

Digital *Ta'aruf*: Unveiling the Phenomenon of Islamic Courtship in the Online Era Through a Qur'anic Perspective

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Abstract

The existence of the internet makes it easy for every individual to find a mate not necessarily face-to-face, but it creates problems characterized by falsification of personal identity, which then has an impact on the misuse of identity to commit crimes. This study aims to reveal the Qur'anic view of the phenomenon of online *ta'aruf* that is currently rife in society, which focuses on the position of the Qur'an towards the phenomenon of online *ta'aruf*. Through the search for literature related to the theme of discussion and using qualitative methods, it is expected to be able to reveal the position of the Qur'an towards the phenomenon of online *ta'aruf*. This research shows three main points about the Qur'an's view of online *ta'aruf*; first, convincing and eliminating someone to get to know each other not only physically, but culturally and characteristically. Second, in terms of language, it has the derivation of the words *al-'arf* which means fragrant, and *al-'urf* which means goodness which is interpreted as a form of adaptation and adjustment of a person to leave behind racist traits to create peace and tranquility between the two prospective brides. Third, *ta'aruf* which functions as equalization between positions and also avoids egoism which aims to achieve the interests and goodness between the two prospective brides. interests and goodness between the two prospective brides.

Keywords: al-Qur'an, Married , Online Ta'aruf.

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Introduction

Marriage is a form of bond between two people, bound by a covenant. Religion stipulates the conditions and pillars, which are essential for anyone wishing to enter into it. One of the essential steps for those planning to marry is determining the marriage contract.¹ Through this contract, the bride and groom are bound not only by religious principles but also by statutory regulations.²

Before the marriage ceremony, it is recommended that the bride and groom get to know each other. The Quran states that this process of getting to know each other, or *ta'aruf*, is intended to explore each other's backgrounds, including personality, social life, culture, family background, education, and the like. After completing this stage of getting to know each other, the couple can move on to the more serious stage of proposing (*khitbah*).³

This is where *ta'aruf* plays a crucial role in strengthening confidence in choosing a potential partner. The most important outcome of *ta'aruf* is the ability to accept the circumstances that will be experienced in the future. ⁴Furthermore, *ta'aruf* serves as a means to minimize regrets after marriage and to empower the bride and groom to be wise and prudent in creating an elegant marriage. In Islamic tradition, *ta'aruf* is intended to foster greater understanding, deepening, and understanding between the bride and groom.⁵

The development of the *ta'aruf* tradition in Indonesia requires interested parties to first seek information from relatives and friends about the desired marriage, which then progresses to the proposal stage. The Prophet Muhammad (peace be upon him) himself also introduced the practice of *ta'aruf* through *nazhar* (a formal ceremony). ⁶This practice is defined as a meeting between the prospective bride and groom for the purpose of getting to know each other before marriage. *Nazhar, in the language* , is interpreted as seeing, and is then implemented through a textual understanding, namely, physically meeting the prospective bride and groom. This concept of *nazhar* has subsequently been applied in Indonesian society through *ta'aruf*.⁷

However, with the development of the digital era, the *ta'aruf* (religious

¹ Subhan Ajrin, "Kebahagiaan Perkawinan Isteri Dalam Konsep Perempuan Ideal Jawa," *Kafa'ah: Journal of Gender Studies* 7, no. 1 (2017): 26, <https://doi.org/10.15548/jk.v7i1.167>.

² H. A. W. Lee, *Beberapa Segi Hukum Dalam Perjanjian Perkawinan: Some Legal Aspects of Marriage Contract* (Rimbo, 1990).

³ Isnadul Hamdi, "Ta'aruf Dan Khitbah Sebelum Perkawinan," *JURIS (Jurnal Ilmiah Syariah)* 16, no. 1 (2017): 43–52, <https://doi.org/10.31958/juris.v16i1.959>.

