Problems with choosing a mate in Islam for people who choose a mate through Social Media

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Abstract: This study aims to determine the problem of choosing a mate through social media. This research is included in the type of descriptive qualitative research. The data collection technique used in this research is documentation. This study concludes that there are many problems and consequences that occur when deciding to choose a mate through social media. This can be a lesson for all women and men not to decide to choose a mate through social media. Because in Islam, all steps toward marriage have been regulated. Choosing a mate through social media has the potential to cause harm. The provisions for choosing a mate have been explained in the hadith that choosing a partner is based on four things, 1) because of wealth, 2) offspring, 3) beauty, and 4) religion. Furthermore, in the election on social media, many disadvantages occur because there are many disadvantages compared to the benefits, the law for choosing a mate through Social Media is haram.

Keywords: Matchmaking; Election; Social media

Abstract: Penelitian ini bertujuan untuk mengetahui probelematika memilih jodoh melalui social media. Penelitian ini termasuk dalam jenis Penelitian Kualitatif yang bersifat Deskriptif. Teknik pengumpulan data yag digunakan dalam penelitian ini adalah dokumentasi. Kesimpulan dalam penelitian ini adalah banyaknya problematika dan akibat yang terjadi ketika memutuskan memilih jodoh lewat media sosial ini, bisa menjadi pelajaran untuk semua orang perempuan dan laki-laki, untuk tidak memutuskan memilih jodoh lewat sosmed. Karena dalam islam semua langkah menuju pernikahan telah diatur. pemilihan jodoh lewat sosmed sangat berpotensi menimbulkan mudhorat. Ketentuan memilih jodoh sebenarnya sudah dijelaskan dalam hadist bahwa memilih pasangan berdasarkan empat hal, 1), karena hartanya, 2) keturunannya,3) kecantikannya,4) dan agamanya. Dan dalam pemilihan di sosmed ini banyak memiliki kemudahorotannya yang terjadi, karena banyak mudhorotannya dibandingkan manfaatnya maka hukum dari memilih jodoh lewat sosmed adalah haram

Kata Kunci : Jodoh; Pemilihan; Sosial Media

Introduction

Marriage in Islam is a marriage ceremony celebrated or carried out by two people to formalize a marriage bond. In another editorial, it is stated that marriage is between a man and a woman forming a happy, eternal family (household) based on the Belief in One Almighty God. This is what is stated in Article 1 of the 1974 Marriage Law.[1]

With the word of Allah in the letter An Rum, Verse 21 which reads as follows:

وَمِنْ ءَايَٰتِهِۦٓ أَنْ خَلَقَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَٰجًا لِّتَسْكُنُوٓا۟ إِلَيْهَا وَجَعَلَ بَيْنَكُم مَّوَدَّةً وَرَحْمَةً إِنَّ فِى ذَٰلِكَ لَأَيَٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ٢١

Meaning: "And among the signs of His power is that He created for you wives of your kind so that you are inclined and feel at ease to him, and He made them between you with love and affection. Verily in that, there are signs for people who think ."[2]

At present many people choose a mate no longer directly but also through social media, so problems arise. Problems in marriage choosing a mate through social media greatly affect the household. In this modern era, many people choose a mate through the media. Social services such as Facebook, Instagram, WhatsApp, and others. Thus there are many problems in the household they have just built, one of which is because many are not honest with each other. Therefore problems arise in the household. Thus there are many cases of divorce for those who choose a mate through social media.[3]

Many people in Taba Renah Village, Selangit District, choose a mate through social media but based on their observations, they do not last long in the household. Thus, with the frequent development of the present era, there are many problems in households. If you look at phenomena like this, many people have not reached age or are still at an early age, and some are adults.[4]

In that marriage, when the marriage contract is completed, the most basic rights and obligations of the husband towards his wife are the obligations to provide maintenance, whether in the form of food, clothing (kiswah), or a place to live together. Everyone who withholds the rights of others for his own benefit must be responsible for spending it. This is already a general rule. Based on these rules, Islam obliges the husband to provide maintenance for his wife.[5]

Today's technology is very advanced, so many people take advantage of this progress. For example, we can see that now many people are selling with online media, selling products via social media, including choosing a mate through social media, no longer through face-to-face meetings.

