

ONLINE TA'ARUF FROM FIQHIYAH PRINCIPLE PERSPECTIVES; DAR'UL MAFASID AULA MIN JALBIL MASAALIH

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Abstract

Ta'aruf is one of the realms of social interaction which is the door to building a relationship between human beings in general. This has been discussed in the Qur'an which is a book that contains instructions for humans, that humans are created with different shapes or characters. The goal is for people to get to know each other. In other terms known as the term ta'aruf earlier. However, in this discussion the word ta'aruf is interpreted more specifically as an effort to recognize the opposite sex to be a life partner. So, ta'aruf is part of the initial stages before building a lasting relationship, namely marriage. Related to this, the law or sharia whose function is to fill the space for all community behavior, also follow these developments so that they can always provide explanations about new things that arise. The aim is to be able to provide legal certainty regarding a new lifestyle that is developing in society. This study uses the library method, namely by collecting as much data as possible from previous research and then concluding it into new research, it is intended that this research will later become one of the sources for similar discussions.

Keywords: Ta'aruf Online, Rule, Maslahat, Damage

INTRODUCTION

Marriage is a very important ritual in human life. According to Suyuti Talib, marriage is a sacred promise to form a family, starting with a man and a woman. However, many steps still need to be taken before getting married, including ta'aruf. Ta'aruf is one of the spheres of social interaction. The Al-Qur'an, a holy book that contains guidance for humans, has discussed that humans are created with

different shapes or characters to get to know one another.¹ In other terms, it is known as *ta'aruf*. However, in this discussion, the word *ta'aruf* is interpreted more specifically as an effort to recognize the opposite sex as a life partner. Therefore, *ta'aruf* is part of the initial stage before getting married.

The process of *ta'aruf* has been carried out since the time of Rasulullah SAW. The *ta'aruf* is usually done through intermediaries such as close friends, family, ustadz/teachers, or others willing to intermediary.² However, as time goes by, almost all aspects of human life are managed with the help of technology. Now, *ta'aruf* can be done through social media such as Instagram, Facebook, WhatsApp, websites, and others. As mentioned before, changes in the media also impact shifts or even changes in the culture that exists in society.

Related to this, law or sharia as a space filler for all community behaviour also follows these developments so that they can always explain new things that emerge. All scholars agree that there is a big purpose for establishing sharia.³ The goal is to be able to provide legal certainty regarding new lifestyles that are developing in society. In contrast to Coulson's comments regarding Islamic Law, it is nothing more than a theory that has never been implemented.⁴

It should be noted that there are two characteristics in Islamic Law, namely *al-tsabat* (fixed) and *al-tathawwur* (dynamic). *Al-tsabat* (fixed) means Islamic law that does not change due to changing times. The characteristic of this law relates to *mahdhah* worship. Meanwhile, *tathawwur* (dynamic) means Islamic Law related to muamalah. Muamalah law follows the principle of *ibahah*. This means that in the field of muamalah, anything is permissible as long as Islamic teachings do not prohibit it or

¹ Rosmita, Andi Nur Afifah, and Nasaruddin, "The Position of the Guardian in Marriage Perspective of the Hanafi and the Al-Shafi'i Madhhab," *Mazahibuna: Jurnal Perbandingan Mazhab* 4, no. 2 (2022): 152-72, <https://doi.org/10.24252/MH.VI.30969>.

² Sippah Chotban, "Wedding Problems Via Phone: Islamic Law Perspective," *Al-Risalah Jurnal Ilmu Syariah Dan Hukum* 21, no. 1 (2021): 26-35, <https://doi.org/https://doi.org/10.24252/al-risalah.v1i1.21351>.

³ Khaidir Hasram, "Al-Qawaid Al-Ushuliyah Al-Tasyri'iyah Sebagai Basis Metodologi Fikih Kontemporer," *Mazahibuna: Jurnal Perbandingan Mazhab* 1, no. 1 (December 21, 2019): 146-65, <https://doi.org/10.24252/MH.VII2.11127>.

⁴ Islamul Haq, Marilang, and Kurniati, "Islamic Criminal Law on Jarimah Zina's Testimony: Uncovering the Conflicts Between Sharia Doctrine and Reality," *Al-Risalah Jurnal Ilmu Syariah Dan Hukum* 22, no. 1 (2022): 52-62, <https://doi.org/https://doi.org/10.24252/al-risalah.vi.26792>.

something is not specifically regulated. Many Islamic laws fall into the muamalah category, for example, criminal, civil, political, social, economic law, and so on.⁵ This is also included in this case, namely *ta'aruf*.

