

ABSTRACT

Marriage is one of the most noble worship. Allah has made marriage and made a solid foundation for human life. Many things that will be discussed and explained when we talk about marriage. One of them is about dowry. Today in society, many people describe dowry as a gift in material form such as money and luxury and valuable goods because the gift is considered more glorifying for women. While the dowry of memorizing the Qur'an is rarely done in the community, so it can give understanding to the public about the illegality of marriage when the dowry are given is memorizing the Qur'an. Under these conditions, the researcher feels interested in doing study on whether the dowry of memorizing the Qur'an is permissible based on the opinion of imams of Madzhab and its benefits if the dowry is given to women. The purposes of this study are to describe the opinions of 4 Imams of Madzhab on the dowry of memorizing the Qur'an in marriage and to know whether the application of dowry of memorizing the Qur'an is appropriate or not when viewed from the aspect of benefit.

The type of research used is literature research (library research) with a qualitative approach. The focus of this research is about the the dowry of memorizing the Qur'an in marriage from the point of view or opinion 4 Imams of Madzhab. To obtain accurate data, the researcher uses literature study's method to research on books relating to the problems being studied researcher. The data obtained in the form of primary and secondary data that will be analyzed by using deductive, inductive, and descriptive methods.

Based on the results of analysis conducted on the opinion of 4 Imams of madzhab found that Imam Abu Hanifah does not allow the dowry in the form of services in reading or teaching the verses of the Qur'an because the dowry does not include property that should not take wages from him, so it is not legitimate to be made dowry; Imam Malik initially did not allow it because the dowry in the form of benefits not including property but in the end allowing it because the dowry benefits or services is the same as property; Imam Syafi'i allows for dowries in the form of services or benefits that can be legally permitted to be made a dowry; Imam Ahmad Hanbali allows for dowries in the form of benefits as well as dowries in the form of objects, provided that benefits must be known. While based on the analysis of the profits, found that the dowry of memorizing Al Qur'an is suitable for the benefit because it is not burdensome for people who are middle to lower economy.

Keywords: Dowry, Marriage, Imams of madzhab, Profits