

The Abuse of Practices Ta'ruf in the View of Islamic Law

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Abstract

Ta'aruf is a method of introduction between men and women with the aim of marriage, which is carried out through the intermediary of ustadz or parents. However, the practice of ta'aruf is currently experiencing a shift in meaning due to the times, including its implementation online. This study aims to analyze the forms of deviation in the practice of ta'aruf based on the perspective of Islamic law. Using a descriptive qualitative approach, this study identifies deviations that often occur, such as fraud, sexual harassment, and behavior approaching adultery. Data were obtained through in-depth interviews and literature review. The results show that deviations in ta'aruf are often due to a lack of understanding of the principles of sharia, the influence of technology, as well as weak family supervision and mediators. The research also emphasizes the important role of the family and Islamic institutions in ensuring that the practice of ta'aruf is in accordance with Islamic teachings. Research recommendations include strengthening education on the concept of ta'aruf, stricter supervision of online practices, and the development of comprehensive shar'i guidelines to prevent abuse in this process.

Keywords: Ta'aruf, Deviation, Islamic Law, Technology

INTRODUCTION

Ta'aruf according to terminology comes from Arabic from the word *'arafa-yata'arafu-lita'arafu* which means knowing and understanding each other.¹ Ta'aruf is a method of introduction between the male party and the female party through the intermediary of the ustadz or parents who have the aim of going to the level of marriage. Ta'aruf is a process of introduction between prospective couples carried out in accordance with Islamic law. This process aims to ensure compatibility and suitability in various aspects of life before entering

¹ Ahmad Kamaluddin, 'Konstruksi Makna Taaruf Dalam Al- Qur ' an (Upaya Membangun Harmonisasi Kehidupan Sosial)' <<https://doi.org/10.30868/at.v7i0>>.

marriage. In Islamic teachings, *ta'aruf* is not just an introduction, but a process that is strictly regulated by religious norms to maintain the honor and sanctity of both parties².

In the *ta'aruf* process, the male and female parties submit a CV containing their biodata and the purpose of marriage for themselves. In addition, both parties if they want to continue the *ta'aruf* process must go through someone intermediary either ustadz or parents³. This introduction process both parties ask directly about what the purpose of marriage is for themselves and questions related to emotional and financial questions.

Recently, the practice of *ta'aruf* has experienced many deviations, whether through social media, dating apps, or unsupervised in-person meetings. These deviations include dishonest actions, excessive communication, and lack of supervision by *mahrams*. Some individuals misuse *ta'aruf* for purposes that are not in accordance with Islamic teachings, such as deception and behaviors that approach adultery. Many teenagers consider dating to be so commonplace and normal that it is not a problem. They often make introductions without intermediaries, which has become customary in society. Some even consider dating as part of the *ta'aruf* process.⁴ In fact, this clearly violates the *Shari'ah*, as explained in Al-Hujurat verse 13.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاهُ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاهُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Meaning: "O people, We have created you from a male and a female. Then, We made you into nations and tribes so that you may know one another. Indeed, the noblest among you in the sight of Allah is the most pious. Verily, Allah is the All-Knowing, the All-Absorbing."

This verse emphasizes the importance of getting to know each other. In the context of marriage, *taaruf* is a *Shari'ah*-compliant process of getting to know potential partners within a framework that maintains honor and religious boundaries. This mutual getting to know aims to build a relationship based on a correct understanding of each other, so as to form a harmonious and *sakinah* family.

Another aspect of deviation in the practice of *ta'aruf* is the prewedding session, which is not included in the terms and conditions of marriage. Physical communication between non-mahram individuals, both near and far, such as touching, is not allowed. This is also often the case in the proposal process, where there is undue contact between the bride and groom who are not yet legal, for example during the ring exchange procession. A phenomenon that is also rampant now is excessive chatting between members of the opposite sex without a clear end goal.

² I.T. Nugroho, 'Agency in the Online Matchmaking Platform', *Universitas Islam Negeri (UIN) Sunan Kalijaga Yogyakarta*, 15.1 (2021), 202.

³ Muhammad Nailul Mu'tashim, 'Analisis Proses Taaruf Nikah Berbasis Proposal Pada Samar Center Dalam Perspektif Maqasid Al-Syari'ah', *Universitas Muhammadiyah Surabaya* (Universitas Muhammadiyah Surabaya, 2020).