Social Media is a network for communicating through technological networks such as the times that support the development of sophisticated information and technology. In today's modern era, women often choose their partners through social media such as Facebook, Instagram, WhatsApp, and others, because they already know each other. So, from the background above, the author is interested in studying Marriage Problems. Choosing a soulmate through social media in review from Maslahah (Case Study of Tabah Rena Village, Selangit District).

Methodology

This research is included in the descriptive type of qualitative research (descriptive research) [6],

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[1]*Citra* umbara, Law of the Republic of Indonesia Number 1 of *1974 Concerning Marriage and Compilation of Laws Islamic* , (Bandung: Citra Umbara, 2012), p . 2

[2]Ahmad Rofiq, *Islamic Law in Indonesia* , (Jakarta: P t Raja Grafindo P ersada, 1995), 269

[3] Dri Santoso and others, 'Harmony of Religion and Culture: Fiqh Munākahat Perspective on the Gayo Marriage Custom', *Ijtihad : Jurnal Wacana Hukum Islam Dan Kemanusiaan*, 22.2 (2022), 199–218 <https://doi.org/10.18326/IJTIHAD.V22I2.199-218>.

[4]Dedi supriyadi . *F iqh Munakahat Comparison* , (Bandung : *Faithful* Library , 2011) , p.m. 57

[5]Amir *Syarifuddin , Marriage* Law *in Indonesia Between Fiqh Munakahat and Marriage Law* , (Jakarta : *P renada Media Group* , 2006) , p . _ 163

[6]Amirudin Zainal Asikin, *Introduction to Legal Research Methods, (* Jakarta: PT Raja Grapindo, 1995), p. 38

which aims to find out more details about the problems of choosing a mate for people who choose a mate through social media. The data collection technique used in this research is documentation.

Result and Discussion

Definition of Marriage

Marriage is something that is a general sunnatullah that applies to all of His creatures, both humans, animals and plants. Marriage is a way chosen by Allah SWT, as a path for his people to develop and preserve their offspring. In surah Ar-Rum Verse 21

وَمِنْ اٰيٰتِهٖٓ اَنْ خَلَقَ لَكُمْ مِّنْ اَنْفُسِكُمْ اَزْوَاجًا لِّتَسْكُنُوْٓا اِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَّوَدَّةً وَّرَحْمَةً اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ

" *means: among the signs (of his greatness) is that he created partners for you from your kind, so that you are inclined and feel reassured towards him, and he made between you feelings of love and affection. Indeed, there are signs (of Allah's greatness) for people who think."*[7]

Marriage, according to the language: *al-jam'u* and *al-dhamu,* means gathering. The meaning of marriage (*zawaj*) can be interpreted as *aqdu al-tazwij,* which means marriage contract. Furthermore, it can also be interpreted (*wath'u ai-zaujah*) to mean having sex with his wife. The definition of marriage, which is almost the same as above, can be put forward by Rahmat Hakim, that the word marriage comes from Arabic, namely " *Nikahun*" which is masdar or it can also be called *fi'il Madhi* "*Nakaha,* "the equivalent is " *tazauwwaja*" and is interpreted in Indonesian, namely marriage. The word marriage is often used because it has entered Indonesian.[8]

There are some writers who also sometimes call marriage with the word marriage. In Indonesian, marriage comes from the word marry, according to the language, which means forming a family with the opposite sex, having sex with husband and wife, or having intercourse. The term mating can generally be used for plants, animals, and humans and shows a natural generative process. The meaning of marriage is the bond in the marriage relationship. There is an ijab (declaration of surrender from the woman's side) and qabul (recipient from the man's side).[9]

In Law no. 16 of 2019 concerning amendments to Law No. 1 of 1974 concerning marriage, Chapter 1 article 1 states that "marriage is a physical and spiritual bond between a woman and a man as husband and wife to form a family (household) that is eternally prosperous based on Belief in One Almighty God. . With the marriage division, it is a contract which as a whole is in the word marriage or *tazwij* which is a sacred utterance.

The household is a collection of the smallest community, consisting of husband and wife, children, in-laws, etc. The creation of a household is due to a marriage carried out by the prospective husband and wife, where both want to live under one roof and have one goal by holding roles and responsibilities according to their respective positions and nature. In this way, a household can be happy. All that remains is to depend on the perpetrators, the husband and the wife. If both can play a role, surely the household will be lasting and happy.

