakarta.

KH Zainudin MZ began to be recognized as a preacher since the 1975s. His popularity is not only on stage but also on television, radio and cassettes. He has even preached through movies and politics. KH Zainudin MZ's presence in the film world is recognized as one of the da'wah movements. Film media is neutral, therefore Muslims must utilize film media as a stage for da'wah.<sup>13</sup> In fact, movies as a media for da'wah have some uniqueness,<sup>14</sup> it is:

First, psychologically, there are many abstract and vague things that are difficult to explain but can be explained through a lively and visible presentation in the form of

<sup>10</sup> KH. Zainuddin MZ, *Bila Doa Tidak Terjawab*.

<sup>11</sup> Ahmad N, 'Tantangan Dakwah Di Era Teknologi Dan Informasi', *Addin*, 8.2 (2014), pp. 319-44.

<sup>12</sup> Zainuddin MZ, *Dakwah dan Politik* (Mizan Pustaka, 1997).

<sup>13</sup> Maffudz Syamsu Hadi, *KH Zainudin MZ, Figur Da'i Berjuta Umat* (Karunia, 1994).

<sup>14</sup> Musyafak, M.A, 'Film Religi Sebagai Media Dakwah Islam', *Islamic Review: Jurnal Riset Dan Kajian Keislaman*, 2.2, pp. 327-38.



animation. Thus, the audience or mad'u can capture the message conveyed in the movie. Second, movie media is easier to remember and reduces forgetfulness.<sup>15</sup>

In addition to preaching through movies, KH Zainudin MZ has also been active in politics. he even declared the establishment of the reform PPP. The involvement of religious figures, including KH Zainudin MZ, departs from the idea that religion cannot be separated from politics.<sup>16</sup> The politics carried out by the ulama should be Islamic politics, namely a political struggle oriented towards the establishment of Islam as a system of life. Not pragmatic politics in the frame of lust and pure worldliness.

## **GENERAL PARADIGM OF THE SEARCH FOR A LIFE PARTNER IN ISLAM**

One important thing that must be done before a person enters into marriage is choosing a mate. This process is a fairly complicated problem that will be passed by people who are getting married. Even so, this is important to do so that the soul mate he gets later is a compatible partner and has the expected characteristics so that it can bring happiness, here and in the hereafter. Thus, the goal of marriage, namely the realization of a *sakinah mawadah warahmah* family, will be realized, namely marriage or marriage is able to unite men and women in one bond and is expected to cause love for each other.<sup>17</sup>

The concept of soul mate in Islam is very unique because Allah states explicitly that he created everything in pairs. Every human being basically has their own partner or soul mate. However, in social reality, why do some people remain unmarried until they die? Do they not have a partner?

It is true that a soul mate is God's destiny. This means that whoever will become a human soul mate has basically been determined by God. When the spirit is blown into a human being, his soul mate has also been determined, as the Prophet said: 'Then an angel

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<sup>15</sup> Moh Ali Aziz, *Ilmu Dakwah* (Pranada Media, 2019).

<sup>16</sup> Mahendra Kusuma, *Pergulatan Intelektual Untuk Politik Dan Demokrasi* (Bening Media Publishing, 2021).

<sup>17</sup> Faizah N, 'Konsep Wali Mujbir Imam Syafi'i Dalam Perpektif Ham (Human Right)'.





was sent to him and the soul was blown into him and he was ordered to determine four things: to determine his sustenance, his death, his deeds, and his accident or happiness (HR Bukhari Muslim).<sup>18</sup> Based on this hadith, it can be understood that the soul mate is the decree of Allah. Some opinions say that destiny can be known secretly by creatures when they become residents of heaven.

Marriage, which begins the process of finding a mate, is highly recommended in Islam.<sup>19</sup> Even though life is only temporary, life will not be complete without a life partner. The right life partner will produce multiple benefits, both in the form of rewards and pleasures in the world. That is why, Ibn Mas'ud, one of the companions of the Prophet once said 'if there is only one night left for me then the one thing I want to do on that night is to get married.' This expression shows the importance of marriage in the view of the companions of the Prophet PBUH.

Marriage has a very important meaning, both for the life of this world and the hereafter.<sup>20</sup> For anyone who has the ability to knit a household, Islam strongly emphasizes its adherents to enter into marriage. Even so, not just any marriage but a marriage that is passed through the stages of shar'i so that a quality marriage is produced. Conversely, if the stages leading to marriage in Islam are not carried out, it is feared that the marriage that is held will not produce goodness in the household that will be built but instead bring disaster.

