

Choosing a Life Partner through Social Media: An Analysis from the Perspective of Islamic Law

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ABSTRACT

This study aims to examine the phenomenon of partner selection through social media in Lerpak Village, Geger District, Bangkalan, by highlighting its positive and negative impacts and examining the practice from an Islamic legal perspective. This study uses a descriptive type with a qualitative approach. Data were collected through library research and field research. Data collection techniques include interviews, observation, and documentation. Data analysis techniques use data collection, data reduction, data presentation, and drawing conclusions. The results of the study are as follows: (1) Searching for a partner through social media in Lerpak Village is starting to become popular and many people are doing it. The media used are Facebook and WhatsApp. From these media they conduct explorations. From these explorations, some have reached marriage and engagement. And some have not continued. (2) The positive impact of searching for a partner on social media in Lerpak Village is getting a partner quickly, more self-confidence, many choices, minimal conflict and no need for intermediaries. While the negative impacts are: identity falsification, misjudgment, and lack of control. (3) Searching for a partner through social media is permissible, because social media is a medium (wasāil) for marriage that can be developed.. So it does not deviate from the concept of maslahah because it does not deviate from the five maqāṣid al-sharī'ah, namely: preserving religion, soul, mind, descendants and property.

ABSTRAK

Penelitian ini bertujuan untuk mengkaji fenomena pemilihan pasangan melalui media sosial di Desa Lerpak, Kecamatan Geger, Bangkalan, dengan menyoroti dampak positif dan negatifnya serta menelaah praktik tersebut dari perspektif hukum Islam. Penelitian ini menggunakan jenis deskriptif dengan pendekatan kualitatif. Data dikumpulkan melalui penelitian kepustakaan dan penelitian lapangan. Teknik pengumpulan data dengan wawancara, observasi, dan dokumentasi. Teknik analisis data menggunakan pengumpulan data, reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian sebagai berikut: (1) Pencarian jodoh lewat media sosial di Desa Lerpak, mulai marak dan banyak yang melakukan. Media yang digunakan adalah Facebook dan WhatsApp. Dari media tersebut mereka melakukan penajakan. Dari penajakan tersebut ada yang sampai pada pernikahan dan pertunangan. Dan ada juga yang tidak berlanjut. (2) Dampak positif dari pencarian pasangan dimedia sosial di Desa Lerpak, adalah cepat dapat jodoh, lebih percaya diri, banyak pilihan, minim konflik dan tidak perlu perantara. Sedangkan dampak negatifnya: pemalsuan identitas, salah penilaian, dan kurang kontrol. (3) Pencarian pasangan lewat media sosial hukumnya boleh, karena media sosial adalah media (wasāil) dari pernikahan yang bisa dikembangkan. Dengan demikian tidak keluar dari konsep *maṣlahah* sebab tidak melenceng dari *maqāṣid al-sharī'ah* yang lima yaitu: memelihara agama, jiwa, akal, keturunan dan harta.

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A. INTRODUCTION

By nature, humans are social creatures who cannot live apart from relationships with others.¹ Every individual, through their existence, constantly forms relationships, both personally and socially. A person's understanding of themselves is an important foundation for building healthy and meaningful social relationships. In the context of marriage, these relationships develop further through the formation of a family, which not only creates emotional and social bonds but also forms legal and genealogical relationships recognized by society and the legal system.² Therefore, the institution of marriage has a strategic role in forming social structures, strengthening shared values, and preserving a civilized order of life.

Everyone always wants harmony in a happy, prosperous and eternal family in accordance with the purpose of marriage.³ A harmonious family consists of a family with little or no conflict and without any gaps..⁴ Article 1 of Law Number 1 of 1974 concerning Marriage defines marriage as a physical and spiritual bond between a man and a woman as husband and wife to create a prosperous and happy family (Law No. 1 of 1974 concerning Marriage).⁵ The Word of Allah in QS. Az-Zariyat: 49

وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٤٩﴾

And We created everything in pairs so that you remember the greatness of Allah".