⁴ Eliyyil Akbar, "Ta'Aruf Dalam Khitbah Perspektif Syafi'i Dan Ja'Fari," *Musāwa Jurnal Studi Gender Dan Islam* 14, no. 1 (2015): 55, <https://doi.org/10.14421/musawa.2015.141.55-66>.

⁵ Akbar, "Ta'Aruf Dalam Khitbah Perspektif Syafi'i Dan Ja'Fari."

⁶ Fathor Rahman and Ghazian Luthfi Zulhaqqi, "Fenomena Ta'Aruf Online Dan Praktik Komodifikasi Perkawinan Di Dunia Digital," *Kafa'ah: Journal of Gender Studies* 10, no. 1 (2020): 63, <https://doi.org/10.15548/jk.v10i1.327>.

⁷ Eva F. Nisa, "Marriage and Divorce for the Sake of Religion: The Marital Life of Cadari in Indonesia 1," *Asian Journal of Social Science* 39, no. 6 (2011): 797–820, <https://doi.org/10.1163/156853111X619238>.

meeting) pattern, which was previously conducted conventionally, has been transformed into an online one. This has created a greater opportunity for online marriages, as well as for marriages that are considered "unclear." This is due to the lack of a "*nazhar*" (*promise*) *space*, which tends to lead to lies in providing identities. Furthermore, online ta'aruf can also lead to the sharing of false information between both parties. Amany Lubis added that online ta'aruf has the potential to expose the faults of others who are not yet legally married, as she believes that someone may not immediately want to marry when shown their prospective partner. Furthermore, she cited a Quranic verse in Surah 14, which warns against looking at unrelated people. She believes that not everyone intends to immediately marry the person they see.⁸

Furthermore, there is the commodification of online ta'aruf, which can diminish the essence of Islamic marriage by obscuring it.⁹ Furthermore, this practice also contributes to marriage failure due to incompatibility between the two parties, which is the result of falsified information shared between them.¹⁰

This has had an impact on the longevity of marriages, which initially aimed to maintain a clean and peaceful marriage, but then turned into a rift between the two parties. This situation also impacts the relationship between the two parties.¹¹ Therefore, in an effort to better understand the phenomenon of online ta'aruf, this article will attempt to analyze the correct ta'aruf process according to Islamic guidance, reinforced by verses from the Quran regarding online ta'aruf events.

The author found articles discussing online *ta'aruf*. Among them are an article written by Fitri Sakinah and Melok Roro Kinanthi in the Integrative Psychology journal entitled "Self-Disclosure and Marital Satisfaction in Individuals Married Through the Ta'aruf Process" which examines the window of marital satisfaction in individuals married through the *ta'aruf process*.¹² Next is an article written by Dena Kurniasari and Nurul Sri Utami in the al-Mabsut journal entitled "The Phenomenon of Online Matchmaking Agencies: A Need or a Demand" which examines the disclosure of online matchmaking agencies as a need or a demand, where the results of the study indicate that online

⁸ Annisa, "Hukum Taaruf Online Dalam Islam, Apakah Diperbolehkan?," Hai Bunda.Com, 2023, <https://www.haibunda.com/moms-life/20230404090115-68-301517/hukum-taaruf-online-dalam-islam-apakah-diperbolehkan>.

⁹ M. van Bruinessen, *Conservative Turn: Islam Indonesia Dalam Ancaman Fundamentalisme* (Al-Mizan, 2014).

¹⁰ Kamal Musthofa and Alvita Hikmatul Laily, "Gharar Dalam Ta'aruf Online Serta Dampaknya Pada Kelangsungan Akad Perspektif Hukum Perdata Dan Fiqih Empat Madzhab," *Minhaj: Jurnal Ilmu Syariah* 3, no. 2 (2022): 159–77.

¹¹ Musthofa and Laily, "Gharar Dalam Ta'aruf Online Serta Dampaknya Pada Kelangsungan Akad Perspektif Hukum Perdata Dan Fiqih Empat Madzhab."

