

Ta'aruf Rules in Digital Room: Study of Matchmaking Process on Biro Jodoh Rumaysho Social Media

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Abstract: This study examines the online taa'ruf process through social media that is run by the Biro Jodoh Rumaysho (BJR) and at the same time the reciprocal relationship between managers and participants. Data was collected through observation, documentation and interviews with the managers of the Biro Jodoh Rumaysho and ta'aruf participants as well as searching through online media. Using an empiric-netnographical approach, and by utilizing convergence theory, it was found that the Rumaysho Matchmaking Bureau had facilitated many people who wanted to find a life partner through the stages of ta'aruf. These services are carried out online through social media, such as Instagram, Facebook, and also the Website. The success rate of ta'aruf with this model is relatively high because it has been filtered based on the criteria desired by each potential partner. The ta'aruf process which is carried out in this way has led to a social phenomenon in society which makes ta'aruf a religious and also economic spirit, both for implementing agencies and participants where there is mutuality between the two.

Keywords: *Ta'aruf, Biro Jodoh Rumaysho; matchmaking process; social media.*

Abstrak: Artikel ini mengkaji proses taa'ruf secara online yang dijalankan oleh Biro Jodoh Rumaysho dan sekaligus hubungan timbal balik antara pengelola dengan peserta. Data dikumpulkan melalui observasi, dokumentasi, wawancara dengan para pengelola Biro Jodoh Rumaysho dan para peserta ta'aruf serta penelusuran melalui media online. Menggunakan pendekatan empiris-netnografis, dan dengan memanfaatkan teori konvergensi diperoleh temuan bahwa Biro Jodoh Rumaysho telah banyak memfasilitasi masyarakat yang ingin mencari pasangan hidup melalui tahapan ta'aruf. Layanan tersebut dilakukan secara daring melalui media sosial, seperti Instagram, Facebook, dan juga Website. Tingkat keberhasilan ta'aruf dengan model ini relatif tinggi karena telah dilakukan penyaringan berdasarkan kriteria yang diinginkan oleh masing-masing calon pasangan. Proses ta'aruf yang dilakukan dengan cara demikian telah memunculkan fenomena sosial masyarakat yang menjadikan ta'aruf

sebagai spirit keagamaan dan juga ekonomi, baik untuk lembaga pelaksana maupun peserta yang mana terjadi mutualan di antara keduanya.

Kata kunci: *Ta'aruf, Biro Jodoh Rumaysbo; proses perjodohan; media sosial.*

Introduction

The fast growth of the digital world has allowed it to permeate nearly every aspect of human life.¹ Many items may now be accessible from a cell phone with the tap of a fingertip. Three elements of life that are witnessing a digital revolution are *Lifestyle*, *Economy*, and *Citizenship*. Multiple concerns and instances pertaining to the digital society have evolved and materialized. Moreover, the influence of the digital revolution on our daily life is growing.² One of them is ta'aruf, which is the process of getting to know one another between prospective male and female companions. In the past, the ta'aruf procedure was conducted in a conventional manner; currently, it has adopted a more modern approach and is conducted online.³ The online Ta'aruf procedure, sometimes known as "virtual Ta'aruf," has become an option for certain individuals who have trouble finding a spouse.⁴ The traditional ta'aruf procedure is often carried out directly or through a "intermediary" commonly known as *Mak Comblang*; however, in contemporary period, the position of *Mak Comblang* has been replaced by the Matchmaking Bureau.⁵

¹ Niko Ramadhani, "Ini Dampak Perkembangan Teknologi Yang Dapat Dirasakan," 2020, <https://www.akseleran.co.id/blog/perkembangan-teknologi/>. akses 29 September 2022.

² Viyasa Rahyaputra, *Kumpulan Ulasan Politik, Ekonomi, Dan Gaya Hidup Era Digital, Seri Literasi Digital* (Jakarta, 2018).

³ Ahmad Soleh Hasibuan, "Penomena Ta'aruf Online; Analisis Istishab Dan Masalah Mursalah," *Al-Maqasid: Jurnal Ilmu-Ilmu Kesyariahan Dan Keperdataan* 7, no. No 1 (2021), pp. 93–107, http://jurnal.iain-padangsidempuan.ac.id/index.php/almaqasid/article/view/3813/pdf_1.

⁴ Eda Elysia, Emeraldy Chatra, and Ernita Arif, "Transformasi Makna Ta'aruf Di Era Digital," *Jurnal Komunikasi Global* 10, no. 1 (2021), pp. 24–53, <https://doi.org/10.24815/jkg.v10i1.19717>.

⁵ Annisa Putri Sita, "MODEL BIRO JODOH ISLAMI DALAM PERKAWINAN (Studi Kasus Peran Lembaga Biro Jodoh Islami Etty Sunanti Di Surabaya) Annisa," *Maqasid: Jurnal Studi Hukum Islam* 2 (2013).

