



Matchmaking in Sunan Giri Salatiga Islamic Boarding School: A Review of J.S. Mill's Utilitarianism

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Abstract

This article analyses the concept of utilitarianism proposed by J.S. Mill and its application in the context of arranged marriages at Sunan Giri Islamic Boarding School in Salatiga. Furthermore, the purpose of this research is to analyse an arranged marriage that occurs in an Islamic boarding school using the theory of utilitarianism presented by J.S. Mill. The research applied is field research with a qualitative method that is descriptive analytical, and uses a phenomenological approach using J.S Mill's theory. Data was collected through interviews conducted with the parties involved both online and offline, which in this case is the Kiai of the pesantren or Abah Rikul and senior students and students who have been successfully matched. It was found that in terms of the causes and effects of matchmaking that occurred in line with the ultimate goal to be achieved by utilitarianism. The results showed that the arranged marriage that occurred at Pondok Sunan Giri was actually to maintain the principles of utilitarianism, namely as follows: a) In the aspect of usefulness that arranged marriages are actually to maintain the dignity of the santri themselves. b) Then in the aspect of justice, that arranged marriages that occur at the cottage are democratic in which the final decision holder is fully in the approval of the prospective bride and groom, c) Then then there are individual interests. As a basic capital, to serve in the community, d) Then the last is the public interest. In this case it is contained in the purpose of matchmaking where according to Abah Rikul the matchmaking must be able to have a positive effect on the benefit of as many people as possible.

Keywords: Utilitarianism, Matchmaking, JS Mill, Sunan Giri Islamic Boarding School

Introduction

Marriage is one of the most important moments in a person's life.¹ Islam as a religion of peace teaches us that one of the ways to maintain human dignity is through marriage. Marriage in Islam is a medium to expect the pleasure of Allah² and hope for all benefits in the future. By taking place a marriage will create a noble human life order in accordance with religious norms, social norms and applicable legal norms.

Stemming from the above, every bride who wants to get married will be more serious in choosing her life partner.³ In general, when looking for a mate, people can accept or reject anyone by following their own will. However, physical, material, social and other factors also play an important role in determining a life partner.⁴ Although there are a lot of factors in determining the choice of a mate, the Prophet emphasises the importance of religious factors as the main consideration that must be considered carefully. Because, the religious factor is eternal and can run for a long time.⁵

In Indonesian society, we recognise the terms *seed*, *weight* and *bebet*.⁶ It is because of this that marriage often becomes a scourge and does not always go as desired. To get a mate as desired, it is natural for each couple to get to know the intricacies of their partner first before continuing to a more serious level.⁷

In this research, the process of selecting a mate is done by matchmaking where the partner will be selected by a third party. It aims to take more benefits in the future. Basically, matchmaking is not forbidden in Islam. For

¹ Armansyah Matondang, "Faktor-Faktor Yang Mengakibatkan Perceraian Dalam Perkawinan." JPPUMA: Jurnal Ilmu Pemerintahan Dan Sosial Politik UMA (Journal of Governance and Political Social UMA) 2.2 (2014): pp.141-150.

² Aisyah Ayu Musyafah, "Perkawinan Dalam Perspektif Filosofis Hukum Islam." Creado 2.2 (2020): pp. 111-122.

³ Rosada, "Cerdas Memilih Pasangan Hidup Hadiah Terindah Dalam Pernikahan Perspektif Hukum Islam," pp. 13.

⁴ Syaikh Fuad Shalih, *Untukmu Yang Akan Menikah & Telah Menikah*, (Pustaka Al-Kautsar, 2005), pp. 76.

⁵ Ahmad Zarkasih, L. (2019). *Menakar Kufu Dalam Memilih Jodoh*. pp. 46.

⁶ Chamidah, Atien Nur. "Pentingnya Stimulasi Dini Bagi Tumbuh Kembang Otak Anak." *Tumbuh Kembang Dan Kesehatan Anak* (2009): pp. 1-7.

