

## Memorization Of Surah In The Qur'an Which Is Used As Dowry In Marriage According To The Views Of The Hanafi School And The Shafi'i School

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**ABSTRACT :** Dowry is one of the important pillars in the marriage contract in Islam which must be given by the husband to his wife as a form of appreciation and seriousness in building a household. In the practice of Muslim society, including in Indonesia, there is a phenomenon of giving dowry in non-material form, one of which is in the form of memorizing surah or verses of the Quran. This article aims to examine the validity of dowry in the form of memorization of the Qur'an according to the perspective of two dominant schools of fiqh, namely the Hanafi School and the Shafi'i School. This research uses a qualitative approach with the library research method, which analyzes primary sources from classical and contemporary fiqh books, as well as the views of scholars of the two schools related to the topic. The results of the study show that according to the Hanafi School, dowry must have a property value (māl) and can be used as an object of transaction, so that memorization of the Qur'an that does not have material value is not valid as a dowry. On the other hand, the Shafi'i school is more flexible by allowing non-material dowry as long as there is a value of benefits obtained by the wife, including memorizing the Qur'an taught to the wife. This article also discusses the legal implications of this practice in the context of marriage in Indonesia, where the majority adhere to the Shafi'i School. This research is expected to contribute to a deeper understanding of the flexibility of Islamic law in responding to the social and cultural practices of contemporary Muslim society.

**KEYWORDS:** Mahar; Qur'an Memorization; Wedding; Hanafi School; Shafi'i School.

### INTRODUCTION

Marriage in Islam is one of the worships that has a great position and sacred value in the life of a Muslim. It is not only a way to meet the biological needs of humans, but also a means of preserving offspring (hifz al-nasl), maintaining self-honor (hifz al-'ird), and creating a sakinah

family based on divine values. In every marriage contract, there is an important element that cannot be separated from the validity of the contract itself, namely dowry (sadaq). (Kafi, 2020)

Dowry is a mandatory gift from a husband to his wife as a form of appreciation and a symbol of seriousness in building a

household. The evidence regarding the obligation of dowry can be found explicitly in the Qur'an, as in Surah an-Nisa verse 4: *"Give a dowry to the woman (whom you marry) as a voluntary gift..."*. In the hadiths of the Prophet, dowry is mentioned as one of the pillars of marriage that distinguishes a valid marriage from a relationship that is not legal according to sharia. (Winario, 2020)

However, Islam provides flexibility in the form and amount of dowry, if it does not contradict the sharia and does not degrade the dignity of women. There is no absolute provision that states that dowry must be in the form of money or certain goods. In some cases, recorded in hadiths, the Prophet PBUH once allowed dowry that was not in the form of material, such as teaching the Qur'an to his wife. As narrated in Sahih al-Bukhari, it is stated that the Prophet married a companion with a dowry of memorized Qur'an that he had: (Fahmi, 2021) *"Find something to make a dowry, even if it's just an iron ring... if there is none, I will marry you to that woman with a dowry and teach her to memorize the Qur'an that you have."* (Narrated by al-Bukhari). (Mustofa, 2024)

Narration is an important foothold in the fiqh discourse on the ability of non-material dowry, including in this case the memorization of surah in the Quran. Although this kind of practice is rarely found in the public, in the context of fiqh, this is an interesting discussion because it concerns

the aspects of ability (jawaz), validity (sihhah), and the value of the validity of the marriage contract itself. The difference in approach between schools in understanding this hadith also opens up space for comparative study of schools, especially between the Hanafi School and the Shafi'i School, the two major schools that are most widely adopted in the Islamic world, including Indonesia. (Zulaifi, 2022)

The Hanafi school is known to have a more flexible and rational approach to fiqh in terms of determining laws. In many matters, including in the context of dowry, the Hanafi school tends to allow forms of dowry that are not always material, if they have benefits ('urfi). In the case of dowry in the form of teaching the Quran, they allow it if the benefits are clear and accepted by both parties. Meanwhile, the Shafi'i School, although still acknowledging the validity of the hadith, provides stricter conditions regarding the form of non-material dowry, with a more textual and cautious approach. (Hamsin, 2024)