Conversely, if the husband and wife are both irresponsible and deny their roles, the household will surely fall apart. The destruction of a household will cause unrest for husband and wife and children. Marriages carried out to obtain peace of life are not successful. A happy household is a family that is calm and peaceful, harmonious and peaceful. The family has an intimate and harmonious relationship between all family members in full tenderness and affection.

Marriage is a religious order regulated by Islamic law and is the only way of channeling sex and

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[7]Al-Quran verse Ar-Rum verse 21

[8] wahyu, wahyuziaulaq, and Ahmad Azmi Perkasa Alam. "Pernikahan Beda Agama Perspektif Hukum Fiqh Dan Hukum Positif". *Nusantara: Journal Of Law Studies* 1, no. 1 (December 16, 2022): 33–39. Accessed December 16, 2022. https://juna.nusantarajournal.com/index.php/juna/article/view/3.

[9]Tihami, *Jurisprudence of Munakahat: Complete Marriage Fiction Study* (Jakarta: Raja Grafindo Persada, 2018), pp. 6-7

building a household ark that Islam legalizes. [10]So one thing that needs to be remembered is that marriage is a holy gate to enter another world, where all forms of worldly happiness and heavenly pleasures in this world will be revealed to them in a legal and civilized manner. Peace in the household comes from the bride and groom, who are pious and pious, understand their rights and obligations as husband and wife, sons and daughters who comply with religious teachings and social norms, as well as good social attitudes such as mutual respect. Mutual love, affection, self-sacrifice, and selflessness among the family, and a happy family cannot be achieved through marriage or in the household.

Marriage is like a ladder to climb the perfection of spiritual qualities. Marriage is a means to purify the soul and draw closer to God without being disturbed by thoughts or fantasies that cloud the heart, pollute the soul, and scatter the mind. It is unsurprising if we hear the narratives of married people who claim their lives are more peaceful, calm, and not disturbed by -dirty thoughts after marriage. Another impact is that they avoid deadly and embarrassing diseases due to sexual relations with illegal or illegal partners. [11]Their minds will also be freed from the crush of guilt for having extramarital sex.

Marriage Pillars.

Chapter I Article 2 paragraph (1) of the Marriage Law emphasizes that "Marriage is legal if it is carried out according to the laws of each religion and belief." From the formulation above, it is clear that the religious factor is the first basis for a valid marriage. It is the law of each religion and belief that determines whether a marriage is valid or not. In the explanation of Article 2 paragraph (1), it is stated that: "there is no marriage outside the law of each religion and its beliefs." Everyone from the Indonesian nation, including Muslims who want to get married, must comply with the provisions of the marriage of I his religion. So for Muslims, they cannot get married by violating the laws of their religion.

Article 2, paragraph (1) firmly defends the interests of religious people so that they can enter into marriages according to the laws of their respective religions and beliefs. Furthermore, the Marriage Law stipulates that for a marriage to be valid, apart from following religious provisions, the parties carrying out the marriage must fulfill the conditions stated in the Marriage Law and its explanation.

In Islamic Law, a marriage can be carried out if it fulfills the Pillars and Conditions of marriage. What is meant by the pillars of marriage is the essence of the marriage itself, so without one of the pillars, marriage is impossible to carry out. What is meant by conditions is something that must exist in marriage but does not include the essence of the marriage itself. If one of the conditions is not met, the result is an invalid marriage.

As for those included in the pillars of marriage, namely:
a. The parties carrying out the marriage are the prospective bride and groom.
b. Guardian of the prospective bride.
c. Two witnesses.
d. Akad married.[12]

Terms of Marriage in Islam.

Terms of Marriage According to Islamic Law, Conditions are the basis that must be met to determine whether it is valid or not. The conditions in marriage must also be met because it will lead to the obligations and rights of husband and wife to establish household life in the future. This requirement must be obeyed by the bride and groom and the bride's family. If conditions do not

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[10]Atabik, Ahmad, and Khoridatul Mudhiiah. *Marriage and the Wisdom of the Perspective of Islamic Law."* YUDISIA: Journal of Islamic Law and Legal Thought 5.2 (2016).

[11]Sutrismina, Emi. *The Impact of Violence on Wives in the Household on Reproductive Health ."* Sultan Agung's Ilmia Magazine 50.127 (2022), pp. 23-24

[12] Demak, Rizky Perdana Kiay . *"Pillars and Terms of Marriage According to Islamic Law in Indonesia ." Lex Private* 6.6 (2018).

exist, then the contract will be broken. There are three conditions for marriage: the existence of a witness, not a mahram, and a marriage contract.