To achieve marital goals, one must consider their partner's values. The partner must be seen as valuable, likable, worthy of effort, and capable of sustaining the marriage. This can truly create harmony, maintain unity, and prevent divorce. Each partner must also learn to forgive each other, share attitudes, and understand each other's personalities to ensure a comfortable marriage.⁶

However, every family certainly has a different approach to achieving harmony. It begins with the natural development of attraction to the opposite sex, which occurs when a person enters puberty, which typically begins around age 13. During puberty, hormonal changes trigger sexual urges, which are manifested by activities that begin to show interest in the opposite sex.⁷ Marriage, the only lawful way for men and women to enjoy each other, is a way regulated by Islam to channel feelings of attraction towards the opposite sex..

So, we shouldn't be careless when choosing a life partner. It should start with love and affection, without considering other factors. The Prophet Muhammad (peace be upon him) outlined four criteria for choosing a life partner, as our partner will be our partner in our eternal worship of Allah SWT. This is recounted in a hadith narrated by Abu Hurairah (RA), where the Prophet Muhammad (peace be upon him) said:

¹ Feby Fajriah et al., "Peran Manusia Sebagai Makhluk Individu Dan Makhluk Sosial," *INNOVATIVE: Journal Of Social Science Research* Volume 4, no. 3 (2024): 2250–59.

² Canda Christya Hestikasari and Suryo Ediyono, "Eksplorasi Identitas Diri Bagi Remaja Untuk Mencapai Hidup Yang Bermakna," *Kesehatan Masyarakat* 12, no. December (2023): 1–2.

³ Imam Al-Hakim, *Memikat Hati Suami* (Surakarta: Penerbit Insan Kamil, 2009).

⁴ Masri Masri, "Konsep Keluarga Harmonis Dalam Bingkai Sakinah, Mawaddah, Warahmah," *Jurnal Tahqiqat : Jurnal Ilmiah Pemikiran Hukum Islam* 18, no. 1 (2024): 109–23, <https://doi.org/10.61393/tahqiqat.v18i1.219>.

⁵ Asnawi M, *Nikah Dalam Perbincangan Dan Perdebatan* (Yogyakarta: Darussalam, n.d.).

⁶ Enung Asmaya, "Implementasi Agama Dalam Mewujudkan Keluarga Sakinah," *Komunika: Jurnal Dakwah Dan Komunikasi* 6, no. 1 (1970), <https://doi.org/10.24090/komunika.v6i1.341>.

⁷ Ermis Suryana et al., "Perkembangan Remaja Awal, Menengah Dan Implikasinya Terhadap Pendidikan [Early and Middle Adolescent Development and Its Implications for Education]," *Jurnal Ilmiah Mandala Education* 8, no. 3 (2022): 1917–28.

تُنْكَحُ الْمَرْأَةُ لِأَرْبَعٍ لِمَالِهَا وَلِحَسَبِهَا وَجَمَالِهَا وَلِدِينِهَا فَاظْفَرْ بِذَاتِ الدِّينِ تَرِبْتُ يَدَاكَ

A woman is married for four reasons, namely (1) her wealth, (2) her lineage, (3) her beauty and (4) her religion. So choose one who is good in religion, and you will be successful.

Based on this hadith, the Prophet Muhammad (peace be upon him) recommended four criteria: wealth, lineage, appearance, and religion. The emphasis in this hadith is to choose the best in religion, and you will be fortunate.

In contrast to today, where people tend to live in an instant, many changes have occurred. In the past, parents determined and approved their children's marriages. This was because they viewed marriage as a union between two children who loved each other, giving parents the right to choose their children's partners. Although marriage selection continues to evolve in the modern era, many choose partners through social media, whether through apps or other electronic media, such as Facebook, Twitter, Instagram, and WhatsApp. People who actively use social media perceive it as a fun and rewarding activity, allowing them to establish relationships instantly and through their mobile phones.