For more details, community social behaviour like this can be seen from the principles of fiqh that have been concocted by previous scholars. These principles are also sourced from the Al-Qur'an or Hadith of the Prophet SAW. Therefore, it is first necessary to understand *ta'aruf* through social media and the mechanisms used in its services, then study it from the perspective of fiqh rules to be able to produce legal findings related to online *ta'aruf*.

METHOD

The method applied in this study is the normative juridical method, with an approach to related laws, and a conceptual approach. Legal materials will use primary data with relevant legislation in force in Indonesia, secondary data, namely from previous studies in the form of journals and others, and tertiary data as a support can be in the form of citations contained in news or websites which are then analyzed in detail. descriptive.

RESULT AND DISCUSSION

1. *Ta'aruf* in Islamic Law Studies

The word *ta'aruf* comes from the Arabic عرف, which means to know, to recognize. In the context of this discussion, the intended recognition is to lead to the marriage process. Thus, *ta'aruf* is interpreted as a process for a man and a woman to get to know each other, create a feeling of interest, and state their vision and mission in establishing a household for the future before the two decide to get married.⁶

Ta'aruf can also be interpreted as a process of knowing in order to know more about the religion and morals of the prospective husband or wife. In this process, the two of

⁵ Muhammad Sulthon, "Hukum Islam Dan Perubahan Sosial (Studi Epistemologi Hukum Islam Dalam Menjawab Tantangan Zaman)," *Jurnal Ilmiah Universitas Batanghari Jambi* 19, no. 1 (2019): 27-34, <https://doi.org/http://dx.doi.org/10.33087/jiubj.v19i1.548>.

⁶ Wira Mahardika Putra Dadan Ramadhan, *Ta'aruf Jalan Indah Menuju Nikah* (Jakarta: PT. Lontar Digital Asia, 2019). h. 34.

them are allowed to interact on condition that they are not secular and keep the topic of conversation from opening the door to unlawful act.⁷ The search for a person for their partner through ta'aruf through all the stages passed is expected to be able to bring up values that give meaning to life for individuals and foster commitment towards the level of marriage. The principles of ta'aruf in Shari'a can be seen in the QS. Al-Hujurat/49: 13 translation as follows.

“O humanity! Indeed, We created you from a male and a female, and made you into peoples and tribes so that you may get to know one another. Surely the most noble of you in the sight of Allah is the most righteous among you. Allah is truly All-Knowing, All-Aware.”

The above verse shows that humans are created from a man and a woman to get to know each other (*li ta'ārafū*). The *lita'ārafū* text in this verse means knowing other people as a form of friendly relations and getting to know each other with respect to the provisions stipulated by the Shari'a, such as not allowing *ikhtilat* (mixing of men and women) or *khalwat* (tandem between a man and a woman).

Quraisy Syihab in Thoat Stiawan mentioned that the word ta'arufu in verse above is taken from the word 'arafa, which means to know/recognize. The word in this verse contains a reciprocal meaning so that it is interpreted to know each other. The stronger the recognition of one party to the other, the more opportunities there are for mutual benefit. Therefore, the verse above emphasizes the need to get to know each other. The recognitions are needed to draw from each other's lessons or experiences to increase piety to Allah SWT, which then impacts peace and prosperity in world life and happiness in the hereafter.⁸

By looking at ta'aruf from its historical aspect, this is nothing new in the Islamic field. In its context, the Prophet Muhammad had practised it, but the term ta'aruf had not been used then. The famous story among Muslims is the ta'aruf between Rasulullah and Khadijah, his first wife. Khadijah is known as a respectable woman in society, has a high position, and also has abundant wealth. The Prophet's attachment to Khadijah did not

⁷ 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/https://doi.org/10.35905/kur.v12i2.1260>.

⁸ Isnadul Hamdi, “Ta'aruf Dan Khitbah Sebelum Perkawinan,” *Juris: Jurnal Ilmu Syariah* 16, no. 1 (2017): 43–52, <https://doi.org/http://dx.doi.org/10.31958/juris.v16i1.959>.

precede the Prophet's marriage to Khadijah, but quite the opposite. Sourced from the beauty of the morals of the Prophet in society, captivating the heart of a wealthy Quraysh widow was interested in making him a husband.