¹² Fitri Sakinah and Melok Roro Kinanthi, "Pengungkapan Diri Dan Kepuasan Pernikahan Pada Individu Yang Menikah Melalui Proses Ta'Aruf," *Jurnal Psikologi Integratif* 6, no. 1 (2018): 29, <https://doi.org/10.14421/jpsi.v6i1.1466>.

matchmaking agencies can be an alternative in choosing a prospective partner practically.¹³ An article written by Rini Restia in the *Jom Fisip* journal entitled "Student Opinions on Marriage Through *Ta'aruf* in the UIN Suska Riau Environment" which examines the satisfaction of UIN Suska Riau students with the marriage process through *ta'aruf*.¹⁴ Next is the article by Devi Maya Puspitasari, Istar Yuliadim and Arif Tri Setyanto in the journal of discourse entitled "Marital Satisfaction Reviewed from *Marital Expectation* and Relationship Intimacy in *Ta'aruf Couples*" which discusses satisfaction in *ta'aruf couples* reviewed with *marital expectations* or what is often called the hopes of couples.¹⁵ Next is the article written by Ahmad Soleh Hasibuan in the journal *al-Maqasid* entitled "The Phenomenon of Online *Ta'aruf*: Analysis of *Istihab* and *Maslahah Mursalah*" which examines the process of online *ta'aruf* reviewed from the perspective of *maslahah mursalah* which can provide many benefits and conveniences for society.¹⁶ The article written by Ahmad Kamaluddin in the journal *al-Tadabbur* entitled "Construction of the Meaning of *Ta'aruf* in the Qur'an (Efforts to Build Harmonious Social Life)" which examines the comparison of the meaning of *ta'aruf* in the letter *al-Hujurat* verse 13 which comes from classical and modern interpretations using the *maqasidi approach*.¹⁷

The articles above all focus on the study of online *ta'aruf* from the perspectives of Islamic jurisprudence, psychology, and communication. However, some also examine the word *ta'aruf* from the perspective of verses in the Quran. However, they do not examine the Quran's position on the phenomenon of online *ta'aruf*. Therefore, this article will... This study examines the Qur'an's perspective on the phenomenon of online *ta'aruf* (relationships) currently prevalent in society. This can benefit the public in gaining a deeper understanding of the phenomenon of online *ta'aruf* from a Qur'anic perspective.

This research employs a library research approach, involving reading and collecting data related to online *ta'aruf* and its relationship to the Quran. This data was collected from books, documents, journals, and other sources. The research method used is qualitative with a descriptive-analytical approach, with the aim of describing the collected data related to online *ta'aruf*.

¹³ Dena Kurniasari and Nurul Sri Utami, "Fenomena Biro Jodoh Online: Kebutuhan Atau Tuntutan," *Al-Mabsut: Jurnal Studi Islam Dan Sosial* 15, no. 1 (2021): 1–12.

¹⁴ Rini Restia, "Opini Mahasiswa Terhadap Pernikahan Melalui *Ta'aruf* Dilingkungan Uin Suska Riau," *Jom FISIP* 2, no. 2 (2015): 1–13.

¹⁵ Devi Maya Puspita Sari et al., "Kepuasan Pernikahan Ditinjau Dari Marital Expectation Dan Keintiman Hubungan Pada Pasangan *Ta' Aruf*," *Wacana* 8, no. 2 (2016): 1–15.

¹⁶ Ahmad Soleh Hasibuan, "Penomena *Ta'Aruf* Online; Analisis *Istishab* Dan *Maslahah Mursalah*," *Jurnal AL-MAQASID: Jurnal Ilmu Kesyariahan Dan Keperdataan* 7, no. 1 (2021): 93–107, <https://doi.org/10.24952/almaqasid.v7i1.3813>.