As the first and main guideline in Islam, the Qur'an provides the main principles that must be considered in choosing a mate.<sup>21</sup> In this case, Islam teaches that a soul mate is a reflection of oneself. This means that how a person's soul mate is depends on how that person is. A good person will choose and get a good soul mate. Conversely, a bad person will get a match according to the person's circumstances.

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<sup>18</sup> Muhyidin Yahya bin Syaraf Nawawi, *Syarah Hadits Arbain* (Shohih, 2005).

<sup>19</sup> Firman Arifandi, *'Serial Hadist Pernikahan 1: Anjuran Menikah Dan Mencari Pasangan'*, (Rumah Fiqih Publishing, 2018).

<sup>20</sup> Setiawan, H., 'Pernikahan Usia Dini Menurut Pandangan Hukum Islam', *Borneo: Journal Of Islamic Studies*, 3.2 (2020), pp. 59-74.

<sup>21</sup> Fathony, A. and Sholeh, M., 'Memilih Pasangan Ideal Dalam Perspektif Tafsir Al-Misbah', *Al-Tadabbur*, 6.1 (2021), pp. 35-52.



Initially, this verse was revealed to emphasize the chastity of Aisha who was accused of committing abominations and other negative accusations. The vile accusations against Aisha were not proven. The Prophet as the best human being would certainly get a good mate as well. Nevertheless, this verse also applies to his people that a good person will get a good match, and vice versa. Reflecting on this verse, the first effort that must be made in finding a mate is to purify oneself, namely by trying to learn religious knowledge and practicing it. In addition, this verse is also a refutation of the misunderstanding of some young people who understand that the soul mate is the absolute right of Allah without involving their own efforts. The context of this verse is clear that anyone who wants to get a good mate must strive to become a good person, both in heart and deeds.

In general, in choosing a mate, young and even old people tend to consider wealth, throne and beauty. This tendency is actually human. No human being intentionally wants a partner who is poor, unattractive and lacks any social status. However, this tendency can become a problem when it is used as the main standard in choosing a mate.

In a hadith that is very popular in this matchmaking issue, it is mentioned that the Prophet said: 'Abu Hurairah reported that the Prophet said: 'Women are generally married for four things: for their wealth, their lineage, their beauty and their religion. Therefore, choose the one who has religion, you will be lucky'. (HR Bukhari Muslim).<sup>22</sup>

This hadith guides people to consider religion and morals as factors in choosing a mate. Wealth may be a consideration, but it is important to realize that wealth alone does not guarantee a happy marriage.<sup>23</sup> Similarly, beauty or good looks will fade away. Even if it is still there, it is meaningless when it is wrapped up in bad religion and moral decay.

Position will reach its limit. But it is religion, belief and the values of faith that will be eternal and everlasting and become the foundation for ultimate happiness. Households founded on the basis of seeking the pleasure of Allah will be colored by the noble values of religious teachings. that is the real happiness.<sup>24</sup>

<sup>22</sup> Ahmad Rifa'i, *Ya Allah Siapa Jodohku?* (Elex Media Komputindo, 2016).

<sup>23</sup> Wildan Halid, *Konseling Keluarga Islam Berwawasan Gender*.

<sup>24</sup> KH Zainuddin MZ, *Membina Keluarga Bahagia* (Naura E-Lite, 2016).





## THE VALUE OF ISLAMIC EDUCATION IN THE THOUGHT OF KH ZAINUDIN MZ ABOUT THE CRITERIA FOR FINDING A LIFE PARTNER

Although KH Zainudin MZ's work in various da'wahs is quite extensive, he does not forget to pay attention to a theme that is needed by young people, namely finding a mate. In this da'wah material entitled 'looking for a soul mate'. Moreover, choosing a mate is not an easy thing because it requires observation and research. This stage is very important because the household is built not for one or two years, not even just for the life of the world but until the afterlife.

Entering the discussion or the core of the lecture, KH Zainudin MZ said that women are married for their beauty, wealth, offspring and because of their religion.<sup>25</sup> Although he did not convey verses or hadith in Arabic, it does not mean that KH Zainudin MZ's description has no evidence. After being traced, the hadith about the general motive of humans looking for a mate is mentioned in a hadith that the apostleullah said: A woman is married for 4 things, namely: for her wealth, her offspring, her beauty and for her religion. choose the one with good religion, surely you will be lucky.<sup>26</sup> This sub-chapter will elaborate on the content of Islamic Education values in various criteria in finding a life partner as above.