⁷ Ali Geno Berutu, "Nikah Dibawah Tangan: Sebab Dan Akibat." *Al-Marjan: Journal Of Islamic Family Law* Vol. 1 Juni 2023, pp. 14-26.

example, the Prophet was matched by his best friend's daughter, Umar, with his daughter, Hafshah, who had just been widowed.

This research will describe the practice of arranged marriage in an Islamic boarding school located in Salatiga City, namely Pondok Pesantren Sunan Giri (PPSG). The choice of this place is based on the number of students who are matched by the Kiai. This is important because it indicates that matchmaking in the pesantren is very professional because it has experienced a variety of different experiences in the practice of matchmaking.

Matchmaking in the pesantren is carried out democratically, meaning that the couples who will be matched have the right to accept or reject the matchmaking.⁸ In the pesantren community, determining who the prospective husband and wife are is not only based on idealism but also involves a sense of responsibility towards the family⁹ that will be built. For this reason, in determining a mate, parents and third parties play an important and dominant role¹⁰ so that children usually tend to follow their parents' choices even in pesantren especially.

Matchmaking that occurs at Sunan Giri Islamic Boarding School is like a part of the tradition of the boarding school. Where almost every santri who in fact have completed their studies at the cottage often get matchmaking offers from Kiai or caregivers. Not only from among the students who are often matched by Kiai but outsiders also often come to his residence just to ask to be matched by his students.

In determining a mate, of course, it is not arbitrary in its selection. Kiai, who in fact already has insight that is far from us, certainly has its own reference. There are so many criteria that need to be fulfilled. The more criteria that are fulfilled, it is hoped that the chances of success in marriage will also be better. That is, there should not be a deep gap between the lineage,

⁸ Latifah, A. N. (2021). *Tinjauan Masalah Terhadap Proses Perjodohan Santri Di Pondok Pesantren Pendowo Walisongo Desa Sedah Jenangan Ponorogo* (Doctoral Dissertation, IAIN Ponorogo).

⁹ Abdurrahman Wahid, "Bunga Rampai Pesantren" (Jakarta: Dharma Bakti, 1958) pp. 14-15.

¹⁰ Adhim, Z. A. (2019). *Perjodohan Di Kalangan Keluarga Kiai Pondok Pesantren Lirboyo Kediri (Perspektif Antropologi Hukum Islam)* (Doctoral Dissertation, UIN Sunan Kalijaga).

material or beauty and good looks of husband and wife. But there is also equality in thought, understanding, tastes and ideals.¹¹

Departing from the description above, the researcher tries to use J.S Mill's utilitarianism theory which states that actions are judged as good or bad by the consequences they cause whether they have utility and benefits or not.¹² The theory will be used as a lens to view the occurrence of arranged marriages in Sunan Giri Salatiga Islamic Boarding School. The selection of the theory is based on the researcher's curiosity about utilitarian thinking which tends to logic or reason to achieve the principle of utility. Utilitarianism itself is a school of normative ethics¹³ that aims to achieve the greatest happiness where J.S Mill in expressing it puts forward the public interest above individual interests.

From the above, the case of arranged marriage will be analysed in terms of the causes and effects that will arise later. By looking at and taking into account the consequences thoroughly to ascertain whether the arranged marriage can achieve the greatest amount of happiness in line with the principle of utilitarianism.

Research Methods

This research is a qualitative field study.¹⁴ This research collected information from the caregivers of Sunan Giri Islamic Boarding School in Salatiga City. The approach used in this research is a phenomenological approach. This research has a descriptive-analytical nature, which aims to describe the process and purpose of an arranged marriage between alumni of the pesantren. The data collection techniques used include observation, which involves systematic observation and recording of phenomena observed in the object of research, either directly or indirectly. Observation was conducted to

¹¹ Shalih, S. F. *Untukmu Yang Akan Menikah & Telah Menikah*. Pustaka Al-Kautsar. (2005) pp. 42.

¹² Saepullah, A. (2020). Konsep Utilitarianisme John Stuart Mill: Relevansinya Terhadap Ilmu-Ilmu Atau Pemikiran Keislaman. *Aqlania*, 11(2), pp. 243-261.