This difference of views not only shows the dynamics and breadth of Islamic law but also reflects how each school provides solutions to the needs of the ummah based on the postulates, social context, and maqāsid al-shari'ah. In Indonesia, as a country with most adherents of the Shafi'i School, the understanding of the validity of non-material dowries such as memorization

of the Qur'an is often still a matter of debate, both among academics and practitioners of Islamic family law. Even in daily marriage practice, the existence of dowry that is not tangible is often questioned in terms of legality and formal recognition by marriage registrars. (Yufa, 2024) (Sofyan, 2019)

## METHOD

This research is qualitative research with a normative-theological approach, namely an approach that examines religious texts and the views of scholars of the school on a legal problem. The method used is library research, by collecting and analyzing data from primary and secondary literature in Islamic jurisprudence, especially from classical and contemporary works in the Hanafi School and the Shafi'i School. (Zulaeha, 2020)

The primary sources used include the main fiqh books such as *al-Hidayah* by al-Marghinani (Hanafi School), *Bada'i al-Shana'i* the Work of Al-Kasani, *al-um* by Imam Shafi'i, and *Mughni al-Muhtaj* by al-Khatib al-Syarbini. Meanwhile, secondary sources are in the form of journal articles, results of previous research, and fatwas from official institutions such as the Indonesian Ulema Council (MUI), as well as indirect interviews through documentation of statements by religious leaders or leaders related to the practice of non-material dowry in Indonesia. (Jafar, 2025)

The analysis process is carried out by a comparative descriptive method, which is to describe the views of each school in detail, then compare them to find points of similarity and differences. Furthermore, the analysis continued by looking at the relevance and application of these views in the socio-religious context of the Muslim community in Indonesia. (Situmorang, 2008)

## RESULT AND DISCUSSION

### Dowry in Islamic Law

One of the important elements of marriage that receives special attention in Islamic law is *bride price* or a wedding. Dowry is a mandatory gift from a man to a woman as part of a marriage contract. The concept of dowry is not only symbolic, but also has legal, social, and even psychological value in building relationships between husband and wife. (Muzainah, 2019)

Islamic law views dowry not only as a complementary condition, but as an obligation attached to the husband and is the wife's right that cannot be ignored. This discussion will comprehensively describe the concept of dowry in Islamic law: starting from the postulates of shari'i, the function of the law, the position of women, to the relevance of dowry in contemporary Islamic family law practice, including in the Indonesian context. (Ahdiyatul Hidayah, 2023)

Dowry is not only a symbol of respect for women, but also a form of validity and complementarity of a marriage according to Islamic law. Although dowry is often understood as the gift of property from the groom to the bride, from the perspective of jurisprudence and Islamic law, dowry contains a depth of spiritual, social, and juridical value that cannot be reduced to mere material aspects. (Anis Sofiana, 2022)

Etymologically, the word *bride price* (مهر) in Arabic means "gift" or "reward". In the al-Munjid Dictionary, dowry is defined as something given by the husband to his wife in a marriage contract. While in fiqh terms, dowry is property or something of value that must be given by the husband to his wife because of the validity of the marriage contract. (Saputri, 2018)

According to fiqh scholars, dowry is compensation for the halalness of a legal marital relationship according to sharia. Al-Mawardi stated that dowry is a sign of men's seriousness in forming a household, and is a gift that has become an absolute right of women since the marriage contract is declared valid. (Sari, 2024) (Arifin, 2024)

### **The Function and Philosophy of Dowry in Marriage**

Dowry in marriage is an important element that has a legal position and symbolic value in Islam. Terminologically, dowry is a mandatory gift from the husband

to the wife as a form of respect and appreciation for his decision to accept the marriage bond. In Islamic law, dowry is a legal condition of marriage that must be met, even though the nominal and form are flexible according to the husband's ability and the agreement of both parties. The function of dowry is not solely as a form of material transaction, but as a form of respect for the dignity and honor of women. Dowry also reflects the seriousness and responsibility of a man in fostering a household and is a symbol of commitment and seriousness in fostering a life together. (JASMIATI, 2024) (Ibrahim, 2024)