⁴ Ayu Lestari and Hildawati, 'Ta'aruf Online Dan Offline: Menjemput Jodoh Menuju Pernikahan', *Jurnal Emik Universitas Hasanuddin*, 2.2 (2019), 20.

The concept of *ta'aruf* continues to evolve along with the increasingly advanced digital era. Today, *ta'aruf* can be done online through various platforms and applications. However, although online *ta'aruf* offers convenience and accessibility, its use must still be cautious. Discrepancies in the information uploaded on online *ta'aruf* applications can be a dangerous form of fraud, leading to sexual harassment, marriage as an outlet for lust, and other forms of crime. As reported by Kumparan.com on May 17, 2020, a man named Dinar at-Thariq was arrested by Jember Police. He committed fraud by opening a *ta'aruf* vacancy online and using a fake identity. He claimed to have a history of education from Islamic universities in Jember and Malang, and worked as a psychology study filler. He also set up his Instagram account to look like a preacher. Several women fell victim and were only married for a short time before being abandoned. Finally, the Twitter account @swamyang exposed his crimes.⁵

Researchers also compare with related research to explore individual experiences in online *ta'aruf* through social media. Similar research conducted by Kamal Musthofa and Alvita Hikmatul Laily in 2022 aims to identify forms of fraud in the Muzz online *ta'aruf* application globally. This research uses a qualitative method with a descriptive approach, and data is collected through interviews, observation, and documentation. The results showed that the online *ta'aruf* process often led to various conflicts, especially fraud targeting women.⁶

However, these studies focus more on the technical aspects of fraud and have not deeply discussed the dimensions of Islamic law in addressing the abuse of *ta'aruf* practices. Therefore, this research complements the previous research gap by highlighting how Islamic law views the abuse of *ta'aruf* practices and provides a normative perspective on the ideal *ta'aruf* process.

Based on the data above, there are many irregularities that occur in the *ta'aruf* procession, which should be interpreted properly in accordance with the provisions of sharia so as not to cause conflict. Therefore, it is necessary to have in-depth counseling related to the nature of *ta'aruf* so that there is no misappropriation. This research is expected to contribute to formulating comprehensive shar'i guidelines to prevent the misuse of *ta'aruf* practices in the context of Islamic law.

METHODOLOGY

This research uses a descriptive method with a qualitative approach that aims to identify various forms of deviation in the *ta'aruf* process, which is the stage of introduction between men and women that is directed towards marriage. The data in this study were obtained from two main sources.⁷

First, primary sources refer to data obtained directly from sources or individuals who have experience related to the research topic. In this context, primary data was collected

⁵ Miss Kepo, 'Modus Penjahat Kelamin Ingin Puaskan Nafsu Syahwat Lewat Taaruf Online', 2020 <<https://doi.org/10.24815/jkg.v10i1.19717>>.

⁶ Kamal Musthofa and Alvita Hikmatul Laily, 'Gharar Dalam Ta'aruf Online Serta Dampaknya Pada Kelangsungan Akad Perspektif Hukum Perdata Dan Fiqih Empat Madzhab (Studi Kasus Di Aplikasi Ta'aruf Online Muzz)', *Jurnal Ilmu Syari'ah*, 3 (2022), 159–77.

⁷ Sugiono, *Metode Penelitian: Kuantitatif, Kualitatif Dan R&D* (Bandung: Alfabeta, 2017).

through interviews with informants who had undergone the ta'aruf process. This source provides a direct perspective based on personal experiences and field observations relevant to the phenomenon under study.

Second, secondary sources include data that has been collected, analyzed and published by other researchers or institutions. Examples of these sources include scientific articles, journals, books, research reports, and other written documents. Secondary sources were used to complement the analysis of primary data, provide a theoretical framework, and compare the findings of this research with the results of previous studies.⁸

Data collection was conducted through in-depth, unstructured interviews that focused on the informants' life experiences before marriage. In addition, researchers also conducted observations to gain a more detailed understanding of the factors that trigger deviations in the practice of ta'aruf in the community. Data analysis techniques include data reduction, which is the process of summarizing and simplifying the results of interviews and observations into main themes that are in accordance with the research objectives. Data verification is applied to ensure the validity and validity of the information obtained. In addition, a critical literacy approach was used to review and evaluate secondary sources from relevant books and journals.⁹

This approach is expected to identify various forms of deviation in the practice of ta'aruf that occur in society. Through in-depth and critical analysis, this research aims to provide greater insight into the dynamics and development of the ta'aruf process in social life.