¹³ Pranowo, Y. (2020). Prinsip Utilitarisme Sebagai Dasar Hidup Bermasyarakat. *Paradigma: Jurnal Filsafat, Sains, Teknologi, dan Sosial Budaya*, 26(2), pp. 172-179.

¹⁴ Saifuddin Azwar, *Metode Penelitian*, (Yogyakarta: Pustaka Pelajar, 1999), pp. 21.

ensure the most objective results possible.¹⁵ In addition, the question and answer interview method was also carried out systematically to obtain information about the values of an arranged marriage in the Sunan Giri Salatiga Islamic Boarding School environment using J.S Mill's Utilitarianism theory.¹⁶

J.S Mill's Utilitarianism

Utilitarianism is a British school of normative ethics¹⁷ derived from the word *utilis* meaning useful. This school has the principle that the good or bad of an action is based on the consequences it causes whether it has the value of usefulness and benefit or not.¹⁸ Utilitarianism focuses on maximising happiness and reducing suffering as a measuring tool to assess an action.¹⁹ Therefore, the essence of utilitarianism lies in the ultimate goal that a person's actions want to achieve, seen from the consequences that will be caused. By considering this, it can be said that an action is good if it has the greatest value of utility and benefits and vice versa.²⁰

One of the famous figures of utilitarianism theory is John Stuart Mill. He was a philosopher born in London in 1806. He began his career in 1823 at the age of 19 by becoming a clerk. Then, in 1865 he entered the British parliament²¹ for one year. Mill's utilitarianism was strongly influenced by his predecessor Bentham. However, there are clear differences between the two.

In the context of law, Mill analysed the relationship between utility, justice, individual interest and public interest.²² Mill states that the goal of man

¹⁵ Koentjaraningrat, *Metode-Metode Penelitian Masyarakat* (Jakarta: Gramedia, 1997), pp. 129.

¹⁶ Bambang Sunggono, *Metode Penelitian Hukum*, (Jakarta: Raja Grafindo Persada, 2003), pp. 114.

¹⁷ Pranowo, Y. (2020). Prinsip Utilitarisme Sebagai Dasar Hidup Bermasyarakat. *Paradigma: Jurnal Filsafat, Sains, Teknologi, Dan Sosial Budaya*, 26(2), pp. 172-179.

¹⁸ Sudarminta, Justinus. *Etika Umum: Kajian Tentang Beberapa Masalah Pokok Dan Teori Etika Normatif*. (Yogyakarta: PT Kanisius, 2013) pp. 53.

¹⁹ Ashri, M. (2018). *Hak Asasi Manusia: Filosofi, Teori & Instrumen Dasar*. CV. Social Politic Genius (Sign), pp. 48.

²⁰ Bertens, K. *Pengantar Etika Bisnis*. Gramedia Pustaka Utama, 2022) pp. 27.

²¹ Muharir, M., & Haryono, S. (2023). Konsep Utilitarianisme Jhon Stuart Mill Relevansinya Terhadap Behavioral Economics. *Ekonomika Sharia: Jurnal Pemikiran Dan Pengembangan Ekonomi Syariah*, 9(1), pp. 109-122.

²² Darmodiharjo, D. (1995). *Pokok-Pokok Filsafat Hukum: Apa Dan Bagaimana Filsafat Hukum Indonesia*. Gramedia Pustaka Utama, pp. 62.

is to seek happiness, similar to his predecessor Bentham.²³ Then in the context of happiness, Mill classifies happiness itself into two levels which he calls ranking. The first ranking Mill mentions is the lower ranking. In this ranking, the happiness obtained is temporary happiness. For example, holidays, shopping and the like. Happiness in this level only leads to individuals and this happiness can at any time turn into misery in certain conditions.

Then at the next stage, Mill calls it a high rank. At this rank, happiness is no longer individualised and at the same time it has a long-term effect and has the direction of the greatest happiness goal. An example is in the academic field such as science. People who have knowledge will usually share knowledge with others and indirectly knowledge can support the benefit of many people and make them happy.²⁴ It is in this ranking that Mill thinks ultimate happiness is formed.

