



IMPLEMENTATION OF TA'ARUF VIEWED FROM ISLAMIC LAW (ON THE ONLINE MARRIAGE BUREAU CV OF BERKAH TA'ARUF PALEMBANG)

Rusmala Dewi

Faculty of Law, Universitas Islam Negeri Raden Fatah Palembang

Email : rusmaladewi_uin@radenfatah.ac.id.

Abstract: *One way to get a mate that is done by Muslims is ta'aruf. This ta'aruf process usually begins by exchanging personal biodata or what is known as a CV mediated by a mediator or a third party, namely a teacher, ustadz or ustadzah. Along with the development of the era, the practice of ta'aruf can also be done online. This research aims to find out the perspective of Islamic law on the online ta'aruf process. This research was conducted using a type of field research with a qualitative descriptive analysis method. The approach used is an empirical normative approach. This research was conducted at the Palembang online dating agency CV. The results of the study stated that there were processes that had to be carried out by ta'aruf participants, starting from filling out the form to meeting the parents of both sides of the ta'aruf pair if the ta'ruf was successful. All of these processes are always accompanied by a third party, namely an ustad or ustadzah from Palembang's online dating agency CV. Some of the social media used in Palembang's online dating agency CV which helps its development, such as Instagram, Whatshaap, Facebook and websites. In the study of Islamic law, the ta'aruf process is appropriate because its implementation is always accompanied until the end, that is, the couple agrees to marry or cancels the ta'aruf. This is done so that each party avoids bad things, such as fraud, adultery or things that are close to adultery and so on.*

Keywords: *Ta'aruf; Ta'aruf online; Dating agency; Islamic law.*

I. INTRODUCTION

In the current era of globalization, the world has experienced many changes in all aspects of our daily lives. because the development of technology makes it easier for us to communicate, which initially we had to communicate face to face, but now there are television, radio and telephone that can be used to communicate quickly in a short time. Information can also be obtained easily and quickly even from very remote areas, so the use of time is very efficient (Supratman & Mardianti, 2016).

The discovery of the internet also led to the emergence of a forum for human communication called social media. Through social media, we can express our

thoughts, utterances, offer merchandise, and even get a mate through chat media, such as where someone meets the opposite sex without having to get acquainted verbally or face to face (Hildawati & Lestari, 2019).

The use of the internet in finding a partner/ta'aruf has been done for a long time. The place to get a match on the internet is often called an online dating agency. With an online dating agency, someone can meet their match through social media such as Instagram, Line, Facebook, WhatsApp or other comparison applications. With regard to online ta'aruf, research has been carried out by previous researchers, as was done by Supratman and Mardianti (2016) who examined the implementation of ta'aruf at rumahaaruf.com. This research specifically focuses on the motives that underlie the attitudes of men and women who use the site's services in finding a mate. The results of this study found that their motives in choosing a partner through rumahaaruf.com were based on education, work, physique, family and cultural ethnicity.

Furthermore, research that compares ta'aruf online and offline. Online ta'aruf is easier than offline ta'aruf, has many potential partner choices and has the opportunity to get a partner according to what you want. However, this online ta'aruf can cause problems regarding the partner's personal data and the opportunity for cyber crime. In contrast to online ta'aruf, offline ta'aruf has limited potential partners, but information about data on prospective ta'aruf partners is more valid (Hildawati & Lestari, 2019).

The emergence of the phenomenon of online ta'aruf is motivated by the trend of migrating to Muslims (Rahman & Zulhaqqi, 2020). The meaning of ta'aruf becomes specific when it is shown to someone who is looking for a mate without going through the courtship process. Ta'aruf can be interpreted as the initial stage of acquaintance as well as finding out more about a potential partner or wife, or vice versa. Ta'aruf is a very holy cycle and can be considered very noble, because there is a sacred purpose behind it, especially to marry together so as not to cause adultery (Zuhdi, 1994).

With regard to online matchmaking agencies, many also do not trust these online matchmaking agencies because they are often used by irresponsible individuals for personal gain (Hana, 2012). Ta'aruf wants every individual to know, understand, characteristics, background in terms of family, education, work, or other parts of life (Miftahuljannah, 2014). In this angle, ta'aruf plays an indispensable role in deciding on each candidate's partner in order to bring up the concept of being confident with potential partners, understanding each other, ta'aruf preventing unwanted things after marriage.