Social media, as a technological application, can create various types of social interactions that differ from previous ones.⁸ While people previously interacted in person, they can now interact online. Social network, social networking, and communication network are some of the terms used in social media.⁹ Social networks and social media generally use the same system, namely online media connected to the internet.^{10,11} Many people connect with each other through social media and social networks without being limited by location, time, or space, with the aim of interacting, sharing information, arguing, and making friends.^{12,13}

The idea of finding a partner through social media is gaining traction due to the abundance of dating apps and social media platforms available. Furthermore, the pandemic has changed the way people communicate.¹⁴ Increasingly, meetings that used to take place in person are being conducted online. This is no exception when it comes to finding a life partner. Many teenagers use social media to contact friends and partners.¹⁵

Several studies have examined the relationship between finding a partner through social media. First, by Yutri Harlina, entitled "The Impact of Social Network Communication on

⁸ Kartini Sikumbang et al., "Peranan Media Sosial Instagram Terhadap Interaksi Sosial Dan Etika Pada Generasi Z," *Journal on Education* 6, no. 2 (2024): 11029–37, <https://doi.org/10.31004/joe.v6i2.4888>.

⁹ Novia Amirah Azmi et al., "Social Media Network Analysis (SNA): Identifikasi Komunikasi Dan Penyebaran Informasi Melalui Media Sosial Twitter," *Jurnal Media Informatika Budidarma* 5, no. 4 (2021): 1422, <https://doi.org/10.30865/mib.v5i4.3257>.

¹⁰ Marianna Harahap, Firman Firman, and Riska Ahmad, "Penggunaan Social Media Dan Perubahan Sosial Budaya Masyarakat," *Edukatif: Jurnal Ilmu Pendidikan* 3, no. 1 (2021): 135–43, <https://doi.org/10.31004/edukatif.v3i1.252>.

¹¹ Agus Yuliyanto and Setyabudi Indartono, "The Role of Teachers in Strengthening Character Education to Prepare Students to Enter the Age of Disruption and Abundance Technology" 398, no. ICoSSCE 2019 (2020): 142–46, <https://doi.org/10.2991/assehr.k.200130.030>.

¹² Nur Syam, *Media Sosial: Interaksi, Identitas Dan Moral Sosial* (Jakarta: Kencana, 2016).

¹³ Rama Armedi et al., "Internalization of Educators' Role in Strengthening Students' Character Amidst Social Media Onslaught," *JED (Jurnal Etika Demokrasi)* 10, no. 2 (2025): 221–40, <https://doi.org/10.26618/jed.v10i2.17935>.

¹⁴ Yosieana Duli Deslima, "Komunikasi Publik Dan Sistem Sosial Masyarakat Dalam Menghadapi Pandemi Covid-19," *Ath Thariq Jurnal Dakwah Dan Komunikasi* 4, no. 2 (2021): 224, https://doi.org/10.32332/ath_thariq.v4i2.3660.

¹⁵ Mar'atush Sholihah, "Praktik Menemukan Pasangan Hidup Melalui Pemanfaatan Situs Biro Jodoh Online," *Adhki: Journal of Islamic Family Law* 3, no. 2 (2022): 79–93, <https://doi.org/10.37876/adhki.v3i2.77>.

Married Life in Islam," this study highlights that advances in communication technology bring convenience and prosperity to humans, including in married life. However, its existence is like a double-edged sword, capable of both positive benefits and negative impacts if not in accordance with Islamic guidance.¹⁶ This research aligns with studies on the influence of social media, with a different focus. This study highlights the post-marital impact, while the current study examines the role of social media in the pre-marital matchmaking process. Second, Muhajirin and Putri Regina Patricia's research examines the phenomenon of matchmaking through the Tantan app from a hadith perspective. This theoretically enriches Islamic knowledge and can practically serve as a reference for further research related to online matchmaking.¹⁷ The similarity with this study lies in the discussion of finding a partner through online media, but the focus differs because that study focused on matchmaking agencies, while this study examines online media in general from an Islamic legal perspective using the theory of *maslahah*.

Third, Lukman Saleh Waluyo and Ilya Revianti's study examines social exchange in online dating through the Tinder app in Indonesia, highlighting ten factors that determine the decision to continue a relationship: attractiveness, identity, education, occupation, age, wealth, religion, race, relationship status, and seriousness of commitment.¹⁸ The similarity with this study lies in its focus on finding a partner through social media, but it differs in that the former focused on factors that contribute to continued relationships, while this study examines the positive and negative impacts of finding a partner through social media from an Islamic legal perspective.