The Dynamics of Matchmaking at Sunan Giri Islamic Boarding School

Matchmaking at PPSG originated from the initiation of the board of masyayih²⁵ which in this case is KH. Maslikhuddin Yazid who is often called Abah Rikul. This is due to concerns from his students regarding the selection of a mate.²⁶ Almost every one of his students who is considered eligible for marriage will definitely get an offer of arranged marriage. In line with Allah's word in Surah An-Nuur: 32 about the recommendation to get married, Abah Rikul makes arranged marriage a means to hasten marriage for those who are already eligible.

According to the narrative of one of the senior santri in the pesantren²⁷ he said that there are at least two things that underlie Abah Rikul's decision to match his santri. First, it is to maintain the spirit of the santri. According to

²³John Stuart Mill, *Utilitarianisme*. Basabasi, 2020, pp. 78.

²⁴ Asep Saepullah, "Konsep Utilitarianisme John Stuart Mill: Relevansinya Terhadap Ilmu-Ilmu Atau Pemikiran Keislaman." *Aqlania* 11.2 (2020) pp. 243-261.

²⁵ Results from an interview with MA, one of the senior students, on Saturday 16 September 2023.

²⁶ Results from interviews with MA, W and A who are senior students on Saturday 16 September 2023.

²⁷ Results from an interview with MA, one of the senior students, on Saturday 16 September 2023.

him, in terms of choosing a mate, it is vulnerable for young people to date first on the pretext of finding a suitable partner by first knowing the intricacies of our partner. As we know that courtship is a sin, whatever form it takes. By doing matchmaking, at least it will eliminate the worries of santri in choosing a mate so that they will not be trapped by dating and can maintain their marwah.

Second, there is a request from an outside party. In this case, he explained that arranged marriages also occur because of requests from outsiders to match their children with one of Abah Rikul's students. He added that this case often occurs when people outside the pesantren come to Abah Rikul's residence just to ask for this. Most in this case are those who want their daughters to be matched with one of his students.

Abah Rikul in offering arranged marriages tends to be democratic without any coercion from him.²⁸ Usually he will hold a deliberation first by presenting two people who want to be matched to be asked what they think about him and whether they agree with the offer to be matched by him before then bringing together the families of the two. This is important to safeguard the rights of individuals in their freedom to choose their own partners. In addition to safeguarding the individual rights of individuals, the democratic nature is carried out to implement the applicable legal rules as regulated in the Compilation of Islamic Law (KHI) article 16 (1)²⁹ which reads *"marriage is based on the consent of the prospective bride and groom"* there is also Law No. 1 of 1974 which regulates marriage article 6 (1)³⁰ which reads *"marriage must be carried out with the consent of the prospective bride and groom"*.

Furthermore, the results of the interview with Abah Rikul indicate that the matter of a mate is not as simple as we think. According to him, the purpose of marriage is not only to unite two people who like each other but we must look further than that. The purpose of marriage should have a big impact not only on the couple and their families. More than that, marriage should be able

²⁸ The results of the interview with the younger brother of Abah Rikul who is also one of the Ustadz or teachers at the Pondok on Thursday 21 September 2023.

²⁹ Compilation of Islamic Law Article 16: (1)

³⁰ Law No. 1 Year 1974 Article 6: (1)

to benefit many people beyond their relatives and have long-term effects.³¹ In line with the principle of utilitarianism, his view focuses on the ultimate goal of marriage. He hopes that marriage can have a big positive effect for the benefit of as many people as possible.

To prove this, of course, it is necessary to see how the condition of the spouses of students who have been matched. By interviewing 5 informants, the following data were found:³² First, in terms of economy and purchasing power. The five informants or santri who have been successfully matched by Abah Rikul all have professions that are fairly decent enough to be able to meet their daily needs and even among them are fairly able to meet their tertiary needs.

Secondly in terms of knowledge. As a graduate of the hut and matched by Abah Rikul, they bear the responsibility of the mandate given by Abah to continue to maintain their knowledge. Then the third in terms of social life, the five informants are fairly active in their respective areas even though they have different ways of doing it. In this case, in line with the mandate given by Abah Rikul to the five couples, namely to serve the community, one of which is by teaching the knowledge obtained from the pesantren to the community.