This shift has occurred as a result of the changing times and technology advancements, which are backed by the contemporary *Platform*, notably social media. The advent of this website has made it simpler for individuals to locate a life mate, namely through the ta'aruf procedure. Existence of social media platforms has also facilitated access to and filtering of possible partner criteria. In conformity with Islamic law, the majority of ta'aruf in Indonesia have established an online approach for arranging marriages. This is due to the fact that many individuals choose to locate a spouse through internet channels without the assistance of middlemen.⁶ On this premise, the matchmaking service is here to give a new type of ta'aruf based on Islamic law compliance.

Examining the role performed by these matching services, especially the reciprocal connections that develop between service providers and people who utilize them, is crucial in the context of contemporary living.

Numerous studies or study on ta'aruf via social media have been conducted. Kurniasari and Sri explore the phenomena of online ta'aruf by concentrating on why men and women utilize online dating services. This research indicated that online dating agency users are a viable option for selecting spouses.⁷ Azzulfa, who investigated the fundamental motivations for single men and women to pick mates through websites/application services for online dating agencies, did essentially the same thing. According to him, in addition to the necessity of selecting online media for the ta'aruf process, their hectic schedules led them to want to undergo the ta'aruf process through an online dating service that was deemed more effective and efficient.⁸ Meanwhile, Fathorrahman and Zulhaqqi investigated the origins of the ta'aruf phenomena on the Internet. According to both of them,

⁶ Feri Agustina, Anang Pambudi, and Daurat Sinaga, "Pengembangan Sistem Ta'Aruf Online Pada Ta'Aruf Online Indonesia Menggunakan Metode Moscow," *Jurnal Informatika Upgris* 6, no. 2 (2021), pp. 1–10, <https://doi.org/10.26877/jiu.v6i2.6986>.

⁷ Dena Kurniasari and Nurul Sri Utami, "Fenomena Biro Jodoh Online: Kebutuhan Atau Tuntutan," *Al-Mabsut: Jurnal Studi Islam Dan Sosial* 15, no. 1 (2021), pp. 1–12, <http://ejournal.iaingawi.ac.id/index.php/almabsut/article/view/500>.

⁸ Fatihatul Anhar Azzulfa, "Biro Jodoh Online: Kebutuhan Atau Tuntutan," *Al Maqashidi* 3, no. 1 (2020), pp. 35–49.

the phenomena of online ta'aruf was inspired by the migration pattern of the past several decades. In addition, the ta'aruf procedure is commercialized by its users via market enthusiasts who desire it. Other scholars investigate the implications or consequences of the existing internet matching services. The research's findings indicate that, although having both good and bad effects on their users, online matching services are not an impediment to cyberspace-based relationship seekers.⁹

This research attempts to augment previous research or studies. If earlier research have focused more on the motivations and history of a person choosing an online dating agency throughout the ta'aruf process, this study aims to expand upon those findings., Consequently, this study focuses more on the ta'aruf process itself, particularly that conducted by the Rumayshe Matchmaking Bureau (BJR), as well as the reciprocal connections that exist between service providers (BJR) and their clients.

This research employs an empirical method to field research. The purpose of this qualitative descriptive research is to derive in-depth conclusions from the reality of social development in society. Due to the fact that the data gathering procedure involves online application platforms, this research can also be referred to as a netnographic study (study of phenomena that exist on the internet). The purpose of this netographic research is to determine the numerous phenomena associated with online ta'aruf that are prevalent on these diverse platforms.¹⁰ This analysis employs convergence theory, which incorporates Clark Kerr's ideas (Kerr et al., 1960) and Samuel Huntington (1968). Convergence theory is presently a central topic in sociological discussions and is used to analyze the transition of post-communist societies. According to this thesis, the technical "logic" that underpins industrialism will reinforce each other in the economic, political, and cultural spheres.¹¹ In light of this, the purpose of this study is to examine the process of operating ta'aruf at the

⁹ Regita Amelia Cahyani and Rizqa Febry Ayu, "BIRO JODOH ONLINE: KEGUNAAN DAN DAMPAK," *JURIS (Jurnal Ilmiah Syariah)* 19, no. 2 (2020): 163, <https://doi.org/10.31958/juris.v19i2.2362>.

¹⁰ Rahman and Zulhaqqi, "Fenomena Ta'Aruf Online Dan Praktik Komodifikasi Perkawinan Di Dunia Digital."

¹¹ Piötr Sztompka, *Sosiologi Perubahan Sosial* (Jakarta: KENCANA, 2017).

Rumaysho Matchmaking Bureau, as well as the reciprocal relations between managers and participants that are conducted via the media in the contemporary Society 5.0 period (*Society Era*). This has a significant influence on community activities, particularly in public settings.