The philosophy of dowry cannot be separated from the spiritual, moral, and social values it contains. In the Islamic view, dowry is not the price that a woman 'buys', but as a sign of love, appreciation, and sincere giving from a husband to his wife. This is reflected in the practice of the Prophet Muhammad PBUH who married his wife with a simple but meaningful dowry, such as memorizing the Qur'an or an iron ring. This philosophy shows that the most important thing about dowry is not the amount, but the sincerity and goodwill behind it. In this context, dowry can also be a means to maintain balance and justice in gender relations in marriage. By giving dowries, a man shows his willingness to bear some of the responsibilities of domestic life fairly, while women are respected as

individuals of honor, not merely objects in the institution of marriage. (Farida, 2016)

In addition, dowry has educational and social value in society. It can be a mirror of culture, identity, and local values embraced by a Muslim community. In some Muslim societies in Indonesia, the form of dowry can vary from cash, gold, to symbolic objects such as the holy book of the Qur'an or a set of prayer tools, each of which contains a certain religious and cultural meaning. This practice shows that Islam provides space for the community to adjust the implementation of dowry to local conditions if it does not conflict with sharia principles. Therefore, an understanding of the function and philosophy of dowry is very important to correct the wrong perception that considers dowry as an economic burden or a tool for showing off social status. In fact, if interpreted correctly, dowry is a means of strengthening the marriage bond, strengthening the moral foundation in the household, and strengthening the position of women in marriage according to a just and civilized Islamic perspective. (Nginayah M. R., 2022) (Khairuddin, 2024)

### **The Form of Dowry in the Review of Islamic Family Law**

In Islamic family law, dowry is one of the essential elements in a marriage contract that has legal, social, and spiritual dimensions. Dowry is not just a symbol of

the husband's giving to his wife, but a shari'a obligation affirmed in the Qur'an, especially in Surah An-Nisa verse 4: *"Give a dowry (dowry) to the woman (whom you marry) as a voluntary gift..."*. This provision shows that dowry is a wife's right that must be given by the husband as a form of appreciation, respect, and recognition of his existence in the institution of marriage. In practice, the form of dowry varies greatly depending on the culture, socio-economic conditions, and agreement of both parties. Islamic law provides flexibility in determining the form of dowry, if it does not conflict with sharia principles and is acceptable to common sense and applicable social norms. The three main forms of dowry known in fiqh are money, goods, and benefits. Each has its own legal validity and philosophical value. (Muhammad Juni Beddu, 2024) (Dewi, 2023)

First, dowry in the form of money is the most common form and easy to find in contemporary society. This form is considered practical and relevant to the needs of the times because money can be used for various purposes and its value is easily determined. In fiqh, there is no specific provision regarding the minimum amount of dowry money, if it does not degrade the dignity of women and does not violate the principle of *ridha*. Even dowry with a small nominal value is still legally valid if it is given with sincerity and accepted

by the wife. However, in certain societies, the value of dowry is often associated with social status, which causes the practice of dowry to become a heavy financial burden for the prospective husband. This view must be straightened out, because in Islam, dowry is not intended as a woman's price, but as a symbol of love and responsibility. (Kasman Bakry, 2022)

Second, dowry in the form of goods is also widely practiced, especially in traditional societies. Items used as dowry can be in the form of gold, jewelry, livestock, clothing, household tools, and even land or houses. In Islamic law, the goods used as dowry must be something that has value, can be used, and its ownership can be transferred from husband to wife. The validity of dowry is emphasized in various classical fiqh literature, even the Prophet PBUH himself once married a friend with a dowry in the form of an iron ring. Therefore, the giving of goods as dowry is not only valid according to sharia, but also full of symbolic meaning that reflects the husband's good intentions and seriousness in building a household. However, in its implementation, the form of dowry is often influenced by customs, where people impose certain types and values that must be met, so that the essence of dowry as a voluntary gift is distorted. (Balqis, 2020) (Ridwan, 2020)