Finally, in terms of household romance, all five informants stated that so far their household conditions are romantic. Furthermore, this can be achieved if we look at the economy and purchasing power. they are able to provide physical sustenance in the form of clothing, food and shelter needs besides that they also provide inner sustenance. By maintaining their knowledge, it is appropriate for them to know how to build a household to maintain the feelings of husbands and wives in order to maintain household harmony.

³¹ Results from an interview with Kyai Maslikhuiddin Yazid (Abah Rikul) at his residence on Thursday 21 September 2023.

³² Results from Interviews with the Five Pairs of Santri Who Have Been Successfully Matched (T, AW, S, K and MM).

Mill's Utilitarianism Analysis of Abah Rikul's Decision to Marry His Santrinya (Cause Analysis)

In making a decision we must take into account the consequences that will be caused later,³³ whether it is good or bad it is necessary for us to calculate it thoroughly. By carrying out this aspect, it can at least increase the chances of success of the decisions we make.³⁴ Likewise with Abah Rikul's decision to match his students. He certainly has his own way of dealing with it.

In response to the above issues, utilitarianism also strongly emphasises the importance of a thorough calculation of every decision we will make in the future. J.S Mill in his utilitarianism view emphasises four things in order to realise decisions that can provide the greatest benefit. he uses these four things to be used as a dissection of a decision or law.³⁵

First, utility is intended to see the extent to which the decision taken provides benefits to the intended. Then the second, namely justice, is used to consider a sense of fairness as a result of the principle of legal equality itself.³⁶ Then the third, namely the existence of individual interests which are used as initial capital before forming a common interest. Then the last is the public interest which is used as the basis or reference for the law or decision to be formed.³⁷

As with arranged marriages, J.S Mill's utilitarianism views arranged marriages in terms of the causes that give rise to them and the effects they produce. Therefore, to see more about arranged marriages, the four aspects above are needed to see Abah Rikul's decision in arranged marriages.

1. Usability

In terms of usefulness, Abah Rikul (in the opinion of one of the seniors in the pesantren) uses arranged marriage as a tool to maintain the dignity of the santri themselves.³⁸ Marwah here is very important

³³ Fachmi Basyaib, *Teori Pembuatan Keputusan*. Grasindo, 2006, pp. 24.

³⁴ *Ibid.*

³⁵ Darmodiharjo, D. *Pokok-Pokok Filsafat Hukum: Apa Dan Bagaimana Filsafat Hukum Indonesia*. Gramedia Pustaka Utama. (1995) pp. 119.

³⁶ *Ibid.* pp. 121.

³⁷ *Ibid.* pp. 122.

³⁸ Results from an interview with MA, one of the senior students, on Saturday 16 September 2023.

where it is the main foundation for someone to be able to provide greater benefits in the future. There is a hadith that reads:

عن أبي هريرة قال قال رسول الله ﷺ: إِنَّمَا بَعِثْتُ لَأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ.

Meaning: Abu Hurairah said, the Messenger of Allah (SAW) said: "I was only sent to perfect good manners." (HR. Al-Baihaqi)

In this case, marwah is closely related to noble character. These morals are reflected in how we act on a daily basis. As Allah SWT created humans as his highest creation.³⁹ Therefore, marwah is very important before we proceed to the next benefit.

Implied in Abah Rikul's statement about the purpose of marriage,⁴⁰ there is an expectation in which the matched santri (further to all of his santris, not only limited to santri who have been matched) are expected to become someone useful in society. In this case, it is either useful with its knowledge or something else. Therefore, it is necessary to pay attention to good morals⁴¹ as an example of our noble personality. As humans are created to be leaders,⁴² it is only natural that leaders must be able to be role models for the people they lead.

2. Justice

Abah Rikul in matchmaking to maintain justice for his students is reflected in two things. The first is by giving the opportunity to both parties to give their opinions and the second is giving the right to accept or reject completely to the couple who want to be matched.⁴³ From these two things, it proves that Abah Rikul is also very concerned about maintaining aspects of justice for santri as an

³⁹ Ali Geno Berutu, "Kekuasaan Allah Dan Hukum Islam Bagi Manusia Dan Alam." (2020).