The arranged marriage between them began when the Prophet's uncle, Abu Talib, raised him since childhood and asked him to trade to Syam. He brought Khadijah's merchandise after being financed by his uncle. During the trip, Khadijah brought her maid (Maisarah) to accompany the Prophet Muhammad. Because of his honesty during trading, Rasulullah's merchandise was selling well upon arrival in Sham and then immediately returned to Mecca. Upon arrival in Mecca, Maisarah conveyed the beauty of the Prophet's temperament so that Khadijah felt that this kind of personality was what she had been looking for, and her heart whispered that she wanted to live together with the Prophet Muhammad. Finally, Khadijah conveyed what she felt to one of her friends as a wasilah (intermediary) to convey these feelings to the Prophet Muhammad, so he proposed and married Khadijah⁹.

When undergoing the *ta'aruf* process, it is also necessary to pay attention to several things related to its implementation, namely:¹⁰

- a. Before the marriage settlement is implemented, the status of a man and a woman is someone else's. Thus, the two of them are not allowed to chat, be in tandem and so on, either directly or through other media.
- b. Straighten intention. This means that the purpose of doing *ta'aruf* is really for a good thing, namely getting married, not because they want 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 the attitude of toying with others and can include acts of wrongdoing.
- c. Exchange biodata to explore each other's personality. The potential partners can share their biography in writing. Thus, they don't have to have an agenda to meet and tell each other. Writing can represent oral, although all do not have to be

⁹ Ilhami, "Budaya Ta'aruf Dalam Pernikahan; Sebuah Tinjauan Sosiologi."

¹⁰ Fatihatul Anhar Azzulfa, "Biro Jodoh Online : Kebutuhan Atau Tuntutan," *Al Maqashidi : Jurnal Hukum Islam Nusantara* 3, no. 1 (2020): 35-49, <https://doi.org/https://doi.org/10.32665/almaqashidi.v3i1.865>.

opened. Several parts must be told in detail, especially regarding the data needed for the continuity of the family, which no one else should know.

- d. *Nazhar* to meet. After the *ta'aruf* is carried out, it is possible that they have not met because they only know each other through the exchange of biographies. Then they can hold meetings in person with due observance of the provisions.

Some procedures for undergoing the *ta'aruf* process include:¹¹

- a. *Ta'aruf* (recognition). Within the permissible limits according to Islam, such as not having *khalwat* (tandem) or *ikhtilat* (mix with non-mahrams), it is necessary to have an organizer or what we often call an admin who acts as a liaison
- b. There is a clear vision of the ideal man and woman according to Islam.
- c. Involve parents/guardians so they can lead to the right choice.
- d. Choices are based on logical reasons and interests; both of them must play a balanced role.
- e. If there are doubts, they can be resolved in consultation or by performing *istikharah* prayers.

In addition, the important thing to note in carrying out the *ta'aruf* process is related to adab so that it can be carried out properly. The following describes some of these things, namely: *First*, keeping an eye on because *ta'aruf* is permissible to look at a potential partner but only to ensure compatibility; it is not permissible to look too long because it is feared it will lead to adultery. *Second*, covering the genitals because a Muslim has to protect the genitals of those who are not his mahram. *Third*, maintaining a polite attitude in speaking words or gestures. *Fourth*, avoid unnecessary things in conversation. *Fifth*, always remember Allah in order to avoid being disturbed by demons, or this can be supplemented with the *istikhara* prayer so that beliefs do not waver.¹²

Technological developments have a positive role in human life in various daily activities, which used to communicate or transact directly but now can be done anywhere

¹¹ Ahmad Soleh Hasibuan, "Penomena Ta'aruf Online; Analisis Istishab Dan Masalah Mursalah," *Jurnal AL-MAQASID: Jurnal Ilmu Kesyarahan Dan Keperdataan* 7, no. 1 (2021): 93-107, <https://doi.org/https://doi.org/10.24952/almaqasid.v7i1.3813>.

¹² Ali Akbar Bagaskara and Roykhatun Nikmah, "Praktik Ta'aruf Online Melalui Aplikasi Ta'aruf Online Indonesia Perspektif Fikih Munakahat" (Surakarta: UIN Raden Mas Said Surakarta, 2023).

through digital media. The process of recognizing or ta'aruf is one of the processes to get to know a potential spouse.