RESEARCH RESULTS AND DISCUSSION

Experience in The Taaruf Process

Everyone has their own way of finding a life partner and getting married. One way that is in accordance with Islamic law is taaruf. In general, taaruf is an introduction between the man's family and the woman's family with the aim of uniting the two in marriage. Specifically, the term taaruf comes from the word *ta'arafa-yata'arafu* which means to know each other. So, taaruf can be interpreted as a process of introduction between two families with the intention of continuing the relationship to the level of marriage.¹⁰

According to Ari Pusparini, ta'aruf is a process of introduction that aims to build a marriage bond, not just getting to know each other or finding out the compatibility of partners. Meanwhile, Abdullah explains that ta'aruf is a stage of exploration and introduction of potential life partners that involves the help of a third party, such as a trusted individual or official institution, which acts as a mediator in helping someone find a partner according to the desired criteria. This process is considered the first step towards marriage.¹¹

⁸ John W Creswell, *Penelitian Kualitatif & Desain Riset* (Yogyakarta: Pustaka Pelajar, 2014).

⁹ Johan Setiawa Albi Algito, *Metodologi Penelitian Kualitatif* (Sukabumi: CV Jejak, 2018).

¹⁰ Rusmala Dewi, Nurmala Hak, and Sara Alvianita, 'Implementation Of Ta ' Aruf Viewed From Islamic Law (on the Online Marriage Bureau CV of Berkah Ta ' Aruf Palembang)', *Progressive Lae Review*, 5.1 (2023), 29.

¹¹ Muhammad Nur Fathoni and Ahdiyatul Hidayah, 'The Concept Of Ta ' Aruf And Its Impact After Marriage : Case Study at the Taklim Council of Kasypul Anwar , Indonesia The Concept o f Ta ' Aruf and Its Impact after Marriage A . Introduction This Article Raises the Role of Islamic Law as a Guide in Regul', 02.01 (2023).

We conclude that ta'aruf is the process of getting to know someone, including their character, morals, religion, and habits, which is done through the closest person or known individuals. This process can also involve an institution that aims to facilitate a proposal or marriage, and everything is done voluntarily without coercion.

However, today there are many deviations in the name of taaruf such as dating, premarital sessions that are not in accordance with Sharia, commitment between couples without marriage ties, and others. Ta'aruf is a process of introducing two people, namely a man and a woman, which is permitted in Islam in order to create a *sakinah* family in accordance with Islamic law.¹²

Ta'aruf that occurs in the culture and environment of society at this time such as dating before ta'aruf is considered a common thing in society. The community considers that, if we want to find a soul mate then we must do dating first. The informants do this to get to know the character of the prospective partner. Taaruf in the context of marriage is defined as "The activity of getting to know, understand and understand each other for the purpose of proposing or getting married". Courtship that is usually carried out by teenagers such as; hand holding, social media chat without recognizing the limits of both men and women to send photos to each other, or ride motorbikes together without any barriers between the two.

The courtship carried out by some informants in heading to the level of marriage usually, they have been dating since school. This is assumed to be an introduction process, which is usually the process of introducing candidates to each other in the ta'aruf process¹³. So, in essence, many informants argue that dating is already a procession in ta'aruf. Dating is assumed by many people to be behavior that is contrary to the Qur'an as described in Al-Isra' verse 32:

وَلَا تَقْرَبُوا الزَّانِيَ إِنَّهُ كَانَ فَاحِشَةً يُوسَاءُ سَبِيلًا

Meaning: "Do not approach adultery. Verily (adultery) is an abominable deed and the worst way."

The verse discusses the prohibition of approaching adultery, which has various forms such as adultery of the heart, adultery of the eyes, and others. One of the acts included in adultery is dating, because in practice dating involves the heart, eyes, and mind. Therefore, to avoid zina, some people choose taaruf as a method to get to know a partner with family supervision. The steps that must be taken before ta'aruf include readiness for marriage, making a curriculum vitae, choosing a partner, meeting a partner, proposing or *khitbah*, and marriage¹⁴.

In the ta'aruf process there are manners that must be applied by both prospective partners, namely through intermediaries, no sense of ownership, on their own accord, there is

¹² Sarah Safira, Sitti Murdiana, and Kurniati Zainuddin, 'Perbedaan Penyesuaian Perkawinan Pada Pasangan Suami Istri Yang Melalui Proses Pacaran Dan Ta'aruf Di Kota Makassar', *PESHUM : Jurnal Pendidikan, Sosial Dan Humaniora*, 1.4 (2022), 300–310 <<https://doi.org/10.56799/peshum.v1i4.441>>.