Previous studies, such as those by Lukman Saleh Waluyo and Ilya Revianti, which focused on social exchange factors in Tinder use, and those by Muhajirin and Putri Regina Patricia, which examined the phenomenon of matchmaking through the Tantan app from a hadith perspective, focused more on the psychological, social, and normative aspects of online media use in finding a partner. However, this study presents a novelty by examining matchmaking through social media more broadly, not limited to a specific app, and emphasizing the analysis of its positive and negative impacts from an Islamic legal perspective using the *maslahah* theory approach. Thus, this study seeks to fill an underexplored research gap: the integration of digital phenomena in matchmaking with a comprehensive Islamic legal framework.

Finding a soulmate on social media has become a distinct phenomenon in both urban and rural areas. As has been the case in Lerpak Village, Geger District, Bangkalan Regency, in recent years, many people have been searching for and choosing partners through social media, some starting from WhatsApp groups and others from Facebook. They get to know each other through social media, eventually leading to marriage. This phenomenon has created a new impact.

Although in Lerpak Village, Geger District, Bangkalan Regency, it's relatively recent for people to find partners through social media, it still has a social impact. Many young children

¹⁶ Yuni Harlina, "Dampak Komunikasi Jejaring Sosial Terhadap Kehidupan Perkawinan Dalam Islam," *Hukum Islam* XV, no. 1 (2015): 83–108.

¹⁷ Muhajirin Muhajirin and Putri Regina Patricia, "Fenomena Biro Jodoh Melalui Aplikasi Tantan Era Milenial Dalam Pandangan Hadis," *Jurnal Riset Agama* 2, no. 3 (2022): 238–47, <https://doi.org/10.15575/jra.v2i3.19902>.

¹⁸ Lukman Saleh, Revianti, Ilya Waluyo, "Pertukaran Sosial Dalam Online Dating (Studi Pada Pengguna Tinder Di Indonesia)," *Jurnal Informatik* 15, no. 1 (2019): 21–38.

use social media, and they undoubtedly tend to imitate their peers in using it as a means of finding a partner.

This research offers a novel approach by examining the phenomenon of finding partners through social media in the context of rural communities, specifically in Lerpak Village, Geger District, Bangkalan. Unlike previous studies, which tend to focus on specific apps like Tinder or Tantan and emphasize psychological or normative aspects, this research broadens the scope of digital platforms used organically by the community, such as WhatsApp and Facebook. This reflects a unique social dynamic, where social media has become not only a means of communication but also a new space for building relationships leading to marriage. Another novelty lies in the analytical approach used, namely the *maslahah* theory in Islamic law, which allows for a more comprehensive assessment of the positive and negative impacts of this practice. Thus, this research fills an underexplored research gap: the integration of digital phenomena in matchmaking with a contextual and applicable Islamic legal framework, while also opening up space for reflection on communication ethics and social transformation in the digital age. Thus, seeing the context above, it becomes an attraction for researchers to study, observe more deeply the research on "Choosing a Partner on Social Media in the Perspective of Islamic Law Implicative analysis study in Lerpak Village, Geger District, Bangkalan Regency. This research will focus on 1) How is the phenomenon of choosing a partner on social media in Lerpak Village, Geger District, Bangkalan; 2) What are the positive and negative impacts of choosing a partner on social media in Lerpak Village, Geger District, Bangkalan; 3) How to choose a partner through social media in Lerpak Village, Geger District, Bangkalan according to the perspective of Islamic law.