In the past, the process of ta'aruf was usually done directly by asking friends, family, or even an ustadz for help to be introduced to someone. In fact, this method is still used today. However, as the culture in society develops, the methods used in ta'aruf also become diverse. The process of finding a partner can not only be done through face-to-face meetings but can also be done virtually with online ta'aruf.

The use of the internet to find a partner has been around for a long time, starting from just looking for a date, such as the OkCupid application (since 2004) and Tinder application (since 2012). These applications are social media created specifically to find dating partners and sites to find more Islamic partners, namely looking for ta'aruf partners. These sites include rumahtaaruf.com, ayotaaruf.com, and mawaddahindonesia.com. The emergence of the term online ta'aruf started from these sites. Then, in its development, online ta'aruf occurs not only on sites specifically created for this but also penetrates social media commonly used, such as Facebook, Instagram, and WhatsApp, or through applications such as Ta'aruf Online Indonesia.¹³ Many people then form groups on WhatsApp or special ta'aruf accounts on Facebook and create ta'aruf accounts on Instagram. Online ta'aruf is very diverse; some start by exchanging CVs and then doing 'nadhzar' with Video Calls or by exchanging photos, and others depend on the mass media supporting it.

2. The Implementation of *Dar'ul Mafasid Aula Min Jalbil Masalih* principle to Online Ta'aruf

This principle applies to all problems, in which there is a mixture of maslahah and mafsadah elements. Thus, when maslahah and mafsadah come together, mafsadah is preferred to be rejected. Because things prohibited and dangerous are more important to deny than trying to achieve goodness by carrying out religious orders while, on the other hand allowing damage to occur. This is in accordance with the

¹³ Hildawati Hildawati and Ayu Lestari, "Taaruf Online Dan Offline; Menjemput Jodoh Menuju Pernikahan," *Emik: Jurnal Ilmiah Ilmu-Ilmu Sosial* 2, no. 2 (2019): 128-48, <http://www.ejournals.umma.ac.id/index.php/emik/article/view/293>.

hadith narrated by Al-Nasa'i and Ibn Majah: "If I order you to do something, do what you can. If I prohibit you something, leave it".¹⁴

Thus, the ability to carry out orders is required, while leaving orders is not required. This shows that the demand for leaving a prohibition is stronger than the demand for carrying out an order.¹⁵

Maslahah is also called absolute maslahah because no argument recognizes its validity or invalidity. Thus, the formation of law in a maslahah way is solely to realize human benefit by bringing benefits and rejecting harm and damage to humans.¹⁶

As for some of the maslahah and mafsadah of the world, we can know with common sense human experience and habits. The maslahah and mafsadah of the world and the hereafter can be known except by shari'ah, namely by the shara' theorem.

Related to a more concrete size of this problem, the problem requirements are:

- a. *Maslahah* must be in accordance with *maqasidal al-shari'ah*, the spirit of the teachings, and *kulli* and *qat'i* theorem.
- b. *Maslahah* must be convincing. This means that *maslahah* must be based on careful and accurate research so that there is no doubt to bring benefits and prevent harm.
- c. *Maslahah* brings easiness and not difficulties that are out of bounds, in the sense that *maslahah* can be implemented.

Maslahah Tahsiniyah is a *maslahah* whose needs for human life do not reach the *daruri* level, nor do they reach the level of pilgrimage, but these needs need to be fulfilled in order to give perfection and beauty to human life. *Maslahah Tahsiniyah* is also related to the five basic human needs.

The three forms of *maslahah* sequentially describe the level of power ranking. The strong one is the *daruriyah* *maslahah*, *hajiyah* *maslahah*, and then *tahsiniyah* *maslahah*. The five *daruriyah* are also at the level of their power sequentially: religion, soul, mind, lineage and wealth. The difference in the level of power is seen when there is a clash of interests between each other. In this case, must take precedence over hajj, and hajj takes precedence over *tahsini*.

¹⁴ Abdul Haq, *Formulasi Nalar Fiqih: Telaah Kaidah Fiqih Konseptual Buku 1* (Surabaya: Khalista, 2006).

¹⁵ Imam Usbikin, *Qawa'id Al-Fiqhiyyah* (Jakarta: PT Raja Grafindo Persada, n.d.).