In the online dating agency ta'aruf, the average person who registers is a person who is busy working and does not have time to find a partner. Most of them have permanent jobs such as TNI, Polri, doctors, teachers, office workers, bank employees, midwives, and so on. The educational background of most applicants is S1. Based on the background of the CV submitted to the Palembang online dating

agency. Thus, the author is interested in conducting research on online ta'aruf at the CV of the Ta'aruf Berkah Palembang Online Dating Bureau. This research is focused on the ta'aruf process at the matchmaking agency and its study from the perspective of Islamic family law.

This type of research is qualitative using a normative-empirical approach. Field research (field research), whose object is about social phenomena that occur in society, individuals, or groups or institutions or social communities. The data was obtained from several related people such as: Ustad, Ustadzah, managing admin, along with participants who have followed the ta'aruf process and from several literature related to this issue.

The location of this research is located at the Admin House of Demang Lebar Daun Ilir Barat I Palembang, because this location is an online-based dating agency service provider. This research uses qualitative data that refers to solving problems or understanding the actual social conditions of society by looking at phenomena that occur in everyday life related to legal behavior, concepts, values, in the CV of the ta'aruf blessing Palembang online dating agency (Ali, 2017).

Data collection was carried out using interviews and documentation techniques. The data analysis used was a qualitative descriptive method, namely by presenting, describing or describing all the problems that had been formulated in a systematic, factual and accurate manner. In addition, the discussion is concluded deductively from general to specific so that the presentation of research results can be understood easily (Sugiyono, 2010).

II. DISCUSSION

The Ta'aruf Process on the Palembang Online Dating Bureau CV

Everyone who wants to do ta'aruf through the Palembang online dating agency CV must register first. Registration for prospective participants varies, some use DM Instagram and wahatsaap as a place to submit themselves and fill out forms, some must be part of the account community, some use the ta'aruf application, so prospective participants must download it first . As Ustadzah Wahyuni, S.T said, the Palembang online dating agency CV media uses several applications and websites to assist the process and development of ta'aruf such as Instagram, telegram, Whatshaap, even Facebook, websites and blogs, because the applications mentioned are the most common applications. used.

After the potential participants have passed and become participants, each has different conditions, has strict regulations such as not being allowed to display photos before the opposite sex has stated that they are really interested and seriously want to continue with the vows stage or what is called a meeting, and are not allowed to include personal contact. In the Palembang online dating agency ta'aruf CV, participants can choose whether they want to display their photos and personal contacts or not.

According to the author, in this case, submission to prospective Ta'aruf participants regarding the choice of photo appearance and personal contact is the

principle of Ta'aruf itself. Participants who are really serious in this ta'aruf, or maybe tempted by freedom of communication, they will choose to include personal photos and personal contacts, of course this makes the two participants intensely attracted to each other. In terms of the concept of ta'aruf itself is an introductory process, what is recommended in Islam is within limits that do not violate the rules of the Islamic religion itself (Muhammad, 2008). These limitations also include in terms of communication.

Freedom in communicating can certainly cause harm, such as the lack of openness in providing information about each other. It can also provide a wide opportunity for the two participants to meet without an intermediary or mediator. The process of ta'aruf which is framed by Islamic law certainly follows the recommendations in Islam in terms of regulating opposite sex relationships. As for process signs in ta'aruf, which must be obeyed, one of them is not being alone together which has the potential to cause adultery. Therefore, in the process of ta'aruf, one must maintain sight, hearing, speech, hands and feet and heart, which should not be excessive in desires and daydreams (Hakim, 2014).

As for the process of ta'aruf, manners and procedures for ta'aruf have differences with courtship. One of the differences is that free communication is not allowed between men and women both before and during meetings. In Islamic law, the process and procedures for ta'aruf before marriage are not concretely determined, so it is recommended to carry out ta'aruf as the relationship between men and women has been stipulated in Islamic law, where both prospective partners are unmarried. are not allowed to be alone together without being accompanied by their mahram and always keep their eyes peeled because even a glance can be an act that approaches or leads to adultery. Therefore, in ta'aruf there are intermediaries who facilitate communication and interaction between potential partners (Hildawati & Lestari, 2019).