B. METHODS

The approach used in this study is a qualitative approach. In this study, a descriptive analytical method was applied with an ethnographic and ethnomethodological approach. This research was conducted in Lerpak Village, Geger District, Bangkalan Regency, East Java Province. Primary data sources were obtained from two groups of informants relevant to this research. The selection of informants in this study used a purposive sampling approach using the snowball sampling method. That is, anyone who is considered more knowledgeable about the negative impacts of choosing a partner on social media. First, the Lerpak village community agreed by the researcher to be informants and willing to provide relevant information. Second, informants consisted of several parties directly related to the negative impacts of choosing a partner on social media, namely the Village Head, couples who experience the negative impacts of choosing a partner on social media, and the families of the bride and groom. Third, religious leaders and traditional leaders. Meanwhile, secondary data relates to theories and scientific works relevant to the secondary data. Data collection techniques used observation, interviews, and documentation. Furthermore, the data analysis technique used the Miles and Huberman model, namely data reduction, data presentation, and drawing conclusions.

C. RESULTS AND DISCUSSION

1. The Phenomenon of Choosing a Partner on Social Media in Lerpak Village, Indonesia

Based on the presentation of the research findings, the researcher summarized the findings according to the three sub-focuses of the research in the form of a table 1.

Table 1. The Phenomenon of Choosing a Partner on Social Media in Lerpak Village, Geger District, Bangkalan

NO	The Phenomenon of Finding a Soulmate via SocialMedia	Description
1.	Factors in finding a partner through social media.	There are several factors that encourage some Lerpak people to choose to use social media to find partners, including: <ul style="list-style-type: none"> a. Time efficiency b. Lack of confidence c. More choices d. Cost savings
2.	The Process of Finding a Partner on Social Media	According to informants, they search for partners on social media, not using matchmaking apps. Instead, they use Facebook, WhatsApp, or just WhatsApp. They then communicate via WhatsApp and video calls to explore their options.
3.	Partner Search Results on Social Media	The results of searching for partners via social media are varied: <ul style="list-style-type: none"> a. Until the marriage stage b. Up to the engagement stage c. Didn't get to the engagement stage (broke up)
4.	Attitude of Community Leaders	Community leaders in Lerpak Village understand and are not concerned about this phenomenon. However, they continue to monitor and urge caution and not to overstep boundaries.

The phenomenon of partner selection through social media in Lerpak Village, Geger District, Bangkalan, demonstrates a significant social transformation in community interaction patterns. Factors driving people to use social media to find partners include time efficiency, limited confidence in face-to-face meetings, the opportunity to gain a wider choice of potential partners, and cost-effectiveness. These factors reflect both practical needs and lifestyle changes influenced by advances in communication technology.

The partner search process in Lerpak Village is not conducted through formal matchmaking apps, but rather through popular social media platforms such as Facebook and

WhatsApp. Initial interactions typically begin with introductions in digital public spaces, followed by more intensive communication through private messages, voice calls, and even video calls as a form of exploration. This demonstrates that social media serves as an alternative platform that facilitates the modern taaruf (traditional dating) process in a more flexible and accessible manner.

The outcomes of partner searches through social media in this village vary. Some successfully reach marriage, some only reach engagement, while others abandon the process for various reasons, such as incompatibility or lack of family approval. This variation in results demonstrates that social media is only an initial tool, while the sustainability of a relationship is still influenced by internal factors such as communication and compatibility, as well as external factors such as family support and social norms.

Community leaders in Lerpak Village have a relatively open attitude towards this phenomenon. They do not reject the practice of searching for partners through social media, but they continue to emphasize the importance of monitoring and caution to ensure it does not exceed religious or customary norms. This demonstrates an effort to maintain a balance between accepting social change and maintaining prevailing moral and ethical values within the community.

Thus, this phenomenon demonstrates a complex social dynamic: on the one hand, social media opens up new opportunities in the partner-finding process, but on the other, social control and religious values are still required to prevent the practice from having negative impacts on individuals and the community.

Table 2. Positive and Negative Impacts of Choosing a Partner on Social Media in Lerpak Village, Geger District, Bangkalan

No	The Positives and Negatives of Finding a Partner Through SocialMedia	Description
1.	Positive impact	There are several positive impacts of choosing a partner using social media to find a partner, including: <ul style="list-style-type: none"> a. Get a partner quickly b. More confident and less worried about being rejected c. More choices d. Minimal conflict, and e. No need for intermediaries
2.	Negative impact	There are several negative impacts of choosing a partner using social media to find a partner, including: <ul style="list-style-type: none"> a. Identity fraud b. Lack of information about the original character c. Lack of control

The phenomenon of searching for partners through social media in Lerpak Village demonstrates a shift in interaction patterns that has had both positive and negative impacts.