¹⁶ Kamal Muchtar, *Usul Fiqh Jilid 1* (Yogyakarta: PT Dana Bakti Wakaf, 1995).

When viewed from the aspects, *maslahah* is associated with the community (*jama'ah*) or individuals (personal). It is divided into two categories, namely:

1. *Maslahah kulliyat* is a universal *maslahah* whose goodness and benefits return to many people—for example, defending the country from enemy attacks, and protecting *hadith* from falsification attempts.
2. *Maslahah juz'iyat* is partial or individual *maslahah* in nature, such as the *shari'a* of various forms of *mu'amalah*.

When viewed from the level of strength of the arguments that support it, *maslahah* is divided into three, namely:

- 1) A *qat'i maslahah* is something believed to bring benefit because it is supported by arguments that are no longer possible to interpret, or indicated by many arguments carried out through inductive research, or reason can easily understand the problem's existence.
- 2) A *zanni maslahah* is a *maslahah* decided by reason, or a *maslahah* indicated by the *zhanni* argument from *syara'*.
- 3) A *wahmiyah maslahah* is *maslahah* or well imagined to be achieved, even though if you think about it more deeply, what will emerge is *madharat* and *mafsadah*.¹⁷

The division of *maslahahs* as stated by *Wahbahal-zuhaili* above is intended in order to emphasize which *maslahahs* can be taken and which *maslahahs* must be prioritized among the many existing *maslahahs*. *Maslahah daruriyat* must take precedence over *maslahah hajiyat*, and *maslahah hajiyat* must take precedence over *maslahah tahsiniyat*. Likewise, *kulliyat maslahah* must be prioritized over *juz'iyat maslahah*.

Finally, *qat'iyah maslahah* must be prioritized over *zhanniyah* and *wahmiyah maslahah*. Taking into account the content and division of *maqasid al-shari'ah* as stated above, it can be said that *maslahah*, which is the goal of God in His *tashri'*, absolutely must be realized because worldly and spiritual safety and welfare will not be possible to achieve without the realization of this *maslahah*, especially *daruriyat maslahah*.

Previously, various levels of someone's need for something have been explained. Online *ta'aruf* itself, according to the researcher, has not yet entered the category of need

¹⁷ Ghofar Shidiq, "Teori Maqashid Al-Syari'ah Dalam Hukum Islam," *Majalah Ilmiah Sultan Agung* 44, no. 118 (2023): 117–30, <https://jurnal.unissula.ac.id/index.php/majalahilmiahsultanagung/article/view/15>.

itself. This is because, at the time of Rasulullah SAW., a friend sent another friend to see firsthand the woman he wanted to marry. We have often heard the words of the Prophet Muhammad SAW, who said that we are advised to see what makes us interested in marrying the woman of our dreams. Even though the hadith is in the context of a khutbah in this case, its application can also be in a ta'aruf procession. In the online (not meeting in person) and offline (meeting in person) in the ta'aruf procession, we can indeed see our potential partners. Still, there is a very significant difference when it is done online.

Heart steadiness is the goal of 'nadzhar', where we see potential partners in the online ta'aruf procession. If it is done online by considering the good intentions because of the long distance, or the difficult terrain compared to ta'aruf online, it is still more convincing if we send a trusted person to the prospective partner's house by 'seeing directly' through the intermediary. If it is done online, there may be discrepancies obtained when viewing it online by seeing it in person later, which will cause gharar/disadvantages. The disadvantages in question are both from a physique that is too beautiful when seen online, but when we have established ourselves to be with her for life, we can reduce or eliminate the feeling of worry when meeting in person, which is not as beautiful as one might imagine.

The factors for this discrepancy certainly vary, starting from an unstable network so that it is not easy to see the potential companion, or camera effects that are now increasingly sophisticated with only one click that makes a person's face look so beautiful or camera effects that are good enough to disguise the real face. Some people even say that a sacred marriage settlement can be done online, let alone 'only' ta'aruf. We need to underline that the marriage settlement has become the point of seriousness for a human being to give up their life and death for their partner because of Allah SWT. However, before seriousness is fully formed, sacrifices that are not just intentions to get the word 'serious' are needed. While the sacrifice is for the people we are fighting for, it is not at the level of 'just wanting to know'; the word sacrifice is obtained. According to the researcher's opinion, the process of reaching the 'peak of seriousness' cannot be arbitrary; in this case, ta'aruf must be carried out in earnest.