Another thing that distinguishes ta'aruf from dating lies in a process, courtship is a process of knowing the opposite sex that is free regardless of Islamic law, while ta'aruf itself is a process of knowing the opposite sex that is framed by Islamic law and follows what is recommended in Islam, like how the process of knowing the right opposite sex. Therefore, ta'aruf posting service providers should consider each process and its provisions (Ridwansyah, 2018).

The role of the intermediary as a facilitator in the ta'aruf process is very important because it becomes an intermediary for people who will be entrusted with taking care of all ta'aruf processes up to marriage, intermediaries are usually Koran teachers, ustadz, ustadzah, married friends, or ta'aruf admins themselves for the process towards marriage. The implementation of the ta'aruf process on the Palembang online dating agency CV is as follows:

- a. Open an instagram account ta'aruf CV Palembang online dating agency, via the Whatshaap number listed on Instagram or DM admin CV ta'aruf online dating Palembang.

- b. Fill out the form provided by the Palembang online dating agency CV account, this form can be allowed to contact the contact person directly.
- c. Male and female registrants are entered into a special WhatsApp group, for registrants who have submitted the form to the admin, then they will be entered into a different group, one specifically for women and one specifically for men, this can aim to facilitate delivery or information from admin CV Palembang online dating agency.
- d. Admin ta'aruf CV Palembang online dating agency will match the desired criteria for both men and women. But only regarding the name, preferred type, occupation, without providing the telephone number, address, or social media belonging to one of the candidates until it is really official to the sermon stage. There is firm action from the ta'aruf account if it violates this provision, namely it is deemed to have failed to ta'aruf in the Palembang online dating agency CV. If you feel that you have found it, the brothers/sisters are asked to contact the admin personally so that it is processed.
- e. Further ta'aruf will be carried out by the Palembang online dating agency CV when those who already feel a match at this stage, the Palembang online dating agency CV admin will create a WhatsApp group, consisting of ustadzah Wahyuni, and ustadzah lara, then adding ikhwan participants/related to akhwat, this is done because it is considered to make it easier to convey some information from the admin.
- f. A vow/meeting accompanied by a third party, if it is known in the Whatshaap group, is enough and both of them decide to proceed to the next stage, namely, the vow that becomes the party is an ustadzah, friend, or relative and the most important thing is that it is prohibited to meet together.
- g. Meet between families, if you really feel compatible the next step is that both parties meet between families to make a vow between the two parties, then if both parties agree to continue the khitbah, then the Palembang online dating agency CV team will remove them from the Instagram account and respective whatsapp groups.

Based on the ta'aruf process above, it is clear that ta'aruf must go through an intermediary or mediator at every stage of the process, because the ta'aruf account is not only a matchmaking medium such as tinder, okcupid and so on. In selecting Ta'aruf media, each candidate should be more selective if they intend to participate in Ta'aruf. Each ta'aruf account that allows participants to choose the process after exchanging biodata certainly provides an opportunity or opportunity for participants to be able to continue the introductory process freely but still follow the rules of Islamic law. Participants who are supposed to undergo ta'aruf according to Islamic law may deviate and do things like normal dating people because there is no supervision from their mahram.

Based on the results of an interview with Ustadzah Whyuni, S.T, the role of CV Palembang's online dating agency as a third party in the ta'aruf process can be said to have been successful. This is evidenced by the large number of applicants who

made it to the marriage level. This is also inseparable from the role of social media used by CV Palembang online dating agency.

Review of Islamic Law on the Implementation of Ta'aruf CV Palembang Online Dating Bureau

The implementation of ta'aruf as carried out by the Palembang online dating agency CV did not exist during the Prophet's time. Even though the practice or implementation of online ta'aruf was not found at the time of the Prophet, that does not mean that Islam does not justify this. Islam is a religion that can keep up with the times, in the sense that Islam accepts innovation from the implementation of ta'aruf, which was originally done offline now can be done online by utilizing all social media applications.