Third, dowry in the form of benefits is a form that is less commonly found, but it is

still recognized in Islamic fiqh. Dowry refers to the provision of services or something that can be enjoyed by the wife, such as teaching the Qur'an, providing skills training, or undertaking certain services. The most famous example is when the Prophet PBUH married a companion to a woman with a dowry in the form of teaching the verses of the Qur'an, as mentioned in the sahih hadith. This form of dowry shows the flexibility of Islamic law in accommodating individual conditions and reinforces that dowry is not just a matter of materiality, but rather the value of benefits and mutual pleasure. However, benefit dowry requires clarity in the form and time of implementation so as not to cause disputes in the future. In the context of Islamic family law in Indonesia, Article 30 of the Compilation of Islamic Law (KHI) states that dowry can be given in the form of money or objects, and although it does not explicitly mention benefits, it does not mean that the form of benefit is invalid, because the basic principle of dowry is a gift that is mutually agreed upon and of value to the wife. (Yuyanti Rahman, 2019) (Hidayah T. T., 2024)

Thus, the selection of the form of dowry must be adjusted to the conditions of each couple, not burdensome, and remain within the sharia corridor. Money, goods, or benefits are all valid forms of dowry in the view of Islamic law if they meet the elements

of clarity, value, and willingness. In the increasingly complex modern social context, it is necessary to educate the public so that they do not interpret dowry materialistically and do not use it as a tool of prestige or social competition. The values of simplicity, sincerity, and blessings should be the main foundation in determining and giving dowry. Therefore, the role of scholars, academics, and educational institutions is very important to provide a comprehensive and proportionate understanding of the concept of dowry in Islam so that it is not only a legal-formal obligation, but also a reflection of spiritual and social responsibilities in building a family of *sakinah, mawaddah, and rahmah*.

### **Legal Basis of Dowry in Marriage**

Dowry in marriage is one of the important aspects of Islamic family law, which is clearly regulated in various sources of Islamic law, both sourced from the Qur'an, Hadith, and the opinions of scholars. The legal basis of dowry can be found in the Qur'an, hadiths, and fatwas of scholars that explain the position of this dowry in the context of Islamic marriage. (Multazam, 2024)

First, from the side of the Qur'an, the basis of the law of dowry can be found in Surah Al-Nisa' verse 4 which reads: *"And give to the women whom you marry their mascots (dowry) as an obligatory gift..."* This

verse emphasizes that the giving of dowry is an obligation for the husband that must be given to the wife, and this should not be ignored. This verse also shows that dowry is a wife's right that must be given with sincerity and justice. In addition, in surah Al-Baqarah verse 236, it is stated that there is no prohibition for a husband to give dowry even in a small amount, which shows that flexibility in determining the amount of dowry is still possible if it still pays attention to the principle of justice. The determination of dowry, according to Islamic law, aims to maintain the dignity and rights of the wife, as well as to provide protection against the possibility of an imbalance of economic power in marriage. (Arifin Z. , 2020)

Second, the hadith of the Prophet Muhammad PBUH also provides a very clear basis for the obligation of dowry in marriage. In a hadith narrated by Al-Bukhari, the Prophet Muhammad PBUH said: *"A woman whose marriage is most blessed is the least dowry."* (Yunita, 2023) This hadith shows that although dowry is an obligation, Islam teaches not to set a dowry that is too high so that the marriage is not burdened with heavy financial burdens, which can hinder the goal of marriage itself, which is the achievement of happiness and tranquility of living together. This also gives the message that dowry is not just a material symbol, but rather a symbol of the husband's

responsibility to his wife, as well to show seriousness in marriage. (Nuraini, 2023)