The marriage contract is the main thing that requires legally valid witnesses, according to the Shari'a. Witnesses in marriage aim to remember so as not to forget in the future. Furthermore, the conditions for the necessity of marriage mean conditions that give rise to the continuity and continuity of marriage, and there is no choice for one of them to avoid it. If one of these conditions is defective, the contract is broken. The Fuqaha' requires a marriage contract with several conditions. The terms of the marriage contract must fulfill several conditions, namely:

a. A person who becomes a guardian is someone who does not have or lacks expertise on the part of the parent or child.

b. A mature and intelligent woman can marry herself without a guardian. As for the Guardian's rights in a contract, there are two conditions. Namely, the husband must be as strong as the husband or not lower than the woman, and the dowry for the contract is equal to the mitsil dowry or less than the mitsil dowry if the Guardian is pleased.

c. No fraud from either party.

d. There is no disability, so on the part of the husband who allows fasakh, such as a critical illness, it is dangerous.[13]

The Concept of Searching for a Soulmate in Islam

Finding a mate is the initial process of preparing for a marriage because marriage is done to fulfill the sunnah, so it is carried out according to Allah's instructions and the instructions of the Prophet Muhammad SAW. In addition, marriage is not to get peace for a moment, but for life. Establishing a sakinah household, of course, starts with finding a mate. Choosing a mate is an important factor because choosing the right partner is half of the success of a marriage.

If likened to choosing a mate is the same as making the foundation for building a house. Choosing the wrong partner means making the wrong foundation even though the walls and other parts are strong. If the foundation is weak, then at any time there are shocks, it will easily collapse. This is also the case in choosing a mate and forming a family. The choice of a good life partner, according to Islam, is one who is religious because religious teachings, which contain moral and ethical teachings, will lead humans to happiness, safety, and tranquility, which are the goals of marriage in order to form a family that is sakinah mawaddah was rohmah that is included in the ideal [14]. Therefore, Islam recommends that everything in selecting potential partners be based on religious norms so that later life companions have commendable morals or morals.

Problem of choosing a partner is one of the complicated problems faced by young Muslim women today. There are outbreaks of deviation symptoms that are befalling Islamic communities today and the intrusion of psychological, cultural, and social elements from other cultural domains into Islamic life so that it permeates the desire, orientation, and tendency in choosing a life partner that increasingly distances it from Islamic guidance in this matter.

Choosing a life partner is the main basis for forming a family in which it is hoped that there will be a life of harmony, sakinah, full of love and affection, and for having offspring with pious children. In choosing the right prospective life partner, three aspects must be fulfilled including:

a. The prospective husband or wife is a Muslim or Muslimah

To choose a life partner, one must have strong faith. Usually it can be seen from behavior and commitment in life. People who have strong faith in the teachings of Allah and the Prophet will not be easily tempted by worldly life

b. Prospective husband or wife who obeys Allah.

Inabah or returning to Allah SWT here relates to negligence and mistakes in all aspects of life, which are realized by istighaf and repentance to Him and inabah in the sense of sincere intentions in doing good deeds and worship to get the pleasure of Allah SWT.

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[13]Musyafah, Aisyah Ayu . "*Marriage in a Philosophical Perspective of Islamic Law.*" CREPIDO, 2.2 (2020): pp. 114-118

[14]Najwa, Nurun . *Criteria for Choosing a Life Partner* (Hameneutics Hadith Study). Journal of the Study of the Sciences of the Qur'an and Hadith, 17.1 (2018), p. 116

c. Prospective husband or wife who is inabah to Allah

The main purpose of marriage is to obtain a quiet life (*sakinah*), love (mawaddah), and affection (*rahmah*). This goal can be achieved perfectly if other goals can be fulfilled. The other goals are a complement to fulfill this main goal. These other goals are the purpose of reproduction, the purpose of fulfilling biological needs, and the purpose of self-care and worship. If other goals can be fulfilled, then peace, love, and affection will also be achieved with Allah's permission. This is what other goals mean as a complement to achieving the main goal.

Development of Social Media

Social Media is an online medium, with its users being able to easily communicate and share without having to meet in person but through virtual social networks. Facebook and Instagram are the most common forms of social media used by people around the world. This Social Media is in the form of a web that turns direct communication into virtual.