¹³ Rofiq Abidin and Syafa Ediana Putri, 'Karakteristik Memilih Pasangan Dalam Ta'aruf Sebagai Upaya Membangun Keluarga Sakinah', *Celestial Law Journal*, 1.1 (2023), 27–40.

¹⁴ Safiatul Jannah, Abdur Rohman Bihaqy, Humaidi, 'Studi Tentang Pelaksanaan Ta'aruf Sebelum Pernikahan Di Pondok Pesantren Ar-Rohmah Tahfidz Hidayatullah Islam Malang', *Jurnal Ilmiah Hukum Keluarga Islam*, 2023.

goodwill between the two parties, keeping secrets, and saying what they are¹⁵. All of these adab must be implemented properly between prospective couples. If there is a lie in it, it is feared that it will bring harm to the household in the future.

The Role of Family and Society

Ta'aruf carried out by male and female practices must use a mediator in conveying positive messages that aim to establish a good interpersonal relationship. Positive message that aims to establish a good interpersonal relationship to both prospective couples who are expected to be a couple. To both prospective couples who are expected to be husband and wife.¹⁶ The role of the family is very important in the implementation of the ta'aruf process which is in sync with Islamic law. In essence, this taaruf process must go through the intermediary of someone, either a religious teacher or a parent.

The mediator in ta'aruf plays a role in the process of exchanging curriculum vitae for both parties and provides enlightenment to the prospective couple that the marriage is carried out for the purpose of worshiping Allah SWT. Introduction through this intermediary is not recommended for a long period of time, If it lasts for a long time, it is feared that it will lead to adultery or irregularities in the ta'aruf process.¹⁷ However, many parents do not understand what the real ta'aruf process is, so there are irregularities in it. Even though Allah has also explained in QS. An-Nur verse 32.

وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ ۖ إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ

Meaning: "Marry those who are still single among you and also those who are worthy (to marry) of your servants, both men and women. If they are poor, Allah will empower them with His grace. Allah is All-Encompassing (His gifts) and All-Knowing."

This verse encourages Muslims to marry and emphasizes that Allah will give abilities to those who marry, even if they feel incapable. Taaruf is part of the process leading to this marriage.

Apart from the family's role as a mediator between the two, they also act as advisors in the ta'aruf process. Parents are more experienced in marriage, so they have expectations in determining the best candidate for their child. Every parent definitely wants a companion for their child who understands religion, has adequate finances, and is accepted by their future family.

Important Factors in Ta'aruf

The factors in determining ta'aruf and marriage consist of 2 factors, namely internal and external factors. Internal factors are factors that originate from oneself, such as; feelings of

¹⁵ Rahmatullah Assyihabi B and Safiratul Khodijah, 'Proceedings of the International Conference of Social Science and Education (ICOSSED 2021)', *Proceedings of the International Conference of Social Science and Education (ICOSSED 2021)*, 2023, 31–41 <<https://doi.org/10.2991/978-2-494069-55-8>>.

¹⁶ Israwaty Suriady Zainudin, Sumarni, Mahpuddin, 'Model Of Mediator Communication In Interpersonal Relationship Of Married Couples Through Ta'aruf Process In Palu City', *INTERNATIONAL JOURNAL OF MULTI SCIENCE*, 1.2 (2020), 17–23.

¹⁷ H.M. Arsyad Almakki, Rudi, Taufikurrahman, 'Persepsi Masyarakat Mengenai Konsep Ta'aruf Sebagai Upaya Membangun Keluarga Sakinah Di Desa Banyu Tajun Hulu', *Jurnal Agama, Sosial, Dan Budaya*, 1.4 (2023).

love, compatibility with a partner, biological needs, and as a lifelong companion, as well as financial factors. Meanwhile, external factors come from outside oneself, such as; encouragement and desires of parents, support from friends and relatives.¹⁸

The most important factor in deciding to ta'aruf is mental and financial readiness, because every parent wants a life companion for their child who is already established so that they can hopefully provide for themselves in the future. Each person's mental readiness is different, because mental readiness does not depend on age. Therefore, there is no age standard for marriage.¹⁹ Finances are an important point when considering marriage, because many households end midway due to inadequate finances. Preparation for marriage through the ta'aruf process is influenced by the characteristics of each candidate.²⁰

The process of getting to know each partner must be open to each other by trying to develop and get to know their character and relationships with their family and relatives. Everyone has qualifications in choosing a life partner, where a life partner is someone who will accompany them until old age. According to informant 1, the criteria he dreams of include someone who understands religion, memorizes the Koran, and can communicate well. The criteria for understanding religion and memorizing the Koran are expected to be partners in preaching in the way of Allah SWT. Apart from that, this criterion is an important point in marriage as explained in the hadith of the prophet.