The ta'aruf process that is justified is one that does not violate sharia. There are four provisions that must not be violated in the implementation of ta'aruf, namely, must guard the view, must protect the hijab/jewelry, must protect oneself from seclusion, and must protect oneself from acts of adultery or those that lead to these actions (Akbar, 2015). The process of ta'aruf which is carried out by paying attention to religious aspects is one way to create a family that is sakinah mawaddah warahmah later (Hamdi, 2017).

Based on the practice of implementing ta'aruf carried out at the CV of the Palembang ta'aruf online matchmaking agency, the researcher describes in detail the views of Islamic law on the ta'aruf process.

First, marriage is something that has been determined by Allah SWT and has become His destiny, as well as fortune and death. But there are differences in the concept of destiny between soul mate, fortune and death. One cannot avoid death when death has come. However, in the concept of rizki, everyone must still try to find rizki even though rizki cannot be exchanged and has become God's provision. This concept is also in accordance with the following word of God:

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ

"Indeed, Allah will not change the fate of a people unless the people themselves change what is in themselves" (QS: Ar-Rad, 11).

Searching for a mate through ta'aruf at the CV of the Blessing Ta'aruf Palembang Online Matchmaking Bureau is one of the efforts to find a good life partner. Getting a good life partner is very important in building a household life so that you can create a happy family, both in this world and in the hereafter. Thus, the CV of the Blessing Ta'aruf Palembang Online Matchmaking Bureau becomes an intermediary for someone who will do ta'aruf in order to get a good match. Of course the services offered by the CV of the Blessing Ta'aruf Palembang Online Matchmaking Bureau are very useful for people who need them. When it is related to the concept of destiny, the effort to find a good match through the CV of the Blessing Ta'aruf Palembang Online Matchmaking Bureau is not against sharia, as stated in the paragraph above.

Second, the process of online ta'aruf may still be foreign to some people and is something new, so it is only natural that some people think that online ta'aruf should not be carried out. The reason is that online ta'aruf has the possibility of fraud. In addition, there are doubts about the law, whether it is in accordance with Islamic sharia or even contrary, so some people think that online ta'aruf is not yet clear and must be avoided as follows:

إِنَّ الْحَالَ بَيِّنٌ وَإِنَّ الْحَرَامَ بَيِّنٌ وَبَيْنَهُمَا مُشْتَبِهَاتٌ لَا يَعْلَمُهُنَّ كَثِيرٌ مِنَ النَّاسِ فَمَنْ اتَّقَى الشُّبُهَاتِ اسْتَبْرَأَ لِدِينِهِ وَعِزِّهِ وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ كَالرَّاعِي يَرْعَى حَوْلَ الْحِمَى يُوشِكُ أَنْ يَرْتَعَ فِيهِ أَلَا وَإِنَّ لِكُلِّ مَلِكٍ حِمًى أَلَا وَإِنَّ حِمَى اللَّهِ مَحَارِمُهُ

"Indeed, what is lawful is clear, just as what is unlawful is clear. Between the two there are doubtful matters -which are still vague- that most people don't know about. Whoever avoids doubtful matters, he has saved his religion and honor. Whoever falls into doubtful matters, he can fall into unlawful matters. As there is a shepherd who grazes his cattle around the forbidden land that almost plunged him. You know, every king has forbidden land and Allah's forbidden land on this earth are things that He has forbidden." (Narrated by Bukhari no. 2051 and Muslim no. 1599)

This hadith is the basis for some people who think that ta'aruf online is an act that must be avoided, because it has legal ambiguity so it might lead to things that are forbidden. In addition, there is a rule in fiqh which states that: "harm must be eliminated". Therefore, all things that contain elements of gharar and khida will cause damage so they must be eliminated or avoided. Thus, all dating applications that have the potential to be gharar and khida must be banned because they will cause harm (Djazuli, 2019).