⁴⁰ Results from an interview with Abah Rikul at his residence on Thursday 21 September 2023.

⁴¹ Muzammil, Achmad, And Rissa Rismawati. "Implementasi Nilai-Nilai Tasawuf Dalam Pembinaan Akhlak Santri Di Pondok Pesantren Al-Fattah Pule Tanjunganom Nganjuk." *Spiritualita* 6.2 (2022) pp. 109-131.

⁴² Ali Geno Berutu, "Kekuasaan Allah Dan Hukum Islam Bagi Manusia Dan Alam," pp. 7.

⁴³ Suheri, Ana. "Wujud Keadilan Dalam Masyarakat Di Tinjau Dari Perspektif Hukum Nasional." *Morality: Jurnal Ilmu Hukum* 4.1 (2018): pp. 60-68.

individual who has the right and freedom to be protected by paying attention to their opinions and consent.

As stated in KHI article 16 (1) and Law No. 1 of 1974 concerning marriage article 6 (1). The consent of the prospective bride and groom is required to ensure justice for the couple to be married.⁴⁴

3. Individual Interests

As with the implied intention of Abah Rikul's opinion about the purpose of marriage, there is an expectation from him for all students in general and for students who are matched in particular to be useful for the wider community after leaving the pesantren. Both directly and indirectly, he gave the mandate to his students to widely spread the teachings that had been given with the scientific sanad that was connected to him.⁴⁵

4. Public interest

In terms of public interest, this is reflected in Abah Rikul's view of the purpose of arranged marriages, which not only affects the couple and their families but must also have a major impact on society at large. This is the ultimate goal of utilitarianism, which is the greatest happiness.⁴⁶ We can know this impact from how we socialise with others.

Responding to the above problems, Abah Rikul provides a solution that he calls on every tausiah at walimatul 'ursy⁴⁷ namely "*Meluo struggle nang masyarakat as much as you can, opo seng mbok nduweni ya kui seng kanggo berjuang, nak nduwemu ilmu ya berjuang through your knowledge.*" (Join the fight in the community as much as you can, what you have is what you use to fight, if you have knowledge fight through your knowledge).

⁴⁴ Ramadhan Syahmedi Siregar, "Urgensi Persetujuan Bagi Kedua Calon Mempelai Dalam Perkawinan." *Tazkiya: Jurnal Pendidikan Islam* 6.1 (2017).

⁴⁵ Results from an interview with Abah Rikul at his residence on Thursday 21 September 2023.

⁴⁶ Kartanegara, "Pemikiran Etika Dan Kebahagiaan.", [Http://Repository.Uinjkt.Ac.Id/Dspace/Handle/123456789/43306](http://Repository.Uinjkt.Ac.Id/Dspace/Handle/123456789/43306)

⁴⁷ Dawuh Abah Rikul at the wedding of a senior student between IR&AS in June 2023.

From the above statement, to be able to have the greatest impact on the wider community, at least there is an aspect that needs to be underlined. That is striving to serve the community with what we have.⁴⁸ If we have knowledge, fight with that knowledge, which means by teaching. That is the solution given by Abah Rikul. In line with the above, there is a hadith narrated by Imam at-Tabrani which reads:

خير الناس أنفعهم للناس

Meaning: *"The best of men are those who are most beneficial to others."* (HR. at-Tabrani)

Mill's Utilitarianism Analysis of the Lives of Successfully Matched Couples (Consequence Analysis)

As mentioned above, J.S Mill's utilitarianism views arranged marriage from its cause and effect, then it is necessary to look at the consequences of arranged marriage, which in this case is how the lives of couples who are successfully matched. This is necessary to see how far the principle of utilitarianism works, which is about the greatest happiness for the greatest number of people.⁴⁹

From the description above, J.S Mill sees happiness in terms of utility but does not provide indicators as clues but divides happiness into two stages.⁵⁰ The first stage Mill calls the lower rank where happiness is still individual and can turn into destruction. Then the second stage Mill calls the high rank where happiness is universal and in the long term.