¹⁷ Ahmad Kamaluddin, "Konstruksi Makna *Taaruf* Dalam Al-Qur'an (Upaya Membangun Harmonisasi Kehidupan Sosial)," *Al-Tadabbur (Jurnal Ilmu Al-Qur'an Dan Tafsir)*, n.d., <https://doi.org/10.30868/at.v7i0>.

The Concept of Ta'aruf in the Qur'an

In the Qur'an, the word *ta'aruf* is found in two places: Surah Al-Hujurat, verse 13, and Surah Yunus, verse 4. The word is derived from the root word *'arafa*, which means something that is well known, or that which is high, then truth will follow. The word *ta'aruf* is more interpreted as getting to know each other, which is interpreted as a reciprocal relationship between two parties so that they know each other deeply and believe in their differences.¹⁸ Allah SWT says,

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Meaning: "O mankind, indeed We created you from a man and a woman and made you into nations and tribes so that you may know each other. Indeed, the noblest person among you in the sight of Allah is the one who is most pious among you. Indeed, Allah is All-Knowing, All-Knowing." (al-Hujurat: 13)

This verse explains the call to humanity to know and respect one another, without belittling one another despite differences in race and religion, because the glory that can be seen by humans lies in their piety. More explicitly, this verse explains the basic principle of humans getting to know one another.¹⁹

Quraish Shihab explained that the verse states that the Qur'an commands individuals to get to know each other in order to create a relationship that is difficult to separate and provides space for sharing knowledge, which ultimately creates a peaceful life and influences safety in this world and the hereafter.²⁰

Al-Maraghi also offered his interpretation of the verse, stating that humans were created on earth in various tribes and nations so that they could get to know one another and show mutual respect. In fact, in God's sight, all humans are equal, but differentiated by their piety.²¹ Ibn Kathir further emphasized that this mutual recognition is intended to maintain bonds of brotherhood and prevent hostility.²²

Ali al-Shabuni also offered his interpretation of the verse, explaining that when he attempted to explain the verse, he saw the interlocutor, who stated that the words were directed at humans and emphasized the pointless value of boasting about one's ancestry. This is because humans share the same origin, originating from the prophets Adam and Eve, whose purpose was to get to know each other and show affection.²³ Furthermore, a luxurious lifestyle is seen as a

¹⁸ Kamaluddin, "Konstruksi Makna Taaruf Dalam Al-Qur'an (Upaya Membangun Harmonisasi Kehidupan Sosial)."

¹⁹ Kamaluddin, "Konstruksi Makna Taaruf Dalam Al-Qur'an (Upaya Membangun Harmonisasi Kehidupan Sosial)."

²⁰ M. Quraish Shihab, *Tafsir Al-Misbah* (Mizan, 2002), 615.

²¹ Ahmad Mustafa Al Maraghi, *Tafsir Al-Maraghi* (Dar al-Fikr, 2001), 237.

²² Abu al-Fida' Muhammad Isma'il bin Katsir, *Tafsir Al-Qur'an al-Karim* (Toha Putra, n.d.), 269.

²³ Ali Al-Shabuni, *Shofwah Al-Tafasir* (Dar al-Qur'an, n.d.), 236.

form of glory through human eyes, not necessarily by Allah SWT. Therefore, Allah SWT places greater emphasis on a person's piety.²⁴

Kamal Faqih, in his commentary on the Qur'an, explains that Adam and Eve are the primary source of offspring. Therefore, pride in one's ancestry or lineage is meaningless. Allah SWT's purpose in creating humans of diverse races is not to create discrimination, but rather to preserve life, as these differences can support one another.²⁵ Furthermore, this verse also teaches mutual respect for multicultural cultures, rather than insulting one another.²⁶