The Definition of Ta'aruf

Ta'aruf is derived from the Hebrew word *ta'arafa*, which meaning "to know" or "to know each other."¹² Aside from that, it may also be regarded as the process of getting to know a person or group of people better by face-to-face interaction, maintaining contact, or paying that person a personal visit.¹³ In the context of marriage, ta'aruf is the process of approaching and getting to know one another between a prospective husband and wife (pre khitbah or application).¹⁴

The execution of ta'aruf often involves the exchange of biographical information between men and women accompanied by mediators, such as parents, close relatives, close friends, or Koran teachers. Prior to the introduction of digital technology, individuals utilized these methods. It is also known as the traditional method. In contrast, the ta'aruf procedure is predominantly conducted online via the media in the present day.¹⁵

Ta'aruf is simply a courtship between a man and a woman who intend to wed. The purpose of the Ta'aruf is for each party to

¹² Ahmad Warson Munawwir, "Kamus Al-Munawwir" (Surabaya: Pustaka Progressif, 1997).

¹³ Winda Utama, *Tentang Ta'aruf*, ed. Funky, I (Ponorogo: Uwais Inspirasi Indonesia, 2018), https://books.google.co.id/books?hl=id&lr=&id=K6B7DwAAQBAJ&oi=fnd&pg=PA1&dq=ta%27aruf&ots=sThPdW_5z0&sig=8Q_s5zvI5Be-4emO5McCbKmjxWE&redir_esc=y#v=onepage&q=ta'aruf&f=false.

¹⁴ Juliani Sapitri, "Pandangan Mahasiswa Fakultas Ushuluddin dan Studi Islam Universitas Islam Negeri Sumatera Utara tentang Nilai-nilai Ta'aruf (Tinjauan Etika Islam)" VI, No. 2 (2022), pp. 51–57.

¹⁵ Anggi Triyani and Indra, "Penentuan Peringkat Calon Pasangan Hidup Dengan Metode Weighted Product (WP) Studi Kasus Ktmu (Komunitas Ta ' Aruf Membangun Umat) Jakarta," *Jurnal Pendidikan Tambusai* 6, no. 1 (2022), pp. 2615–27.

become better acquainted with the applicant for marriage.¹⁶ Thus, it may be inferred that ta'aruf is a type of interpersonal contact between men and women who wish to get to know one another before to marriage.

In Islam, the ta'aruf process entails avoiding things that are forbidden or that might lead to adultery. Therefore, the ta'aruf procedure cannot diverge from the religious teachings' rules. At least the following empathis must be considered in the ta'aruf process: *First*, Maintain the viewpoint so as not to lose control.¹⁷ *Second*, Women should continue to wear the headscarf, which serves as a barrier or covers the genitalia.¹⁸ *Third*, do not engage in *khalwat*, which is to be alone with a man and a woman in a private location.¹⁹ *Fourth*, Not committing adultery, which is defined as viewing the opposite sex with lust (lust).²⁰ Thus, ta'aruf, which is acknowledged in Islam, is a procedure that preserves the Islamic shari'ah's current laws.²¹ This ta'aruf is founded on QS. al-Hujurat. [49]:13.

O people! Indeed, We formed you from a man and a female, and then We separated you into nations and tribes in order for you to know one another. The most honorable among you in Allah's eyes is the one who is the most devout. Allah is really All-Knowing and All-Aware."²²

¹⁶ Maulana Irfan and Zaenal Abidin, "Perjalanan Cintaku: Sebuah Studi Fenomenologis Tentang Pengalaman Pencarian Jodoh Pada Pria Pengguna Aplikasi Ta'aruf Online Indonesia," *Empati* 8, no. 3 (2020), pp. 123–37.

¹⁷ Ibnu Mas'ud, *Edisi Lengkap Fiqih Madzhab Syafi'i, Buku 2: Muamalat, Munakahat, Jinayat* (Bandung: Pustaka Setia, 2007).

¹⁸ Zakaria Abd Hamid, *Kamus Al-Ma'rifah Arab – Kawi* (Kuala Lumpur: Al-Hidayah Publisher, 2004).

¹⁹ Syafi'ah M.Abdul Mujib, Ahmad Ismail, *Ensiklopedia Tasawuf Imam Al-Ghazali Mudab Memahami Dan Menjalankan Kebidupan Spiritual* (Jakarta: PT. Mizan Publika, 2009).

²⁰ M. Fauzi Rachman, *The Hikmah 4 U* (Dar Mizan, n.d.).

²¹ Eliyyil Akbar, "Ta'aruf dalam Khitbah Perspektif Syafi'i dan Ja'fari," *Musāwa Jurnal Studi Gender Dan Islam* 14, no. 1 (2015), p. 55, <https://doi.org/10.14421/musawa.2015.141.55-66>.

²² sindonews, "KALAM," n.d., <https://kalam.sindonews.com/surah/49/al-hujurat>.

The verse emphasizes that introductions, or *ta'aruf*, are necessary to establish healthy relationships between individuals. It is also beneficial when applied to marriage.