On the positive side, social media offers convenience and efficiency in finding a partner. The introduction process can be faster, shortening the gap between dating and marriage. Furthermore, social media provides a space for individuals who lack confidence in face-to-face meetings to express their feelings more boldly without fear of open rejection. The wider choice of partners is also attractive, as it allows individuals to reach a wider social circle than relying solely on face-to-face meetings. The lack of conflict in the initial stages of interaction, as communication can be filtered according to each individual's comfort level, and the absence of the need for intermediaries in connecting potential partners, further strengthens social media's appeal as a means of finding a partner.

However, on the other hand, there are negative impacts that cannot be ignored. Identity fraud is a major risk, where individuals can project a self-image that differs from reality. The lack of information about a potential partner's true character also creates vulnerability, as online interactions often do not reflect their true personalities. Furthermore, the lack of control from family and community leaders in the digital dating process can open up opportunities for deviation, both in the form of frivolous relationships and behavior that conflicts with religious and social norms.

Analytically, this situation demonstrates that social media functions as an ambivalent space: on the one hand, it provides opportunities for benefits in the form of ease and efficiency in finding a partner, but on the other hand, it also presents potential harms in the form of fraud, unclear character, and weak oversight. Therefore, this phenomenon requires social control mechanisms and religious ethics to ensure that the benefits outweigh the harms. From an Islamic legal perspective, this practice is acceptable as long as it remains within the bounds of sharia, namely by maintaining good communication, involving family, and avoiding interactions that could potentially lead to moral violations.

Table 3. Choosing a Partner Through Social Media in Lerpak Village, Geger District, Bangkalan, Islamic Law Perspective

No	The Law on Finding a Partner Through Social Media	Descriptions
1.	According to Islamic Law with the Maslahah Theory	<p>It is legal to find a partner via social media, with the following considerations:</p> <ol style="list-style-type: none"> Social media is a tool, where the law depends on the user. Searching through social media is an effort to find a prospective wife, its function and purpose are the same as online ta'aruf.. Maslahah is something that does not deviate from the <i>maqāṣid al-sharī'ah</i>. In this case, nothing deviates from the <i>maqāṣid al-sharī'ah</i>. In fact, it is a medium to achieve the <i>maqāṣid al-sharī'ah</i>, which is in the form of hifz nasl.

- d. The negative impacts that arise are not specific to using social media, but can also occur if you look for a partner offline.

In the perspective of Islamic law with a *maslahah* theory approach, the practice of looking for a partner via social media can be categorized as something that is permissible (permissible), as long as it does not conflict with the principles of sharia. This is based on the understanding that social media is only a tool (*wasīlah*), so its legal status depends on how it is used. If it is used for good purposes, such as looking for a life partner with the intention of building a legitimate household, then its use is in line with *maqāṣid al-sharī'ah*, especially in looking after offspring (*ḥifẓ al-nasl*) and maintaining honor (*ḥifẓ al-'ird*).

This phenomenon can be seen as a form of modern *ta'aruf* that takes place online, where initial communication is carried out via social media before proceeding to a more serious stage. As long as the process continues to pay attention to Islamic etiquette, such as maintaining politeness, avoiding virtual seclusion, and involving family or third parties in advanced stages, this practice does not go outside the corridors of sharia.

The potential negative impacts, such as identity fraud, lack of character transparency, or potential misuse of social media, do not automatically prohibit this practice. Similar risks can also occur in offline meetings. Therefore, it is more important to have social control and religious ethics regarding its use, both through family supervision and guidance from community leaders.

Thus, an analysis based on the theory of *maslahah* confirms that finding a partner through social media is acceptable under Islamic law, as long as the benefits outweigh the harms. This practice can even become a new means to achieve the goals of sharia, namely establishing a legitimate family, maintaining honor, and preserving offspring, as long as it remains within the framework of comprehensive Islamic values.