From Abu Hurairah ra, the Prophet Muhammad SAW said, "A woman is married for four things, namely: wealth, heredity, beauty and religion. Get a religious woman, you will be happy."

The Role of Religion in Ta'aruf

The term ta'aruf which is often understood is getting to know each other and committing to each other if there is compatibility with each other, where they will continue at the level of marriage, whereas if there is no compatibility then the ta'aruf can be cancelled.²¹ This aims to avoid causing arguments between the two parties.

In ancient times, the term khitbah was known, in which the khitbah allowed men and women to see each other. The book *Yaqutun Nafis* explains that the introduction was carried out by both parties. This aims to see each other and get to know each other's criteria. The *Compilation of Islamic Law (KHI)* defines that a proposal is an activity that attempts to create an arranged marriage relationship between a man and a woman. Furthermore, article 11

¹⁸ Maulana Irfan and Zaenal Abidin, 'Perjalanan Cintaku : Sebuah Studi Fenomenologis Tentang Pengalaman Pencarian Jodoh Pada Pria Pengguna Aplikasi Ta'Aruf Online Indonesia', *Jurnal EMPATI*, 8.3 (2020), 605–19 <<https://doi.org/10.14710/empati.2019.26503>>.

¹⁹ Desy Amalia Sari, Ris'an Rusli, and Iredho Fani Reza, 'Choosing a Couple through Ta'aruf: A Students' Interpersonal Interest in Achieve Marriage', *Indonesian Journal of Behavioral Studies*, 1.2 (2021), 186–95 <<https://doi.org/10.19109/ijobs.v1i2.9283>>.

²⁰ Shahnaz Safitri and Yudiana Ratnasari, 'Comparison of Marital Satisfaction by Couples Types in Arranged (Ta'aruf) Married Couples', *HUMANITAS: Indonesian Psychological Journal*, 16.2 (2019), 140 <<https://doi.org/10.26555/humanitas.v16i2.12136>>.

²¹ Adiwignya Nugraha Widhi Harita and Suryanto, 'Bagaimana Pasangan Ta'Aruf Mencapai Kepuasan Pernikahan?: Studi Kasus Interaksi Struktur Vs Agency', *Prosiding Seminar Nasional 2020 Fakultas Psikologi Umby*, 2020, 76–86.

explains that: a marriage proposal can be carried out directly by a person who wants to find a soul mate, but it can also be carried out by a trusted intermediary and Sayyid Sabiq defines khitbah as an effort to get married in ways that are generally accepted in society. The sermon is a prelude to marriage and Allah has ordered couples who are getting married to get to know each other.

The religious perspective explains that marriages between men and women must be kafaah. Kafaah is equality in determining lineage and descent in a marriage. Ibn Hazm argued that, "Every Muslim as long as he is not an adulterer has the right to marry any Muslim woman as long as the woman is not an adulterer," he continued, "Every Muslim is a brother to another Muslim. It is not against the law for a man whose lineage is not respected to marry the daughter of the Caliph Banu Hashim." ²²

Ta'aruf is a bonding process that is carried out with a sense of commitment and is accompanied by a serious intention to marry for a long period of time until the end of life, while dating has no serious intention of getting married, it can even start at any time and end at any time.

Ta'aruf is protected from negative stigma because of the presence of a mediator, while dating because there is no mediator will easily cause slander or become pregnant before marriage. The differences between ta'aruf and dating are as follows:

- 1) Ta'aruf is an ideal relationship in the Islamic religion, ta'aruf is a good deed because it applies the Iffah attitude (keeping oneself pure from actions that are not permitted in the religion). Meanwhile, dating is an act that is prohibited by religion because it is close to adultery.
- 2) Maqashid Ta'aruf is for marriage, while dating behavior varies in mode.
- 3) The maximum period of time for Ta'aruf is three months. Beyond that, it is no longer Ta'aruf, but it is preparing for marriage. Meanwhile, dating tends to last more than one year.