Based on the various opinions mentioned above, it can be concluded that the intent of Surah Al-Hujurat, verse 13, refers to relationships between people. However, it doesn't stop there. The word "*ta'aruf*" (religious understanding) is also equivalent to the word "*faqiha*," which means the effort to understand as best as possible. However, the Quran does not use this word because its *meaning* is more complex.²⁷

word *ta'aruf* contains a complex element characterized by three main aspects. *First*, *ta'aruf* has two dimensions: description and justification, which are interpreted as convincing and eliminating someone. This is intended to get to know each other not only physically, but also culturally and character-wise.²⁸ In terms of the sequence of words, namely '*ain*, '*ra*', and '*fa*', which can form the word *al-'arf*, meaning fragrant, and *al-'urf*, meaning goodness. This indicates that adaptation and adjustment of a person by abandoning racist traits can create peace and tranquility.²⁹ *Third*, *ta'aruf* is essentially about equalizing positions and also avoiding egoism aimed at achieving interests and goodness.³⁰

Understanding Online Ta'aruf

Ta'aruf is an interpersonal communication between a man and a woman aimed at getting to know each other before marriage. The idea of ta'aruf becomes more captivating and sophisticated because it prioritizes moral norms in line with Islamic principles, without any element of deception or moral violations between the two parties. In today's era, the concept of ta'aruf can be divided into

²⁴ Saiful Anwar, "Internalisasi Nilai Pendidikan Akhlak Dalam Surat Al-Hujurat Ayat 11-13 Menurut Tafsir Fi Zilalil Qur'an," *JIE (Journal of Islamic Education)* 6, no. 1 (2021): 1, <https://doi.org/10.52615/jie.v6i1.190>.

²⁵ Asep Kusnadi and Saefudin Ibrohim, "Nilai-Nilai Keragaman Pada Pancasila Perspektif Al-Quran Surah Al-Hujurat Ayat 13," *Angewandte Chemie International Edition*, 6(11), 951–952. 12, no. 3 (2018): 351–76.

²⁶ Inan Tihul, "Asbab Nuzul Qs Al-Hujurat Ayat 13 (Sebuah Metodologis Pendekatan Pendidikan Multikultural)," *Jurnal Media Informasi Dan Komunikasi Ilmiah* 03, no. 02 (2021): 158–69.

²⁷ Najib M.S, *Mu'jam al-Musthalahat an-Nahwiyah* (Muassasatu Ar-Risalah, 1985), 156.

²⁸ Moh Abu Suhud, "Pra Kondisi Kebangkitan Dakwah Di Makkah: Kajian Terhadap Kepercayaan Masyarakat Arab Sebelum Islam," *PMI, Media Pemikiran Dan Pengembangan Masyarakat* VI, no. 1 (2008).

²⁹ T. Hasan, *Al-Lughatu al-Arabiyyah Ma'naha Wa Mabnaha* (Haiah al-Mishriyah, 1979), 284.

³⁰ Kamaluddin, "Konstruksi Makna Taaruf Dalam Al-Qur'an (Upaya Membangun Harmonisasi Kehidupan Sosial)."

two forms: conventional ta'aruf and online ta'aruf, each with its own advantages and disadvantages that must be considered.³¹

Offline ta'aruf refers to the ta'aruf process that does not involve registering on an online platform like a ta'aruf website or an Instagram account. Instead, this ta'aruf is initiated through sources such as religious teachers, religious teachers (ustadz or ustadzah), married friends, and family members. They act as intermediaries, initiating the introduction process between prospective couples without involving online ta'aruf facilities.³²

Meanwhile, online ta'aruf is a form of using the internet to find a partner that has been done for a long time, starting from just looking for a dating partner, such as Berkah Ta'aruf Palembang,³³ WhatsApp application,³⁴ www.rumahtaaruf.com,³⁵ and taaruf_nikah³⁶ which are social media created specifically for finding dating partners, as well as sites for finding partners in a more Islamic way, namely looking for taaruf partners, one of which is Rumah Ta'aruf My Quran.³⁷