### 1. Character Education in the Importance of Maintaining Physical and Behavioral Quality

Loving for beauty has become a human tendency to get a mate and be pleasing to the eye. In fact, there is no one who wants to get a mate with an ugly face. But don't forget, people find it hard to be authentic. Technology has become so sophisticated that the face can be shaped according to taste with a technology called plastic surgery. Therefore, if the choice is only on a beautiful face, this is the first mistake in choosing a mate. Furthermore, he quoted

<sup>25</sup> Zainuddin MZ *Mencari Jodoh*. Menit ke 11.50

<sup>26</sup> Jannah, R. R, 'Kriteria Memilih Pasangan Hidup Menurut Hadits Riwayat Imam Al-Bukhari Dan Implikasinya Terhadap Pendidikan Pranikah', *Jurnal Riset Pendidikan Agama Islam*, 1.1 (2021), pp. 51-56.



a hadith: “Do not marry a woman for her beautiful face because her beautiful face may make her miserable. Do not marry her for her wealth because her wealth may make her forget her land, but marry her for her religion and morals (HR Ibn Majah).<sup>27</sup>

This hadith is corroborated by another narration that tells about the position of the rich and the poor in Islam. The Prophet asked the Companions when a rich man passed by him, “What do you think of that man?” The Companions replied, “Surely if he proposes to a woman it will be accepted. If he helps people, he will be successful and if he speaks, he will be heard. The Messenger of Allah remained silent. Then a poor man passed before him. While looking at his companions he asked, 'What do you think of this man? The Companions replied 'he will definitely be rejected if he proposes to a woman. If you help, you will not succeed. If he speaks, he will not be heard. The Prophet gave an explanation: 'This man is better than that man as much as the earth'. (Shohih Bukhari).<sup>28</sup> In this way the prophet wanted to teach his companions that appearance does not guarantee authenticity lest they be deceived by physical objects The Prophet also explained that the poor who are pious and are often made fun of and alienated by the community because of their appearance are worth a million times more than the rich and noble who are not ashamed to sell their faith with the world.

The conclusion of this beauty point, KH Zainudin MZ, allows to choose a beautiful woman as a wife. Thus, making the husband feel at home and not bored, but he reiterated that this beauty must be accompanied by good manners, morals or religion so that his beauty does not bring disaster to the household.<sup>29</sup> However, some opinions state that beauty is relative. Because beauty is not just about physical size. It is the beauty of the heart and mind that will radiate a positive aura so that it becomes physically beautiful.<sup>30</sup>

Referring to the explanation above, it can be said that the beauty criteria in terms of finding a partner contains the value of character education in terms of the importance of

<sup>27</sup> Zainuddin MZ *Mencari Jodoh*. Menit ke 13.27

<sup>28</sup> Husein Muhamad Yusuf, *Memilih Jodoh Dan Meminang Dalam Islam* (Gema Insani, 2020).

<sup>29</sup> Zainuddin MZ *Mencari Jodoh*. Menit 24.22

<sup>30</sup> Nisrina, *Buku Panduan Untuk Cewek, Bagaimana Menjadi Cewek Limited Edition* (Anak Hebat Indonesia, 2011).



Muslims to maintain physical quality and good behavior, because it is one of the qualifications in the criteria for a good life partner.

## 2. Character Education in the Importance of the Spirit of Work

Marrying for wealth in this case, K.H Zainudin MZ explained that you can choose a rich wife but not as the first choice. Because wealth can lead to arrogance, especially if the husband's life is mostly capitalized by his wife. If this happens, the husband's authority will be lost until finally the command in the household is in the hands of his wife.<sup>31</sup> The husband's leadership function will be disrupted.

Moreover, if a woman does not have religion then when she has a bigger income than her husband. She will abuse her husband, because there is no stronghold within her. In the end, she feels she can stand on her own, no longer needs her husband, and loses respect.<sup>32</sup> If this happens, the goal of marriage, namely the realization of *sakinah, mawadah warahmah*, will not be achieved.

The personality of a husband is determined by his own work and personality. Not riding on his wife's wealth. What does it mean to ride in a car if your head is bowed. What does it mean to walk in society if you cannot look up in pride. Losing self-esteem is the beginning of destruction in the future. Let me be poor in wealth, as long as I am rich in virtue. Referring to the explanation above, it can be said that the beauty criteria in terms of finding a partner contains character education values in terms of the importance of Muslims to maintain hard work, and respect financial differences with gratitude, not making financial conditions a barometer in respecting family life.