3. Measuring Maslahat and Mafsadat in Ta'aruf Online

Before discussing further about the perspective of this principle towards the practice of online *ta'aruf*, it is necessary to understand what *kawaid fiqhiyyah* is. In language, the principle is the origin or basis. *Qaidah*, the basis or foundation of something, is found in the Al-Qur'an Surah al-Baqarah verse 127:

"And 'remember' when Abraham raised the foundation of the House with Ishmael, 'both praying,' 'Our Lord! Accept 'this' from us. You are indeed the All-Hearing, All-Knowing."

In the Qur'an Surah al-Nahl verse 26 also mentions that:

"Indeed, those before them had plotted, but Allah struck at the 'very' foundation of their structure, so the roof collapsed on top of them, and the torment came upon them from where they did not expect."

In terms of terminology, Ahmad asy-Syafi'i in his book *ushul fiqhi Islami* states that the principle is:

القضايا الكلية التي يندرج تحت كل واحدة منها حكم جزئيات كثيرة

"Universal law (kulli) which is recognized by many juz'i legal units"

Meanwhile, the majority of ushul scholars define principle as:

حكم كلي ينطبق على جميع جزئياته

"The usual law applies to most of its parts"

Meanwhile, *fiqhiyyah* comes from the word *fiqh* (الفقه), added with *ya nisbah*, which functions as a type, or leaning. Etymologically, *fiqhi* means knowledge, understanding, or to understand the meaning of speech and words.¹⁸ Al-Qur'an mentions the word *fiqhi* in 20 verses, including in Surah Al-Taubah verse 122, as follows:

"'However,' it is not necessary for the believers to march forth all at once. Only a party from each group should march forth, leaving the rest to gain religious knowledge then enlighten their people when they return to them, so that they 'too' may beware 'of evil'."

The word *fiqhi* is also found in the hadith of Rasulullah SAW, which means:

"Whoever Allah wishes well, He gives knowledge of religion"

In terms of terminology, the word *fiqhi* put forward by Ibn Khaldun in *muqaddimah al-mubtada wal khabar* is the knowledge by which all Allah's laws related to all Mukallaf's actions, (*istinbat*) from Al-Qur'an and as-Sunnah and the

¹⁸ Faturrahman Azhari, "Qawaid Fiqhiyyah Muamalah", h. 3.

arguments confirmed based on *syara'*. If laws are issued through *ijtihad* from the arguments, then *fiqh* occurs. Several definitions put forward by the *fuqaha'* can be concluded that the meaning of *fiqhi* ranges are as follows.

- a. Fiqh is part of the Shari'a
- b. The law discussed is the law of *amali*
- c. The object of law is for the *mukallaf* people
- d. The sources of law based on the al-Qur'an or as-Sunnah
- e. Carried out by way of *istinbath* or *ijtihad* so that the truth is conditional and temporary.

From the explanation above, the researcher can understand that *qawaid fiqhiyyah* is an universal principle containing parts of the same problem, which can be grouped in the same outline and then gives birth to various kinds of branches of *fiqh*. *Qawaid fiqhiyyah*, as agreed by most scholars, is an equally important foundation than the main, and supporting arguments in Islamic law. This is because *qawaid fiqhiyyah* can make it easier for a *mujtahid* to understand Islamic law.

In short, doing *ijtihad* to understand the principles of *fiqh* is very necessary. The role of *ijtihad* is very large in the reform of Islamic law. Renewal is not possible without a qualified *mujtahid* to carry it out. Talking about the renewal of Islamic law and *ijtihad* in Islamic law are like two sides of a coin that cannot be separated from one another, complementing each other. If the process of *ijtihad* can be properly carried out in the process of Islamic reform, then the laws resulting from the *ijtihad* process will answer all the problems that arise due to the demands of the times.

The presence of *qawaid fiqhiyyah* as a method of addressing legal issues has a very important role. This can be seen by the existence of *muamalah* laws (laws relating to society in a broad sense), such as transactions, actions, criminal law sanctions and so on, apart from matters of *mahdhah* worship. Today, these *mu'amalah* laws have developed rapidly and taken the form of various scientific disciplines that contain various legal issues, as seen in contemporary *ushul al-fiqh* books when discussing the issue of law division. Therefore, the discussion and issues of Islamic law are very broad. To "memorize" them individually or to determine the respective laws is not easy for people

who study Islamic law, even experts. Thus, an alternative solution to overcome it is to formulate fiqh principles which are generalizations of these fiqh problems. Each generalization can accommodate similar problems. By adhering to these fiqh principles, Islamic jurists will find it easier to instigate the law of a problem by projecting the problems to be determined by law onto the fiqh rules that accommodate them.