From a positive legal perspective in Indonesia, dowry is also regulated in Law Number 1 of 1974 concerning Marriage, although it does not explicitly regulate dowry, but the articles in this law provide a basis for the implementation of legal marriage according to religion and state. In the practice of law in Indonesia, dowry can be in the form of money, goods, or other rights agreed upon by both parties. In addition, it is also important to pay attention to the legal provisions in the Compilation of Islamic Law (KHI) which states that dowry is a wife's personal right given by the husband and must be handed over according to the husband's ability. If there is an inability of the husband to give dowry, then it is not an obstacle to holding the marriage, but there must still be a mutual agreement between the husband and wife and the guardian of the woman. (Subha, 2019)

The legal basis of dowry in marriage also affects practices and traditions in Indonesian society. In many communities, the dowry value is often seen as a symbol of social status, but in the context of Islamic law, it emphasizes more on the social and legal functions of dowry as a wife's right that must be fulfilled. Sometimes in practice in the field, there are differences of opinion regarding the amount of dowry. Some stipulate a large amount of dowry as a

symbol of prestige, but there are also those who emphasize simplicity in determining the dowry, in accordance with the message in the hadith of the Prophet. Therefore, a good understanding of dowry in Islamic law is very necessary to avoid practices that are not in accordance with the values contained in religion, and so that there is no misinterpretation of the husband's obligations to his wife. (Pontoh, 2023)

In addition, from a fiqh perspective, dowry also has a broader purpose. Dowry is intended as a binding relationship between husband and wife, as a wife's right given in the form of economic protection, and as a form of responsibility and respect from the husband towards his wife. In many schools, such as the Shafi'i madhhab, dowry is also considered a form of obligation that must be given by the husband without any conditions and must be handed over directly to the wife without involving a third party. However, in other schools such as the Hanafi school, there is some leeway in terms of handing over the dowry, such as being handed over gradually during the marriage period. In the end, dowry has an important value in maintaining a balance in marital relationships and protecting women's rights as part of efforts to create a harmonious and fair family life. (Farid, 2018)

Thus, dowry in marriage is not just a matter of material, but rather the ethical values and justice contained in Islamic law.

It is a woman's right that must be given by men to create a legal and responsible marriage bond. (Handayani, 2022)

### **The Concept of Dowry in the Views of the Hanafi and Shafi'i Madhhab**

The concept of dowry in Islamic law has various interpretations according to existing schools of fiqh, one of which is the Hanafi School and the Shafi'i School. Although the two share basic principles, there are some significant differences in their views regarding dowry. (Damis, 2016)

In the Hanafi School, dowry is seen as a wife's right given by the husband to his wife as one of the conditions for the validity of marriage. In this view, dowry is not only a symbol of respect for women, but also a form of economic security for the wife. Dowry can be in the form of money, goods, or anything that can be perceived as an acceptable value. One of the points that needs to be underlined in the view of the Hanafi School is that dowry does not have to have a certain amount but is adjusted to the husband's ability. In the Hanafi School, the dowry must be given at the time of the marriage contract or at a mutually agreed time, but if it has not been given, then it will still be a debt to the husband. The agreed dowry must be something of value and can be enjoyed by the wife, whether it is in the form of money or goods that are clearly priced. On the other hand, if a divorce occurs

before an intimate relationship between husband and wife, the agreed dowry remains the wife's right, but the amount can vary depending on certain conditions listed in the marriage contract. (Maki, 2022) (Mahfuzah, 2025)

Meanwhile, in the view of the Shafi'i School, dowry is also considered a wife's right that must be given by the husband and is a condition for the validity of marriage. In this madhhab, dowry emphasizes more on the principle of honor and justice for the wife. The dowry here is also not determined by a fixed amount but is adjusted to the husband's ability and the socioeconomic situation of the couple. However, the significant difference between the Hanafi School and the Shafi'i School lies in the aspect of the time of dowry. According to the Shafi'i School, dowry must be given directly at the time of the marriage contract or at an agreed time, but if the husband is not able to give the dowry at that time, then the dowry must still be given as soon as possible, and become a debt that must be paid. Furthermore, if the marriage ends in divorce, whether it occurs before or after intercourse, the wife is still entitled to the dowry that has been agreed upon at the time of the marriage contract. However, there are also differences in terms of the amount of dowry to be given in the event of divorce before intercourse, where the Shafi'i school tends to emphasize the importance of an

initial agreement on a fair dowry. (Anisa, 2024) (Hidayah, 2024)