The Qur'an's View on Online Ta'aruf

As the author has explained at the beginning, ta'aruf has an impact on a person's knowledge of the character between individuals within a person, which has a close relationship in the online *ta'aruf program* that is currently rampant in society, this is indicated by the existence of a long distance between two individuals does not close the possibility of getting to know each other more deeply about the character of each individual.³⁸

This is driven by the widespread online *ta'aruf process* in the modern world, which has a comprehensive procedure in accordance with Islamic principles. This involves first acquiring knowledge at a pre-marital school, followed by account activation, followed by a Q&A session to avoid any hidden issues. This

³¹ Eda Elysia et al., "Transformasi Makna Ta'aruf Di Era Digital," *Jurnal Komunikasi Global* 10, no. 1 (2021): 24–53, <https://doi.org/10.24815/jkg.v10i1.19717>.

³² I. T. Nugroho, "Agency in the Online Matchmaking Platform (Study of Rumah Taaruf MyQur'an and Mawaddah Indonesia)," *Al Ahwal: Jurnal Hukum Keluarga Islam* 15, no. 1 (2021): 200–213.

³³ Rusmala Dewi et al., *Implementation of Ta ' Aruf Viewed From Islamic Law (On The Online Marriage Bureau Cv Of Berkah Ta ' Aruf Palembang)*, 5, no. 1 (2023): 27–36.

³⁴ S. D. M. Solihah and I. Maulina, "The Ethics of Relationship in the Ta'aruf Period in the Digital Age: The Perspective of Qira'ah Mubadalah on WhatsApp Application Users," *International Conference on ...*, no. 1 (2023): 280–88.

³⁵ Nadya Zsalsabilla Rahmania and Indra N. A. Pamungkas, "Komunikasi Interpersonal Komunitas Online Wwww.Rumahtaaruf.Com," *Jurnal Manajemen Komunikasi* 3, no. 1 (2019): 51, <https://doi.org/10.24198/jmk.v3i1.12032>.

³⁶ Ayu Lestari and Hildawati, "Ta'aruf Online Dan Offline: Menjemput Jodoh Menuju Pernikahan," *Jurnal Emik Universitas Hasanuddin* 2, no. 2 (2019): 1–21.

³⁷ Ta'aruf my Qur'an Rumah, "Ikhtiar Syar'i Dalam Merajut Sakinah," 20 Mei 2021, 2021.

³⁸ Eda Elysia et al., "Konsekuensi Teknologi Komunikasi Computer Mediated Communication Pada Aplikasi Ta'Aruf Online," *Medium* 10, no. 1 (2022): 266–77, [https://doi.org/10.25299/medium.2022.vol10\(2\).9196](https://doi.org/10.25299/medium.2022.vol10(2).9196).

is followed by an online *nadzor* (supervision) and culminating in a meeting between the bride and groom's families. All of this aims to prevent any untoward incidents.³⁹

This process must be carried out with honesty to avoid concealing facts that could damage future relationships. Allah SWT even instructs His servants to be honest and refrain from lying in Surah Al-Ahzab, verse 24, which reads,

لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ الْمُنَافِقِينَ إِنْ شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا

Meaning: "so that Allah will reward the righteous for their righteousness, and punish the hypocrites if He wills, or accept their repentance. Indeed, Allah is Most Forgiving, Most Merciful."

This verse prohibits lying because it leads to hypocrisy. To prevent this, it must be based on faith and honesty, as faith and lying cannot coexist.⁴⁰

Moreover, honest people are considered to be those who fear Allah SWT, as evidenced by their honesty in all their words, actions, and attitudes.⁴¹ This is crucial because the potential for deception in online *ta'aruf* (intimate relationship) is significant, leading to data falsification, ultimately leading to disharmony within the family.⁴²

Furthermore, *ta'aruf* also aims to create peace and tranquility. This can be achieved through communication between both parties, conveying their intentions and goals without concealing anything. This can be strengthened by the presence of both families of the bride and groom.⁴³ This can serve as a protective barrier in community life, fostering a strong social civilization.⁴⁴