Ta'aruf Process: Khitbah to Wedding

The Rumaysho Matching Bureau (Biro Jodoh Rumaysho), or BJR as it is frequently abbreviated, is a matchmaking organization that offers its services to those seeking a life companion. The name Rumaysho is taken from the name of the first child of Ustadz Muhammad Abduh Tuasikal as the founder and leader of the Darush Shalihin Islamic Boarding School located in Warak Hamlet, Girisekar Village, Panggang District, Gunungkidul Regency.

The Rumaysho Matchmaking Bureau (BJR) was established in early 2018. Its founding was motivated by a wish to assist men and women, particularly in Gunung Kidul, who were having difficulty finding a life companion due to various constraints, such as time constraints and feelings of inferiority for some men and women, which caused them to struggle to find a partner. Rumaysho Matchmaking Bureau is located on Jl. Baron Km 1, Baleharjo, Wonosari, Gunungkidul, Yogyakarta. This institution has been registered as a Foundation at the Ministry of Law and Human Rights in 2021 on May 11, 2021.²³

Firstly, the BJR program was only for people within the interior environment of Darush Sholihin Islamic Boarding School, but it subsequently grew on a larger and nationwide scale. Some of the participants even came from other countries.²⁴

The Rumaysho Matching Bureau (Biro Jodoh Rumaysho) is a viable choice for those who wish to do *ta'aruf* in accordance with Islamic law. BJR assists parties who wish to locate a life mate but are limited by the number of online *ta'aruf* activities. This is accomplished using social media platforms such as Instagram,

²³ This institution is registered as a Foundation in KEMENKUMHAM with Number AHU-0016441. AH.01.12. The foundation is managed by six women and one male coach. See Rumaysho Matchmaking Bureau, "About Us" (Yogyakarta: birojodohrumaysho, n.d.), <https://birojodoh.rumaysho.com/> and Heri, "Rumaysho Matchmaking Bureau's New Office Officially Open" (Metro Indonesia, 2023), in <https://metroindonesia.co/kantor-baru-biro-jodoh-rumaysho-resmi-di-buka/>.

²⁴ Interview with Liesky, Trustee of the Rumaysho Matchmaking Bureau Foundation, Gunung Kidul, Yogyakarta, on October 20, (2021).

Facebook, and the website. However, if the parties are compatible, BJR also enables them to perform ta'aruf directly (face to face).

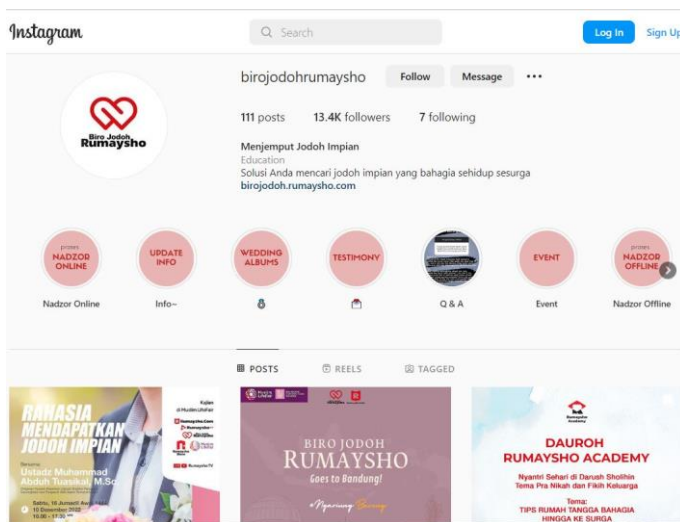


Figure 1. Appearance Instagram @birojodohrumaysho

Instagram is one of the channels utilized by the Rumaysho Matchmaking Bureau to disseminate ta'aruf-related information, materials, and research. This account has a variety of content, including Instagram TV and academic information. Instagram TV provides instructional films that discuss various aspects of marriage before and throughout the union. In addition, it offers information about topics that are part of or have been implemented as part of the Rumaysho Matchmaking Bureau program, as well as research that will be conducted on participants in premarital classes. This research was conducted by Ustaz Abduh Tuasikal and Mother Liesky. In addition, Instagram TV incorporates material that is learned in pre-marital programs. It offers information on family life as well as solutions to problems that may develop in the family. The account is also linked to a YouTube account so that anyone interested may listen to the content in its entirety. In addition, this content is now available as a book that can be purchased on Instagram.

In addition to Instagram, the Rumaysho Matchmaking Bureau (BJR) also uses Facebook and its website to post and chronicle

actions or agendas associated with the BJR's ta'aruf procedure. The following URL provides access to the Rumaysho Matchmaking Bureau website: <https://birojodoh.rumaysho.com/>. Participants get access to a number of tools and menus on the website.