In principle, these two schools agree that dowry is an obligation of the husband to be given to his wife as a form of respect, protection, and as an economic guarantee. However, there are differences in the way the amount of dowry is determined and the methods of its implementation which are the legal basis in the two schools. The Hanafi school tends to be more flexible in terms of the amount of dowry, judging more on the ability of the husband, while the Shafi'i school is stricter in the rules of dowry, although both agree that the dowry must be given in a lawful manner and in accordance with the agreement. (Ghifari, 2021)

In addition, in the context of dowry, the Hanafi School emphasizes more flexibility and mutual agreement between husband and wife. The Hanafi school also provides room for the absence of dowry in marriage, as long as both parties agree. This can be seen in the application of marriage practices that focus more on social relations and communication between husband and wife than on more rigid provisions on dowry. However, basically dowry is still considered important and should not be ignored. In this case, the Hanafi School provides more leeway in terms of the implementation of dowry and its application in accordance with the needs and conditions of the spouse concerned. (Nginayah, 2022)

In contrast to the Hanafi School, the Shafi'i School emphasizes that dowry is an obligation that cannot be abandoned, although in certain cases, the dowry can be given a deferral or changed in amount with mutual agreement between the two parties. The Shafi'i school considers that dowry is a wife's right that must be given by the husband as a form of legal obligation and should not be ignored. Therefore, the Shafi'i School is very careful in giving leeway to the determination of dowry, because they believe that the existence of a clear and unproblematic dowry is one way to maintain the honor of the wife and prevent practices that are detrimental to women in the marriage relationship. (Harahap, 2025)

From a social perspective, both the Hanafi and Shafi'i schools, dowry is considered a form of respect for women, which shows that the husband views his wife as a valuable individual and deserving of her protection and appropriate rights. Dowry can also function as a symbol of social status that shows a partner's position in society. In many cases, the amount of dowry is often related to the socio-economic conditions of the community, where more affluent people tend to set higher dowries. On the other hand, in simpler societies or with limited economies, a lower or even symbolic dowry is often an option. (IhsanFadlillah, 2024)

## **The Views of the Hanafi School and the Shafi'i School regarding the Memorization of Surah in the Qur'an as a Dowry in Marriage**

According to the Hanafi madhhab, dowry or mascot is something that must be given by a husband to his wife as a sign of recognition and respect for his wife's rights. In principle, in the Hanafi school, the dowry must be in the form of objects that have a clear economic value, such as gold, silver, or money. This relates to the practical need to facilitate transactions and to provide protection for the wife's rights in a form that can be objectively assessed. However, the Hanafi school also provides space for those who want to give dowry other than material objects, such as science, which in this context can be in the form of memorization of surah the Qur'an or other religious knowledge. (Ferdian, 2021)

One of the reasons why the memorization of surah Al-Qur'an can be accepted as a dowry in the Hanafi school is because it is considered something of high value in Islam. Science, especially those that are directly related to the revelation of Allah, such as the Qur'an, are recognized as something very noble and has a special position. Therefore, giving memorization of the Qur'an as a dowry can be considered valid, if it is agreed by both parties, namely the husband and wife. However, this also depends on the local social and cultural

context, because in some societies, dowry in the form of memorization of the Qur'an can be seen as very noble and beneficial to the spiritual life of a married couple, although in a practical context it may not provide direct material benefits. (Karomah, 2023) (Hani, 2019)