Therefore, it is necessary to create indicators of the reflection of utility itself, namely by looking at the economy and income, purchasing power, knowledge, social life and domestic harmony. We will know the condition of happiness of the five couples used as informants after paying attention to the five indicators above.

⁴⁸ *Ibid*

⁴⁹ Asep Saepullah, "Konsep Utilitarianisme John Stuart Mill: Relevansinya Terhadap Ilmu-Ilmu Atau Pemikiran Keislaman." *Aqlania* 11.2 (2020) pp. 243-261.M."

⁵⁰ *Ibid*

First, the lower rank happiness stage, from the five couples, it can be indicated that all of them are able to reach the lower rank happiness which is still individual and at any time can turn into destruction. In this case, namely their economy, their work is sufficient to get adequate income to meet basic needs such as clothing, food and shelter where these three things are the most basic needs in supporting human life.⁵¹ Once basic needs are met, the chances of achieving household harmony will increase.

Then the second, the stage of high-ranking happiness, from the five couples can be acted upon all of them are able to achieve happiness where Mill calls it ultimate happiness,⁵² although the methods taken are different. The most important factor in happiness in this rank is that we have been able to provide the greatest benefit to as many people as possible.

The above can be seen from the five couples who all tend to be active in the community in their own way, which has a great positive effect on them. However, it should be noted that before being able to provide this benefit, a foundation is needed which will later be used in society. In this case, their foundation is from their respective knowledge. They are able to maintain their knowledge and are able to teach it to others, so that the benefit is formed and the principle of utilitarianism is achieved.

Therefore, it can be said that the arranged marriage will be in accordance with the ultimate goal of J.S Mill's utilitarianism. By considering social interests and maximising individual happiness without losing the aspect of justice, the goal of happiness for as many people as possible will be realised after recalculating the causal consequences thoroughly and in detail.⁵³

Conclusion

Mill with his utilitarianism thought views the matchmaking that occurs in terms of its cause and effect. In this case, the intended cause is Abah Rikul's

⁵¹ Syahrial, M. Kebutuhan Dasar Manusia Menurut Ekonomi Islam. *Indratech*, (2021). 2(1), pp. 51-61.

⁵² Saepullah, "Konsep Utilitarianisme John Stuart Mill: Relevansinya Terhadap Ilmu-Ilmu Atau Pemikiran Keislaman."

⁵³ Yandi Ugang, "Analisis Utilitarianisme Dalam Penilaian Keadilan Dan Efektivitas Hukum." *Transparansi Hukum* (2022).

decision to match his students and the result is the life of the successfully matched couple. First, in terms of the cause or Abah Rikul's decision to match his students, to maintain the principles of utilitarianism, a thorough evaluation must be carried out using four things:

1. In terms of usefulness where the matchmaking is useful as a tool to maintain the dignity of the santri themselves.
2. Then in terms of justice, to maintain it, the matchmaking that occurs in the cottage is democratic in nature where the final decision holder is entirely on the consent of the prospective bride and groom.
3. Then next is the existence of individual interests. As a basic capital, Abah Rikul's individual interests are implied in his offer of marriage, namely in the form of a mandate given to be useful in society by serving either by teaching his knowledge or serving in other ways.
4. Then the last is the public interest. In this case it is contained in the purpose of matchmaking where according to Abah Rikul the matchmaking must be able to have a positive effect on the benefit of as many people as possible.

Secondly, in terms of the consequences or lives of successfully matched couples, Mill classifies the standard of happiness into two stages of ranking, namely low and high. Where the five couples above have been able to achieve a high ranking. That is, they can have a great positive effect on the benefit of as many people as possible despite the different ways of achieving it. Therefore, both in terms of cause and effect, the matchmaking that occurs is in accordance with the ultimate goal that utilitarianism seeks to achieve. Namely, the greatest happiness for the greatest number of people in the form of the benefit it brings has a positive impact not only on the bride and groom's family but also on the wider community.

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