Even the Qur'an itself also hints at the need to build peace in the letter Ar-Rum, verse 21,

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

Meaning: "And among the signs of His power is that He created for you wives from among yourselves, so that you would be inclined and feel at ease towards them, and He created

³⁹ Rizka Rahmawati and Lintang Ratri Rahmiaji, "Komunikasi Interpersonal Pada Proses Ta'aruf Melalui Aplikasi Ta'aruf Online Indonesia," *Interaksi Online* 10, no. 1 (2021): 151–63.

⁴⁰ Dwi Afri Yani and Fatimah Zahra Chaniago, "Konsep Jujur Dalam Muamalah," *AL-KARIM: Journal of Islamic and Educational Research* 1, no. 1 (2023): 21–26.

⁴¹ Raihanah Raihanah, "Konsep Kejujuran Dalam Al-Qur'an (Studi Pada Pedagang Pasar Sentral Antasari Banjarmasin)," *Al Iqtishadiyah Jurnal Ekonomi Syariah Dan Hukum Ekonomi Syariah* 4, no. 2 (2019): 160, <https://doi.org/10.31602/iqt.v4i2.2047>.

⁴² Lestari and Hildawati, "Ta'aruf Online Dan Offline: Menjemput Jodoh Menuju Pernikahan."

⁴³ rahma Syafitri, "Makna Pernikahan Ta ' Aruf Berdasarkan Surat Al-Nisa Ayat 1 Di Desa Tiangau Siantan Selatan Kepulauan Anambas Rahma Syafitri, Emmy Solina, Novi Novi Universitas Maritim Raja Ali Haji Makna Pernikahan Ta ' Aruf Berdasarkan Surat Al-Nisa Ayat 1 Di Desa Ti," *El-Afkar* 2 (2022).

⁴⁴ Nuzula Ilhami, "Budaya Ta'aruf Dalam Pernikahan; Sebuah Tinjauan Sosiologi," *KURIOSITAS: Media Komunikasi Sosial Dan Keagamaan* 12, no. 2 (2019): 163–76, <https://doi.org/10.35905/kur.v12i2.1260>.

among you feelings of love and affection. Verily in this there are truly signs for a people who think. "

The verse above suggests that peace in the household is born from love between a husband and wife, this is based on the goodness that exists in both of them. So that if that happens, it will be able to create peace not only for the household, but also have an impact on social life.⁴⁵ Therefore, appropriate and correct online *ta'aruf* procedures according to Islamic rules are able to build peace that is based on love and kindness in it, as well as avoiding *fasakh* in marriage which can make it difficult to achieve *sakinah*, *mawaddah*, *warohmah*.⁴⁶

Another benefit of *ta'aruf* is that it can prevent the prospective bride and groom from selfish behavior that can destroy marital peace.⁴⁷ This is due to the initial agreement regarding information between the two parties, ensuring that boundaries are not crossed during the *ta'aruf* process. This prevents sinful acts between the two.⁴⁸

This is confirmed by the word of Allah SWT in his words, Surah Yasin, verse 60, which reads,

أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

Meaning: "Didn't I order you children of Adam not to worship the devil? Indeed, the devil is a real enemy for you."

This verse suggests that Allah SWT commands humans to guard themselves and their hearts from the temptations of Satan. This can be done by closing the spaces within the human heart that Satan can enter, preventing them from entering. These spaces are interpreted as human nature itself.⁴⁹

The Qur'an emphasizes more deeply the importance of the aspect of humility in a human being, because it is able to keep humans away from bad traits that can damage their morals, including selfishness, revenge, rudeness, bad behavior, and often creates conflict between fellow humans which can damage relationships.⁵⁰

Therefore, the aspect of humility and mutual respect is very important for

⁴⁵ Abizal Muhammad Yati, "Islam Dan Kedamaian Dunia," *Jurnal Ilmiah Islam Futura* 6, no. 2 (2018): 11, <https://doi.org/10.22373/jiif.v6i2.3042>.