On the other hand, the Shafi'i school has a slightly different view of dowry. In the view of madhhab Shafi'i, dowry is also something that must be given by the husband to his wife. Dowry in the Shafi'i madhhab must have a form that can be clearly assessed and have economic value, such as money, jewelry, or other valuables. However, the Shafi'i madhhab's view of dowry is different from the Hanafi madhhab in terms of the acceptance of the memorization of the Qur'an as a dowry. The Shafi'i school tends to be stricter in looking at whether something can be accepted as dowry. In this school, dowry in the form of memorization of surah Al-Qur'an or other sciences is generally not accepted, because dowry must be able to be assessed materially. This view is rooted in the understanding that dowry should be able to be calculated or valued practically and not just based on spiritual values. (al-Amin, 2023) (Kamal, 2022)

Nonetheless, there are some more flexible interpretations in the Shafi'i school that allow the acceptance of the memorization of the Qur'an as a dowry,

especially if both parties agree to do so as a form of respect for the teachings of Islam. However, in general, the Shafi'i school views that dowry must be an object that has a certain economic value, and therefore, dowry in the form of memorization of the Qur'an is often considered inadequate in this view. (Marpaung, 2022)

In a broader perspective, the difference in views between the Hanafi school and the Shafi'i school regarding dowry in the form of memorization of the Qur'an shows that there is a difference in the perspective of what is considered valuable in a marriage. The Hanafi school is more accepting of the idea that knowledge and memorization of the surah of the Qur'an can be a form of dowry, considering the spiritual and scientific value contained in the verses of the Qur'an. In this case, religious knowledge is something very important in domestic life and making it a dowry can be a good way to emphasize the importance of religion in married life. On the other hand, the Shafi'i school which prioritizes objects that can be calculated and valued materially emphasizes the need for a clear and definite form of dowry, which can give rights to the wife materially and practically. (Jannah, 2022)

This difference can also be understood from the social and cultural perspective of each sect. Among people who tend to delve deeper into the religious and spiritual aspects of their lives, such as in some

countries with strong Hanafi school influences, the use of memorization of the Qur'an as a dowry may be more acceptable and practiced. On the other hand, among people who view dowry as a form of providing material that has definite economic value, such as in some countries that are more inclined to follow the Shafi'i madhhab, the use of memorizing the Qur'an as a dowry may face obstacles in terms of social and practical acceptance. (Ahmad Mustakim, 2024)

In Indonesia, although most people follow the Shafi'i school, there is also the influence of the Hanafi school in some communities, especially among more conservative groups and have a strong orientation towards Islamic values. Therefore, although not everyone accepts the memorization of the Qur'an as a dowry, there are some people who consider it a positive step in glorifying marriage by including a high spiritual aspect. This reflects the flexibility in Islamic law that allows room for the acceptance of differing views, as long as it does not conflict with the basic principles of Islamic law. (Saidah, 2022) (Dimyati, 2019)

Thus, both the Hanafi and Shafi'i schools have different views on dowry in the form of memorization of the Qur'an, each of which is based on the legal principles underlying the madhhab. The Hanafi school allows the acceptance of memorization of

the Qur'an as a dowry on the grounds of the importance of knowledge in Islamic life, while the Shafi'i school prioritizes the form of dowry that can be assessed materially and practically.

### CONCLUSION

There is a difference of opinion between the two schools regarding the use of memorizing the Qur'an as a dowry in marriage. The Hanafi school prioritizes dowry in the form of property or goods that can be clearly assessed and can be owned by the wife, while in the view of the Shafi'i School, the use of memorizing the Qur'an as a dowry is allowed if it can provide benefits and benefits for both parties. The Shafi'i school is more flexible in understanding the form of dowry, including non-material such as the memorization of surah, which is considered valid if it meets the principles of the conditions of dowry.

This difference shows that the concept of dowry in Islamic family law, especially in the context of the Hanafi and Shafi'i schools, still upholds the principles of justice and usefulness. Although there are differences in opinions about the legal form of dowry, whether dowry in the form of property or memorization of surah, both still adhere to the main purpose of dowry itself, which is as a symbol of appreciation and giving to the wife that contains spiritual and practical values in domestic life.

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