Generational Differences in Ta'aruf

The application of ta'aruf occurs from generation to generation. If studied further, ta'aruf historically began in the era of Rasulullah SAW. In the era of Rasulullah SAW, the steps in the practice of ta'aruf were not explained in detail. According to history, Ta'aruf was known and started during the time of the prophet and the benchmark was the marriage process of the Prophet Muhammad and his wives. One of the Ta'aruf processes carried out by the Prophet Muhammad with Khadijah. The marriage was carried out through the intermediary Maisarah, who was sent by Khadijah to accompany the Prophet Muhammad in his business until finally Sayyidah Siti Khadijah received information about the personality of the Prophet. Then Siti Khadijah conveyed her feelings to the Prophet Muhammad until finally the Prophet Muhammad SAW proposed to Siti Khadijah. ²³

²² M.Abdul Rozak, Dzulfikar Rodafi, and Dwi Ari Kurniawati, 'Konsep Kafaah Dalam Pernikahan Syarifah Dengan Non Sayyid Perspektif Hukum Islam (Studi Kasus : Organisasi Rabithah Alawiyah Kabupaten Jember)', *Jurnal Ilmiah Pendidikan Dasar Islam*, 5 (2023), 40–49.

²³ Nuzula Ilhami, 'Budaya Ta'aruf Dalam Pernikahan; Sebuah Tinjauan Sosiologi', *KURIOSITAS: Media Komunikasi Sosial Dan Keagamaan*, 12.2 (2019), 163–76 <<https://doi.org/10.35905/kur.v12i2.1260>>.

As time goes by, the representation of ta'aruf has gone through a long historical process, starting with the existence of an intermediary, then switching to text and then in the contemporary era it is increasingly developing using digital media. This implies that in each generation there are various meanings of ta'aruf in society. The current development of Ta'aruf is not the same as that of the Prophet Muhammad, it's just that the essence of Ta'aruf during the Prophet's era was still taken as absolute guidance so as not to deviate from the rules of the Shari'a.

The role of social media in changing the concept of ta'aruf in the past is permitted as long as it does not conflict with the Shari'a because Imam Anas bin Malik also allows ta'aruf or preaching through treatises. The use of technology that exists today as long as it does not contradict the Shari'a and there are no elements that contradict the Shari'a. If ta'aruf on social media contains a lot of madharat, it's best not to do it. Ta'aruf nowadays is not just about meeting face to face, but many ta'aruf practices use social media such as; WhatsApp, Ta'aruf Bureau and other social media.

The use of social media in the practice of ta'aruf is permitted if it does not bring harm to it. Apart from the practice of ta'aruf online, pre-wedding photos have also developed before the wedding. The practice of pre-wedding photos is carried out by some couples by doing various poses such as hugging in a photo frame. This is not recommended, but pre-wedding photos are allowed if done politely, separately and covering the private parts.²⁴

CONCLUSION

This research examines the phenomenon of misuse of ta'aruf practices based on the perspective of Islamic law. The analysis shows that ta'aruf is a process of introduction regulated by Islamic law with the aim of forming a sakinah family. However, the development of technology and the widespread use of social media have shifted the meaning and practice of ta'aruf, giving rise to various deviations, such as fraud, sexual harassment, and behavior approaching adultery. This study highlights the important role of family and mediators as supervisors in the implementation of ta'aruf in accordance with Islamic teachings. In addition, this study confirms that education and socialization regarding the correct concept of ta'aruf is needed to avoid practices that are contrary to sharia. Using a descriptive qualitative approach, this research successfully identifies internal and external factors that influence the ta'aruf process, such as mental and financial readiness, as well as family and community support. The results also confirm that the use of technology in the practice of ta'aruf is acceptable as long as it adheres to religious values and avoids potential deviations. This study recommends the need for stricter supervision of online ta'aruf practices, as well as strengthening the role of families and Islamic institutions as mediators. Thus, ta'aruf can again become a safe and shar'i means to build a harmonious household in accordance with Islamic principles.

²⁴ Zulkipli Ritonga, 'Efektifitas Fatwa Majelis Ulama Indonesia Sumatera Utara Nomor 03/Kep/Mui-Su/IV/2011 Tentang Hukum Prewedding Photo (Studi Kasus Di Kelurahan Sidorejo Hilir Kecamatan Medan Tembung)', *At-Tafahum Journal Of Islamic Law*, 6.November (2019), 5–24.

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