⁴⁶ musthofa And Laily, "Gharar dalam Ta'aruf Online Serta Dampaknya Pada Kelangsungan Akad Perspektif Hukum Perdata Dan Fiqih Empat Madzhab."

⁴⁷ kasron Harahap, Diana, Adenan, Nasution, "Konsep Cinta Kepada Allah Menurut Zulfikar Ahmad Naqshabandi (Studi Kasus Pernikahan Ta'aruf Di Kelurahan Paya Pasir Kecamatan Medan Marelan) Diana," *Anwarul Jurnal Pendidikan Dakwah* 3, no. 4 (2023): 901–17.

⁴⁸ Indah Mulia Utami, "Peran Ta'aruf Sebelum Pernikahan Dalam Mencegah Perceraian Dini Studi Kasus Kecamatan Tambang Kampar Riau" (Sekolah Tinggi Dirasat Islamiyah, 2023).

⁴⁹ Hisam Ahyani Agus Yosep Abduloh, "'Pendidikan Hati Menurut Al-Ghazali (Keajaiban Hati: Penjelasan Tentang Perbedaan Antara Dua Maqom)," *Tawadhu* 4, no. 2 (2020): 1209–77.

⁵⁰ Ahmad Zain Sarnoto and Nur Fadhliah, "Kompetensi Sosial Pendidik Dalam Perspektif Al-Quran," *Ulu-muddin: Jurnal Ilmu-Ilmu Keislaman* 12, no. 2 (2022): 305–22, <https://doi.org/10.47200/ulumuddin.v12i2.1426>.

the strength of the ammunition for the long-term relationship between the two prospective brides and grooms, because this is able to distance the prospective brides and grooms from their own selfish attitudes which can create discomfort between the two.

With the explanation above, it can be seen that the Qur'an emphasizes the main aspects of the online *ta'aruf phenomenon* which begins with getting to know more deeply between the two prospective brides and grooms so that there is no falsification of identity that can damage the relationship between the two prospective brides and grooms after marriage. In addition, the Qur'an also emphasizes avoiding cynicism between the two prospective brides and grooms in order to avoid conflict and be able to create peace and tranquility. The Qur'an also emphasizes that the two prospective brides and grooms should not prioritize personal interests but should care for each other so that egoism does not arise in the two prospective brides and grooms, even though they have never met face to face directly, this aims to create peace and tranquility and foster a bond of affection between the two.

CONCLUSION

From the several explanations the author has explained above, it can be concluded that the Qur'an has mentioned the word *ta'aruf* which indicates a relationship between humans. Moreover, *ta'aruf* has the equivalent word *faqih* which is interpreted as an effort to understand as well as possible. This is intended so that the two prospective bride and groom when starting *ta'aruf* not only just communicate with each other normally but also with the aim of knowing more deeply about the personalities of both prospective bride and groom. This is intended to prevent any hiding that could damage the relationship after marriage. The content of the word *ta'aruf* itself has three complex meanings: *first*, convincing and eliminating someone. It is intended to get to know each other not only physically, but also culturally and character. *Second*, from a linguistic perspective, it has a derivation of the words *al-'arf* which means fragrant and *al-'urf* which means goodness. This is intended as a form of adaptation and adjustment of a person to abandon racist traits can create peace and tranquility between the two prospective bride and groom. *Third*, *ta'aruf* functions as an equalization between positions and also avoids egoism aimed at achieving the interests and goodness of both prospective bride and groom. *Ta'aruf* itself is a good way to find a partner, if conducted according to Islamic teachings. However, online *ta'aruf* is often used by underhanded individuals to profit. Therefore, be wise in choosing an honest and trustworthy online *ta'aruf* account.

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