Social networks are sites where everyone can create a personal web page, then connect with friends to share information and communicate. The biggest social media networks include Facebook, Instagram, and WhatsApp.

Social media has experienced very significant development from year to year. If in 2002 Friendster dominated social media because only Friendster dominated that era, now many social media have emerged with their uniqueness and characteristics.

The history of social media began in the 70s when the bulletin board system was invented, which made it possible to communicate with other people using electronic mail or upload and download software. All of this was still using a telephone line connected to a modem. In 1995 the GeoCities site was born. GeoCities serves web Hosting (website data storage rental service -so that the website can be accessed from anywhere). GeoCities is the first milestone in the establishment of websites.

From 1997 to 1999, the first social media appeared, namely *Sixdegree.com* and *Classmates.com*. Not only that, in that year, a site appeared for creating personal blogs, namely Blogger. This site allows its users to create their own site pages. So that users of this Blogger can load anything about anything. In 2002 Friendster became a very booming social media, and its presence became phenomenal.

From 2003 until now, various social media have emerged with various characteristics and advantages, such as Instagram, WhatsApp, Facebook, Google, and so on. Social Media is also now a digital marketing tool or activity, such as Social Media Maintenance, Social Media Endorsement, and Social Media.

From the two words media and Society that has been explained, we combine them to become social media. In the following, several definitions of social media are put forward by Mandibergh, who argues that "social media is media that facilitates cooperation between users who produce content (user-generated content)."

Meanwhile, Boyd explained that: Social Media is a collection of software that allows individuals or communities to gather, share, communicate, and in certain cases, collaborate or play with each other. Social media has the power of user-generated content (UGC), where content is generated by users, not editors, as in mass media institutions.[15]

From these two definitions, it can be concluded that Social Media is a medium which is a medium based on internet technology (online Media) that allows a person to interact socially, communicate and collaborate, and share with other people. Moreover, its users easily participate in it, sharing and creating messages. In this case, several social media sites are popular today, including Facebook, WhatApps, Instagram, Wikipedia, and others.

The era is very fast technology is growing as well as social media. Social media, or what is often called social Media, is the thing that is most used today, not only for adults, teenagers, and even children who already know and use social media. The increasingly rapid current technology has

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[15]Cahyono, Anang Sugeng. *The Influence of Social Media on Social Change in Indonesian Society* .(publiciana: 2016) pp.143-144

positive and negative impacts, such as finding a mate through social media. Looking for a mate through social media can usually be done through the media of images, sound, or writing. Form of people who choose a mate through social media usually someone will not be honest about all things. It will cause problems, conflicts, or problems in the household, cases of people looking for a mate through social media are increasing along with advances in the use of information technology devices.

Teenagers on social media usually post about their personal activities, stories, and photos with friends. Anyone can freely comment and channel their opinions on social media without worry. This is because it is very easy to falsify identity or commit crimes on the internet, especially social media. Even though in their school development, teenagers try to find their identity by hanging out with their peers. However, nowadays, teenagers often think that the more active they are on social media, the more they are considered cool and slang. Meanwhile, teenagers who do not have social media are usually considered old-fashioned or out of date and less sociable.

This is caused by the lack of ethics of people who use social media or the internet. At this time, the community widely uses the internet because many activities can be done from home, all forms of work such as selling online, studying online, and even looking for a mate even though it can be done from home.

The internet is one of the most important things to do at home. Along with the development of information technology, all forms of information already exist on the internet. It is a positive form of internet users, but there are also negative forms of people who use the internet, such as lying and slander of people who choose a mate through the internet. Alternatively, on social media, there are lots of lies. The public mostly does this because they feel they are already experts in using social media, so some people often create fake accounts and use very good filters to attract the attention of people who see themselves on social media. Because of that, there will be dishonesty in a conversation on social media. They do it repeatedly and deliberately to get a suitable partner, which is not friendly and is meant to harm other people.

Illustrating that the fever of social networking is so widespread and has become part of some people's lives, including those who already have a partner or are not married. Even social networking has become a way of life for people, so someone needs to have an account in the world of social networks such as Facebook, Instagram, WhatsApp, and others. Status updates, posting photos, and other activities seem to have entered the addiction category. Almost all aspects of personal life can be exposed to social networking walls. All emotions can be poured out through posted sentences, including establishing communication via chat. This activity has unnoticed been so dominant in Society that it has created many influences in people's lives, especially in marriage. This issue will be discussed in this paper.