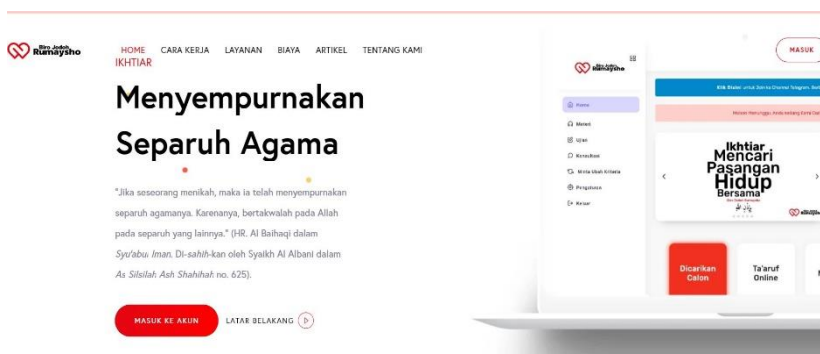


Figure 2. BJR Website Display (Rumaysho Matchmaking Bureau)

There is a section for account registration and a little movie introducing the Rumaysho Matchmaking Bureau on the Home menu (BJR). There are three steps to the work process used by BJR. *First*, Pre and Post Marriage Education. *Second*, Search by Specific Criteria. The staff from the Rumaysho Matchmaking Bureau aided the participants in their efforts to locate a spouse based on these criteria. *Third*, Ta'aruf, Nazhor, Khitbah, and the Wedding. According to Islamic law, the procedure involves online ta'aruf, nazhar or seeing/seeing each other between possible mates, khitbah or proposing marriage, and then marriage.

In addition to providing matchmaking services, the Rumaysho Matchmaking Bureau also offers marriage materials, tests, counseling, and Islamic ukhuwah. Participants will get unique pre-wedding and post-wedding items from the Wedding Materials service menu. This content may be found on the Rumaysho website under the heading Ideal Husband and Marriage Opens the Door to Fortune. This information was also presented in class by Ustadz Abduh Tuasikal. Before beginning the ta'aruf procedure, participants are required to pass this exam. Participants who pass the test will move on to the ta'aruf procedure, whilst those who do not will be required to retake

the course until they graduate. Before beginning the ta'aruf procedure, participants are required to pass this exam. Participants who pass the test will move on to the ta'aruf procedure, whilst those who do not will be required to retake the course until they graduate.

Participants may also engage in direct discussions with the BJR team and Ustadz Muhammad Abdi Tussikal. Typically, this consultation takes place following a review session through a question-and-answer session or a private chat with the BJR staff. In addition, the attendees received services aimed at fostering fraternity with fellow Muslims. They often extend hospitality to participants and alumni. In-person or virtual meetings can be used to assemble participants.

The Rumaysho Matchmaking Bureau, which was established in 2017 and has a nationwide and even worldwide reach, has successfully assisted hundreds of participants in finding a suitable partner. The Rumaysho Matchmaking Bureau Foundation currently has a legal covering. Obviously, this is one of the indications that NJR is serious about providing participants with services to locate their soul match. In addition, the Rumaysho Matchmaking Bureau safeguards the personal information of participants such that they are unable to access the personal information of other participants outside of predetermined protocols and procedures. In this regard, one of the Rumaysho Matchmaking Bureau's managers stated: "From the beginning, we have been devoted to protecting the participant's personal information to the greatest extent feasible, so that the data supplied to BJR cannot be read by other members, unless the situation is grave at the ta'aruf stage."²⁵

²⁵ Interview with Liesky, Pembina Yayasan Biro Jodoh Rumaysho, Gunung Kidul, Yogyakarta, October 20 (2021).

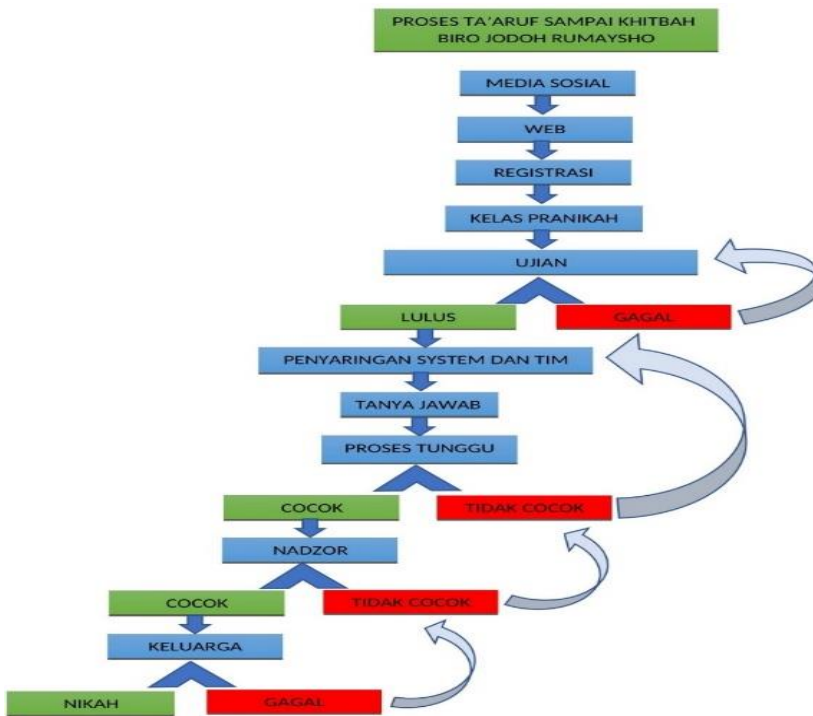


Figure 3. Ta'aruf Process Design to Khitbah (Marriage)