As for the ta'aruf process at the Blessing Ta'aruf Palembang Online Matchmaking Bureau CV, it can be ascertained that it does not contain elements of gharar and khida, because all the stages carried out in the ta'aruf process are in accordance with sharia and are always accompanied by ustadz and ustadzah. The admin on the CV will make sure in advance whether the ta'aruf participants are really serious about participating in the online ta'aruf process. This is done to avoid fraud and irresponsible people.

Third, on Palembang Instagram ta'aruf accounts that have registered and entered the wahatshaap group, each ta'aruf candidate is prohibited from chatting directly with other participants or members, if there is something important and will be asked with the ta'aruf partner, then it is enough to go through the admin and then the admin conveys it to the intended participants. This was done to protect the privacy and honor of the ta'aruf participants. God's Word about this is:

لَا خَيْرَ فِي كَثِيرٍ مِّنْ نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَمَنْ يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا

"There is no good from their many secret talks, except secret talks from people who order (people) to give alms, or do good, or make peace between people. Whoever does so seeks the pleasure of Allah, then later We will give him a great reward." (QS. An-Nisa, 114)

Fourth, the ta'aruf process at the Blessing Ta'aruf Palembang Online Matchmaking Bureau CV is not all done online, as in the final stage, namely the vows are done offline. The nadzar process is a very important process, because it is the stage that determines the final decision of the two ta'aruf pairs. The decision in question is a decision to continue or cancel ta'aruf. The nadzar process is carried out to ask directly with several questions to each ta'aruf participant. This question has an influence on the decision to be taken by each party.

In carrying out this vow, he is accompanied by a mediator partner or admin from the CV of the online dating agency, the blessing of Ta'aruf Palembang. This is done to eliminate the element of khalwat as in Islamic law which prohibits men and women being alone together. The vow process on the CV of the online dating agency, the blessing of Ta'aruf Palembang, is in accordance with the following hadith:

لَا يَخْلُونَ رَجُلٌ بِامْرَأَةٍ إِلَّا وَمَعَهَا ذُو مَحْرَمٍ

"Do not let a man seclusion (alone) with a woman unless there is a mahram accompanying the woman." (Narrated by Bukhari & Muslim)

The CV of the online dating agency, the blessing of Ta'aruf Palembang, will give the parties time to make a decision. That is, the decision is not given at the time of the vow, this is done so that each party has sufficient time to consider what decision to make, whether to continue at the khitbah stage or cancel the ta'aruf. If both parties make a decision to continue at the khitbah (application) stage, the CV of the online dating agency, the blessing of Ta'aruf Palembang will deactivate their account, because they have already found their match. This means that the task of an online dating agency CV, the blessing of Ta'aruf Palembang, has been completed. The khitbah was carried out by the parties, not the CV of the online dating agency, the blessings of Ta'aruf Palembang. However, if the parties or one of the parties cancels the ta'aruf, they must provide clear reasons. If you have provided a clear answer to the admin's question, then their account will not be removed from the post until they find a ta'aruf partner.

III. CONCLUSION

Ta'aruf is not regulated absolutely in the Qur'an or hadith, but ta'aruf itself is a process of introduction before marriage which is recommended because the process is in accordance with Islamic law. The initial steps carried out by the CV of the online dating agency blessing ta'aruf Palembang in the ta'aruf process begin with the Whatshaap number in the Instagram bio, then fill out the registration form until each party meets each other accompanied by the admin of the online dating agency CV blessing ta 'aruf Palembang. The basic principle of establishing

CV Palembang online dating agency is to provide facilities to men and women in finding a good match and in accordance with what is prescribed in Islam.

Social media services used by CV Palembang online dating agency in carrying out their duties such as Instagram, WhatsApp and telegram, websites and blogs. Which functions as data storage and conveys information about Palembang's online dating agency CV, WhatsApp in particular plays an important role as a medium of communication in the ta'aruf implementation process. Even though the ta'aruf process is carried out online, the CV of the online dating agency, the blessing of Palembang's ta'aruf, is still guided by Islamic law.

Ta'aruf is also not regulated in law but has a connection, namely ta'aruf can be used as an effort to realize a legal marriage. Ta'aruf which has the main goal of avoiding adultery can also be used as an effort to prevent the birth of children outside of legal marriage due to adultery.

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