Online Dating Bureau as an Effort to Find a Partner

Allah created humans with the instinct to be attracted to the opposite sex. Men are attracted to women and vice versa. Attraction to the opposite sex is a nature that God has placed in humans. A feeling of attraction to the opposite sex is a natural thing that happens to humans when they enter puberty which generally starts at the age of 13 and is marked by several changes in attitude. According to Desmita in Nurbayani, attraction to the opposite sex is due to hormonal changes occurring during puberty which result in the emergence of sexual urges, which are indicated by activities that have begun to be attracted to the opposite sex.

Marriage comes from Arabic. Some say marriage according to the term fiqh uses the words marriage and the words *zawaj*. Meanwhile, according to Indonesian term is marriage. The Compilation of Islamic Law explains that marriage is marriage, namely a strong contract or mitsaqan ghalizhan to obey Allah's commands and carry them out in worship. From some of the terminology that has been put forward.

Marriage in Islam is valued as a firm bond and an all-encompassing commitment to life, Society, and humanity to become respectable. Marriage is a promise a husband and wife make to themselves

and God. The efforts made by these married couples aim to make it easier for them to find mutual fulfillment and self-realization in the name of love, peace, desire, and hope. This is all because marriage in Islam is an act of perfect piety and obedience.

The purpose of marriage is to create and form a prosperous and happy family forever in a peaceful life (*sakinah*), then Allah makes or fosters feelings of love and affection (*mawaddah* and *rahmah*). Islam believes marriage must bring benefits to both husband and wife and Society. [16]Therefore, Islam provides guidelines for choosing the right mate. Choosing a mate based on consideration of the strength of the soul of religion and morals. This is understandable, considering that marriage is not merely a human pleasure but also a way to foster a prosperous physical and spiritual life and safeguard the safety of religion and moral values for offspring.

The process before a couple decides to get married a different background in the relationship. Models in relationships are a natural thing to be done by every prospective partner who wants to get married. Online dating services are an industry that caters to some adults. Online dating can facilitate the early adult individual's need to fulfill the developmental task of finding a partner or building a romantic relationship. Online dating services also offer convenience in the freedom to be accessed by everyone regardless of the user's age, gender, or occupation. In the same context, the greatest possible benefits that can be drawn from online dating services are for people who have certain characteristics, such as shyness and cannot interact socially, and those who have experienced being disappointed or have difficulty finding a partner in the real world.

The main concept that is rife in Indonesia is matchmaking. Arranged marriages are arranged by parents or close relatives for the couple and are usually carried out for women who will need many adjustments after marriage. Before deciding to get married, most Indonesian people have to go through the process required for each of them. The stages of the process include the introduction period; after this period is deemed suitable, they will go through the following stages, namely proposing. The proposal is a continuation of the introductory period. After a formal introduction through the proposal, it is continued to the engagement stage before finally deciding to carry out the marriage. Marriage through arranged marriages allows adjustments to be made when the couple is married. This makes marriage through arranged marriages a challenge, especially for women in today's modern era.

The second concept that is trending among young people today is *ta'aruf. Ta'aruf is* used as an introduction process between men and women to get to know each other more deeply about potential partners. Getting to know the personality and background of the prospective partner before getting married is recommended by people who are physically and mentally prepared to get married. In Islamic law, the process and procedures for *ta'aruf* before marriage are not concretely determined, so it is recommended to perform *ta'aruf* as the relationship between men and women is by what has been stipulated in Islamic law. The concept of *ta'aruf* is more beautiful and polite. After all, in the process, it is more beautiful and polite because the process of ta'aruf is framed with morals that are by Islamic teachings, and there is no lie or disobedience between one of the partners. This is different from courtship which is always framed by disobedience and deviation between the two.