The image above depicts the ta'aruf process assisted by BJR and the activity designed to connect ta'aruf applicants to the khitbah or engagement and marriage stage. Everything is accomplished via social media (Instagram, Facebook, and Website). Those who are interested in participating in ta'aruf will be referred to the current website URL. Participants will be prompted to register or establish an account using this link. At this time, BJR will disseminate information on the opening of the ta'aruf class via the social media channels given. Participants who have registered with the Rumaysho Matchmaking Bureau and are interested will be paid a ta'auf fee of IDR 300,000. (three hundred thousand rupiah). This charge covers the price of staff services, consulting, and premarital classes. Those who have paid will be directed to fill out their personal information (*Curriculum Vitae*) on the given website. After registering, potential participants will be required to pay a fee. Participants who have paid

and submitted their personal information will be included in the premarital class. This class is designed to give participants with knowledge before and after the wedding. The lesson is performed according to the BJR-specified schedule and concludes with an examination. The premarital class is held twice per week for a duration of one month. Ustadz Muhammad Abduh Tusaikal and Mother Liesky taught this class. After completing the premarital education course, the exam will be administered. This exam is designed to measure the participant's talents prior to the wedding in an effort to persuade the prospective spouse or spouse's family. Participants who pass the exam will receive a certificate and can move on to the next phase, which is data filtering according to the criteria. Participants who fail the examination must retake pre-marriage programs and tests.

Participants who are deemed to have successfully completed the premarital class will join the data screening phase based on the system's criteria. A female participant, for instance, will pick or select 1-10 male participants who best match the criteria she has already outlined. Following this, female participants will select the man who best meets their criterion. In this instance, the BJR team will supply the CVs or personal information of ladies until a match is found. This is equally true in reverse. Nonetheless, if it does not match, the screening procedure will be repeated.

Participants who have located a possible mate based on the established criteria will undergo a manual procedure consisting of notifications, question and answer sessions, and a waiting period. It will be made easier for them to meet and get to know one another. Nonetheless, this procedure is obviously still supervised by the BJR. The manual method may be described as follows:

a. Notification stage

The BJR will notify individuals who already have compatibility with other participants. For instance, if a female participant selects a male player she believes to be a match, the team will call the male participant and advise them of the match, and vice versa.

b. Question and answer stage

If a female participant wishes to inquire about a male participant's daily activities, she will do so through the BJR team, which will then forward the inquiry to the male member she has

selected. The male participants' responses will be sent via the team to the female participants. The same holds true for male participants who are interested in the everyday routines of the female participants they have selected. This debriefing procedure continues until both parties are confident in their compatibility.

d. Waiting stage.

After holding question-and-answer sessions, the waiting phase consists of the participants awaiting their conclusions. At this step, male or female participants will decide whether or not they believe a connection exists. If there is a match, the two will advance to the *Naẓar* stage, where they will face off against one another. If there is no match, however, they will notify the team. Those who do not receive this match will return to the screening phase.

e. Online meeting stage

The individuals who already believe there is compatibility will then move on to the next step, which is meeting and seeing each other (*naẓar*). *Naẓar* might be understood as marrying only after viewing the face of a possible spouse. In order for the soul to feel tranquil about marriage, which has a positive effect on the long-term viability of the relationship, it is wise to meet a possible spouse before being married. If the process of being married is not preceded by the process of getting to know each other (*naẓar*), it may have a severe effect on family connections, particularly if the spouse ends up not living up to one's expectations.²⁶ The individuals who already feel compatible will then proceed to the process of seeing and getting to know one another. In this procedure, each couple will often be accompanied by both parents. If they are indeed compatible, they will be provided with the phone number and complete address of their possible mate.

f. Marriage stage

The final step in the process of selecting a partner at the Rumaysho Matchmaking Bureau is mentorship and supervision leading up to the wedding. The BJR staff will continue to follow the participants until the wedding phase. If the couple is married, both partners will report to the BJR team. At this point, the BJR staff will merely monitor the success of the marriages of the participants. The

²⁶ Syaikh Mahmud Al-Mashiri, *Bekal Pernikahan* (Jakarta: Qisthi Press, 2012).

participant will return to the screening stage if he fails to achieve the marriage stage.