It should be underlined that some references are taken from books in Arabic, which, even though they are old publications, do not reduce their content because this research is applied in nature. This means raising problems and applying the right method based on the similarity of illat/characteristics.

The *maslahah* in online *ta'aruf* only has one point, namely easiness, be it ease of communication, ease of transportation, ease of energy, and ease of distance for someone looking for a mate/partner. Islam wants us to be at ease and prevent difficulties, but the easiness here must be based on *Shari'ah*, not just self-will. Meanwhile, the interpretations of online *ta'aruf* are quite diverse, starting from the incompatibility of potential partners from a physical perspective, as in answer number one above, which only discusses actual physical incompatibility. What we can see or what is covered by clothes can be asked to remove if it increases someone's desire to marry her.

Reading characters is not an easy matter. When we meet in person for a few hours in *ta'aruf* condition face to face and talk face to face, hear her voice and read her facial expressions, witness their body language, which depicts whether she is sincere or not, her eyes are lying or not is a separate point for a man to convince themselves to marry her as in the content of the hadith which recommends seeing whatever makes us interested in marrying her. The words here contain not only the physical content but also the prospective partner's character. Didn't the Prophet Muhammad recommend marrying a woman with a good religion? Not relying solely on beauty, a polite character with the considerations mentioned above is a manifestation of devout adherents of religion according to the Prophet Muhammad's recommendations, which cannot be obtained online.

If a man wants to propose to his woman and chooses the online *ta'aruf* method as a way to find a mate based on the benefit or easiness, then it is preferable for the 'aula' to

see it directly (offline ta'aruf) as a form of Dar'ul Mafasid or preventing the evils that have been stated. However, it does not mean that the researcher forbids online ta'aruf but is a form of caution in some cases, namely, the end goal is lifelong worship, which should not be experimented with in choosing a partner who, if not suitable, can later be divorced or khulu'. The problem of convincing the heart can be reached even more seriously, namely seeing it in person rather than online, where many things are not obtained when compared to ta'aruf directly (offline).

Finally, if a person using online ta'aruf can get rid of his doubts at the time of online ta'aruf on his prospective partner after reading the CV followed by nadhzar, which is part of the online ta'aruf procession, then nothing needs to be debated anymore. Of course, we are not talking about people who only use it for fun or to make acquaintances without sincerity.

CONCLUSION

The process of *ta'aruf* is usually done directly by asking friends, family, or even an ustadz for help to be introduced to someone. This method is still used today. However, as the culture in society develops, the methods used in *ta'aruf* also become diverse. The process of finding a couple can not only be done through face-to-face meetings but can also be done virtually with online *ta'aruf*. Thus, online *ta'aruf*, which depends on acquaintance without meeting in person, results in a man's inability to properly explore the character of his potential partner by relying on uncertain things in the CV written on paper, an inappropriate face behind the sophistication of the internet, character that could have been made up behind the camera, and others. All of this makes the *maslahah* in the form of the easiness desired by both of them in exchange for the *mafsadats* mentioned. It's not something worth exchanging because the *mafsadats* are far greater, much stronger than the easiness lived. Thus, finding and choosing a partner in the afterlife should be done with maximum effort, namely meeting in person to ascertain and feel for yourself the morals and character of the prospective partner. If it is done online, there may be discrepancies obtained when viewing it online by seeing it in person later, which will cause *gharar*/disadvantages. The disadvantages in question are both from a physique

that is too beautiful when seen online, but when we have established ourselves to be with her for life, we can reduce or eliminate the feeling of worry when meeting in person, which is not as beautiful as one might imagine. Religious considerations are, of course, the main factor, but if the physical and character alone can be hidden, then the religion will become unclear/*gharar* because morals and character are the result of a good religion. If it is certain that the *mafsadat* mentioned above does not occur in the online *ta'aruf*, then the law is permissible. Therefore, the form of easiness that we take is worthy of being put aside (*jalbi al-maslahah*) in order to prevent more damage; *da'rulmafasid* is more important.

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