Ta'aruf, as a process of getting to know someone closely, an introduction facilitated by intermediaries, friends, and friends who know each candidate, is an option for Muslim couples to go to marriage based on Islamic law. [17]The introduction referred to in the context of ta'aruf by the Shari'at is not only limited to knowing a person's name and face but is much more detailed, open and honest, such as good and bad habits, illnesses suffered, education, family, and others. The need for an intermediary role as a facilitator in the *ta'aruf process* is very important because the intermediary is the person who will be entrusted with all the *ta'aruf processes* up to marriage. Intermediaries are usually Koran teachers, ustadz or ustadzah, married friends, or special

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[16]Saidiyah, et al, *Marriage Problems and Strategies for Solving them: Case Studies of Married Couples Under Ten Years of Marriage .*" Undip Journal of Psychology 15.2 (2016): 124-133

[17]Munawaroh, Rosidatun. *The Concept of Ta'aruf in the Perspective of Islamic Education .* Diss. UIN Raden Intan Lampung, 2018, p. 55

institutions for *ta'aruf* up to marriage. *Ta'aruf* by using an intermediary, can maintain the boundaries of the relationship between the two so that they continue to run in the corridors of the shari'a, to create peace and sincerity.

Some things that need to be considered related to the implementation of *ta'aruf* , namely:

a. Before the marriage ceremony, the status of a man and a woman is someone else's. So the two of them are not allowed to chat, alone and so on, alone and so on. Either done directly or through other media.

b. Straighten the intention, that the purpose of someone doing *ta'aruf* is really because of kindness, namely wanting to collect acquaintances and all actions that lead to not being serious. Opening up opportunities to give false hope to others, which this action includes playing other people and can include acts of wrongdoing.

c. Digging personally can be done by exchanging biodata. The two potential partners can share their biographies in writing, so they do not have to have an agenda to meet and tell each other. Writing can represent spoken, although all do not have to be opened. Several parts must be told in detail, especially about the data needed for the continuity of the family and some that no other person should know.

d. After the *ta'aruf took place*, it is possible that they have not met because it was only through biographical exchanges.[18]

Along with the development of the times and more dynamic technological science marked by the emergence of the concept of the 4.0 revolution era, the concept of ta'aruf then developed, not only facilitated by intermediaries who know candidates but ta'aruf can also be carried out online facilitated by social media websites or applications, for example, Facebook, Instagram, and WhatsApp for applications such as *Hawaya, Ta'aruf ID*, *Tazawaj* which are covered in Islamic elements. The use of the internet in finding a partner has been done for a long time, starting from just looking for a date. What is currently being played by young people is Facebook. since its introduction in 2004.

An online dating agency is a service that can be used to help someone find a partner. These services have various types, ranging from applications available on mobile phones or websites. These services give a new color to the development of human life in finding a partner. In ancient times, when someone wanted to find a partner, parents or relatives had a big role in finding one. However, in the current era, this phenomenon is classic and outdated. This is because individuals prefer to find partners in their way, which can be done by utilizing or using an online dating agency.

Historically, in 1970 the first partner search service was carried out using print media. In its development, namely in the 1980s, video dating appeared, and with the sophistication of this technology, matchmakers could see each other. Furthermore, commercial companies aim to accommodate someone in finding a partner, both offline and online.

Since the internet was discovered, the development of online dating agencies has started to be known, but at that time, the introduction was only like placing advertisements on web pages. As times progress so quickly, an account is created on a website that accommodates people worldwide by registering an account on an online dating agency website. According to an online dating magazine, nearly 20 million people visit the website every month, and 120,000 marriages have taken place thanks to the role of online dating agency sites.

Islam does not regulate or prohibit the existence of an arranged marriage. Islam only recognizes the matchmaking process through ta'aruf by Islamic law. The concept of a matchmaking agency in Islam is also not mentioned. The concept of a matchmaking agency is a phenomenon of the contemporary era, which is no longer limited to arranged marriages mediated by parents, family, or close friends to find partners.[19]

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[18]Azzulfa, Fatihatul Anhar." *Online Matchmaking Bureau: Needs Or Demands .*"Al Maqashidi, 3.1 (2020), p. 35

[19]Kurniasari, et al, The Phenomenon of Online Matchmaking Agencies: Needs or Demands. Al Mabsut: Journal of Islamic and Social Studies 15.1 (2021), pp.3-7

Conclusion

the many problems and consequences of choosing a mate through social media can be a lesson for all women and men not to choose a mate through social media. Because in Islam, all steps toward marriage have been regulated. Choosing a mate through social media has the potential to cause harm. The provisions for choosing a mate have been explained in the hadith that choosing a partner is based on four things, 1) because of wealth, 2) offspring, 3) beauty, and 4) religion. Moreover, in the election on social media, many disadvantages occur because there are many disadvantages compared to the benefits, the law for choosing a mate through Social Media is haram.

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