Ta'aruf as Commodity

Each age has a model or method for carrying out acts or communicating what it wishes to achieve or does in accordance with the changes and advancements of the era. Ibn Khaldun was an Islamic social scientist and philosopher,²⁷ argues that civilization has historically evolved from a nomadic to a settled or dwelling condition.²⁸ People of faith also carry out their religious teachings in accordance with or by observing the changing times. During the evolution of religion in the contemporary age, the process of its commercialization began. It is discovered and ingrained precisely in the global-local imprint of the capitalist economy and the emergence of postmodernism. The commercialization of religions does not result in a religious crisis or the emergence of new religious forms and movements that confront religious beliefs, practices, and established religious organizations. The commercialisation of religion is primarily a reaction and an adaptation process of religious devotees to the rise of the modernity wave.²⁹ In other terms, the commercialization of religion refers to an endeavor to commercialize religion or to convert religious features and symbols into commodities that are exchanged because they have value.

The menu on the website biromatch.rumaysho.com offers information on the costs that BJR participants are required to pay (rumaysho dating bureau). This price is meant to cover service-related expenses, such as consultations, supplies, and a variety of personnel necessities. In addition, candidates must pay additional fees to ensure their devotion and honesty during the ta'aruf procedure. The author separates the following processes of monetization of religion within

²⁷ Samsinas, "Ibnu Khaldun: Kajian Tokoh Sejarah Dan Ilmu-Ilmu Sosial," *HUNAF: Jurnal Studia Islamika* 6, no. 3 (2009), p. 329, <https://doi.org/10.24239/jsi.v6i3.143.329-346>.

²⁸ Nanang Martono, *Sosiologi Perubahan sosial: Perspektif Kalsik, Moderen, Posmoderen, dan Poskolonial*, Revised edition (Jakarta: PT. RajaGrafindo Persada 2020), p. 3

²⁹ Saiful Hakam, Cahyo Pamungkas, and Erni Budiwanti, "Ringkasan Hasil Penelitian Komodifikasi Agama-Agama Di Korea Selatan," *Jurnal Kajian Wilayah* 7, no. 2 (2017), pp. 159–68.

the context of ta'aruf in the public sphere into three parts: accessibility, Muslim consumerism, and Islamization of public places.

1. Accessibility (Necessity and ease of access to Ta'aruf Online)

Marriage has psychological and social components as well as goals that go beyond just gratifying biological or religious requirements.³⁰ The development of the Rumaysho Matchmaking Bureau is likewise inextricable from the alterations and transformations in the lives of ever-more-modern humans. BJR provides services to men and women who already desire a marital connection but are hindered by issues like as hectic schedules, limited time to find a mate, or other constraints.³¹ Social media ta'aruf or an online dating agency is a solution to this issue in light of the rising age factor, hectic job schedules, and societal pressures. This is where the Rumaysho Matchmaking Bureau comes in as a solution to the aforementioned challenges encountered by both men and women. This BJR acts as a matchmaker for men and women who are already interested in marriage or starting a family.³² In this situation, there are various reasons why some individuals may embrace and utilize online dating services to locate a companion. Because some of them feel uneasy or lack confidence in their condition of being less handsome or less lovely, lack of time to search a suitable spouse, and the difficulty in finding a potential companion because they are no longer youthful are the most typical reasons. All of them feel the need for a third party who can assist them in locating or connecting with other individuals who are acceptable and proper to be their life partners. In addition, the ta'aruf model through a matching service such as this can reduce ta'aruf activities that are not in accordance with Islamic teachings and really have detrimental effects on both parties, as is

³⁰ Azzulfa, "Biro Jodoh Online: Kebutuhan Atau Tuntutan."

³¹ Cahyani and Ayu, "BIRO JODOH ONLINE: KEGUNAAN DAN DAMPAK."

³² Christiany Juditha, Pemanfaatan teknologi Informasi Terhadap Perubahan Sosial Masyarakat (Studi di Desa Suka Datang, Curup Utara, Rejang Lebong, Bengkulu), *Jurnal Penelitian Komunikasi dan Opini Publik* 24, no. 1, (Juli 2020), pp. 16-30.

commonly done by adolescents when there are no limitations or supervision on either party.³³

2. Muslim Consumerism (Reciprocity Between Two Needs)

In addition to assisting men and women in finding possible spouses, the appearance of the Rumaysho Matchmaking Bureau in the heart of society might alter the perception that ta'aruf (introduction) can be conducted not just in a traditional manner, but also in a modern manner, namely through social media. Ta'aruf's use of social media has assisted a lot of men and women in finding prospective companions, while also benefiting the provider organizations. This is the spirit of BJR, which seeks to promote mutuality (mutually advantageous connection) between matchmakers and matchmakers. The matchmakers will locate matches, while the BJR institution will profit from the registration fees paid by the participants.