## 3. Character Education in the Importance of Being a Good Role Model for the Family

In this discussion, KH Zainudin MZ emphasizes that heredity is an important factor to consider. This is because many children are shaped by their parents' circumstances. Thus,

<sup>31</sup> Zainuddin MZ *Mencari Jodoh*. Menit ke 24.30

<sup>32</sup> Dwiki al Akhyar, *Menikahlah, Halalkan Kemudian Berjuang Bersama-Sama* (Elex Media Komputindo, 2019).



a popular proverb states that 'the fruit does not fall far from the tree'. However, family is not the dominant factor because everything depends on guidance. If guidance comes, the son of a thief can become a cleric. Meanwhile, if guidance is lost, the Prophet's son can follow the disbelievers.<sup>33</sup>

According to a research that focuses on education and social found that heredity and social environment greatly affect the formation of a person's personality from all sides, ranging from physical, mental and mental. Generally, the traits of parents flow following the parents, either directly or indirectly. such as children potentially following the behavior of their parents. After that, the environment plays its part in the formation of personality.<sup>34</sup> Thus it can be understood that basically everyone will be influenced by the personality of their parents, but this basic potential can change along with their life journey such as independence, knowledge and association.

Choosing a partner because of heredity is permissible if it is based on good intentions. Through good offspring it is expected that good offspring will be created as well. Otherwise, choosing a good offspring because of worldly motives such as hoping for wealth, position and so on will only give birth to ugliness in the household.

Referring to the explanation above, it can be said that the criteria for descent in terms of finding a partner contains the value of character education in terms of the importance of Muslims to provide good examples, related to their thoughts, attitudes, and actions to their children and families.

#### **4. Character Education in the Importance of Quality Religious Life**

Choosing a mate because of his religion. this issue is explained starting at minute 39.50. KH Zainudin MZ said in his lecture: The fourth choice of the Prophet's word is religion. this is the most core. Why? Religion is moral motivation. Here everything is determined.

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<sup>33</sup> Zainuddin MZ *Mencari Jodoh*. Menit ke 29.30

<sup>34</sup> Rod Lahij, *Dalam Buaian Nabi, Merajut Kebahagiaan Si Kecil* (Zahra Publishing).



Beautiful appearance, honorable descent and abundant wealth when based on a fragile religion or even no religion at all, the three things above will only bring disaster.<sup>35</sup>

In this section, KH Zainudin MZ also touched on interfaith marriage. According to him, a slave who is jet black but good in religion is better than a woman who is perfectly beautiful but has no religion or bad religion. Islam does not allow mixed marriages with different religions. although there are verses that allow marriage with ahlul kitab, some commentators argue that the permissibility of marrying ahlul kitab is only in emergency conditions. Under normal conditions, it cannot. Because if it is different beliefs will cause confusion in the household.<sup>36</sup> The husband will be asked and responsible for his wife's religion.

The explanation above can be said that the beauty criteria in terms of finding a partner contains the value of character education in terms of the importance of Muslims to maintain physical quality and good behavior, because it is one of the qualifications in the criteria for a good life partner. From here it can also be said that the religious criteria in terms of finding a partner contains the value of character education in terms of the importance of Muslims for the quality of their religious life.

## Conclusion

Based on the main study of KH Zainudin MZ's thoughts regarding qualifications in finding a life partner, it can be concluded that there is a content of Islamic education values extracted from various criteria in finding a life partner to enter into marriage. First, the beauty criterion contains the value of character education to maintain physical quality and good behavior. Second, the criteria of wealth contains the value of character education in the importance of maintaining hard work, and respecting financial differences. Third, the descent criterion contains the value of character education in terms of the importance of Muslims to provide good examples, related to their thoughts, attitudes, and actions to their children and families. Fourth, the religion criterion contains the value of character education in terms of the importance of Muslims for the quality of their religious life.

<sup>35</sup> Zainuddin MZ Mencari Jodoh. Menit ke 39.50

<sup>36</sup> Zainuddin MZ Mencari Jodoh. Menit ke 42.21



The conclusion of the above research shows that Islam emphasizes various criteria that are considered for marrying someone, such as beauty, wealth, descent and religion. All of these criteria actually contain various positive character education values for Muslims as provisions in households. The limitations of this research have not examined the obstacles or challenges in implementing the educational values contained in the criteria for finding a life partner.

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