3. Social Ta'aruf as a form of Islamization of Public Space

The Rumaysho Matchmaking Bureau (BJR) is an Islamic dating service based on Shari'ah law. Through social media, the Matchmaking Bureau has applied the ta'aruf model. It also serves as a propaganda tool to inform the public about the beneficial aspects of BJR, particularly for men and women who have problems finding a life partner and have a limited knowledge of marriage. Throughout society, a minimal and inadequate knowledge of marriage is frequently observed. This is seen by the prevalence of young romance, sex before marriage, accidental marriage, and an increase in divorces due to a lack of information and understanding of marriage.³⁴ In order to live a family life that is not always smooth and tranquil, it is essential to have a sufficient understanding of marriage. However, there are several issues that occur and accompany household life. With limited knowledge of marriage and its purpose, these issues can erode a couple's commitment to live together as a married pair.³⁵ Therefore,

³³ Lukman Saleh Waluyo, Ilya Revianti, Pertukaran Sosial dalam Online Dating (Studi Pada Pengguna Tinder di Indonesia) *Jurnal Informatik* 15, no 1, (Maret 2019), pp. 21-38.

³⁴ Dyah Ayu Sri Handayani, "Peran Pendidikan Pra Nikah Dalam Membangun Kesiapan Menikah Dan Membentuk Keluarga Sakinah," 2018, 19, in <http://eprints.umpo.ac.id/4508/>.

³⁵ Irma Yuni, "Urgensi Bimbingan Pranikah Terhadap Pasangan Di Bawah Umur (STUDI DI KEC.BANDAR KAB. BENER MERIAH)," *Takammul: Studi*

the Rumaysho Matchmaking Bureau is not only here to assist the ta'aruf process based on Islamic sharia principles, but also to provide premarital education for potential couples.

The phenomena of the Rumaysho Matchmaking Bureau (BJR), when considered through the lens of convergence theory, reveals an attempt to synchronize aspects of the capitalist system with those of the communist system. This adjustment may be observed in Accessibility, where the element of the need for a life mate is evident, but is hindered by hurdles such as a lack of time to identify a possible relationship, family obligations, and low self-esteem. In the meanwhile, BJR is seen capable of giving answers to their challenges. In this instance, BJR can assist men and women who are seeking for a companion in locating possible mates who meet their preferred criteria and standards. In addition, the convergence theory asserts that there is a reciprocal interaction between the existing parts. This may be seen in the BJR, which affects the participant registration charge. BJR will gain economically from the registration fee, while participants will obtain services, education, and consulting, among other things. In relation to Muslim consumerism, BJR not only provides ta'aruf services via social media, but also offers a variety of other products, such as a wedding book that aids in the participants' awareness prior to marriage. Third, this convergence theory also implies that the most influential conditions for the occurrence of a revolution cannot enter a high-tech socialist society. As valuable instruments for analyzing or interpreting transitory occurrences, they acquired fresh vigor in a similarly novel historical context. Thus, ta'aruf via social media may be utilized as a method of Islamization in the public sphere that impacts the lives of individuals. Through premarital education, which aims to strengthen candidates' awareness of the meaning and purpose of marriage, it may be possible to lessen the moral degeneration that is rampant in the contemporary postmodern culture. Thus, it can be a useful provision for couples who desire to marry within the context of family life.

Conclusion

Rumaysho matchmaking agency, often known as BJR, is a dating service that helps individuals locate a life mate using social media during the ta'aruf period (Instagram, Facebook, and Website). These media have made it simpler for participants to identify and attract new mates, as they are more accessible and quicker. It also reaches remote regions and international nations. The Rumaysho Matchmaking Bureau's ta'aruf process consists of numerous steps, including the registration stage, the notification stage, the question and answer stage, the waiting stage, the online meeting stage, and the wedding stage. The Rumaysho Matchmaking Bureau has been successful in bringing the participants together, introducing them to one another, and helping them get to know one another until they discover a suitable match between the male and female participants, who ultimately reach the marriage stage. The effectiveness of BJR's implementation of ta'aruf is inextricably linked to the processes and stages it employs, such as rigorous screening and consideration of all aspects requested by potential partners.

The Rumaysho Matchmaking Bureau Institute's ta'aruf procedure is relevant to the religious ethos that drives its primary objective, namely to bring insight into every facet of marriage through da'wah or research done by BJR. With ta'aruf through social media as provided by BJR, this will prohibit individuals from engaging in conduct or activities antithetical to Islamic beliefs. In addition, the Rumaysho Matchmaking Bureau benefited from the presence of an entrepreneurial spirit during this procedure. Consequently, if the phenomena of ta'aruf through online media operated by the Rumaisho Matchmaking Bureau is seen through the lens of convergence theory, a connection that benefits both parties will be observed. Participants would locate or find mates while the Rumaysho Matchmaking Bureau would gain economically.

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Conflicts of Interest

The author has no conflict of interest with any party in writing this article.

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