2. The Phenomenon of Choosing a Partner on Social Media in Lerpak Village, Geger District, Bangkalan

Marriage is an eternal worship until death.¹⁹ As a result, choosing a life partner should not be taken lightly. Based on love or affection is not enough; there are many other things to consider. To get closer to Allah, life partners will work together in worship throughout their lives. The Hadith of the Prophet, which is the second source of Islamic teachings after the Koran, plays an important role in understanding Islam, including providing standards for choosing an ideal life partner.²⁰

Lerpak Village is located in a remote area of Bangkalan Regency. The Lerpak community, like Maduraese in general, strictly adheres to ethical and religious norms, including marriage rules and procedures. According to H. Safari, a community leader in Lerpak Village, a phenomenon is evident in the current era in Lerpak Village. Fewer children are willing to obey their parents in arranging marriages. They often say that this is no longer the case. In fact,

¹⁹ Karel K. Himawan, "Menikah Adalah Ibadah: Peran Agama Dalam Mengkonstruksi Pengalaman Melajang Di Indonesia," *Jurnal Studi Pemuda* 9, no. 2 (2020): 120, <https://doi.org/10.22146/studipemudaugm.56548>.

²⁰ Nurun Najwah, "Kriteria Memilih Pasangan Hidup (Kajian Hermeneutika Hadis)," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 17, no. 1 (2016): 97–122.

many children no longer hesitate to find their own partners. This is especially true with the advent of social media, which makes it easier to interact and communicate without the need for face-to-face meetings.

The first step in starting a family is finding a life partner. It can be compared to laying the foundation for a house. Choosing a life partner is a crucial decision. While the structure and other elements are solid, building a flawed foundation is tantamount to building a weak foundation that could easily collapse if shaken.²¹

Technological developments make it easier for people to interact, and have an impact on social life, especially in community life and within the family.²² This also applies to finding a life partner, where technological advancements have given rise to numerous online matchmaking sites that can be easily accessed using any individual's gadget, aiming to simplify the search for a life partner.

In Islam, finding a good partner is known as kafa'ah, which means equal or equal importance.²³ In Islamic jurisprudence, kafa'ah is also referred to as a match, meaning something that is very similar, comparable, equivalent, or worthy.²⁴ Meanwhile, in Islamic law, kafa'ah or kufu in marriage, especially equality, balance, and harmony between husband and wife with the aim that each prospective bride and groom do not feel any difficulty in getting married.²⁵

Based on information gathered by researchers, the media used by the Lerpak community to find a partner are Facebook (FB) and WhatsApp (WA). The search begins by browsing Facebook accounts on the homepage. After viewing a post and feeling interested, they leave a comment. This is followed by a chat via Facebook Messenger and a conversation there. If a match is found, to facilitate communication, the conversation is continued on WhatsApp (WA). On WhatsApp, communication is passive and intense. Through these WhatsApp conversations, an exploration is conducted to determine each other's criteria. This communication can determine the possibility of progressing to the next stage or even ending the relationship.

One of the processes of finding a life partner in Islam is ta'aruf (introduction).²⁶ Islam explains that the ta'aruf process must be in accordance with Islamic law.²⁷ Ta'aruf is generally conducted to learn about a prospective partner's religion, character, morals, education, habits,

²¹ Dedi Junaedi, *Keluarga Sakinah* (Jakarta: Grawal Galery, 2007).

²² Dana Affan Rabbani and Fatma Ulfatun Najicha, "Pengaruh Perkembangan Teknologi Terhadap Kehidupan Dan Interaksi Sosial Masyarakat Indonesia," *Researchgate.Net*, no. November (2023): 0–13, https://www.researchgate.net/profile/Dana-Rabbani/publication/375525102_Pengaruh_Perkembangan_Teknologi_terhadap_Kehidupan_dan_Interaksi_Sosi_al_Masyarakat_Indonesia/links/654dcc8dce88b87031d8db65/Pengaruh-Perkembangan-Teknologi-terhadap-Kehidupan-dan-Inte.

²³ Jasmiati, "Konsep Kafa ' Ah Dalam Pernikahan (Studi Komparatif Imam Syafi ' I Dan Ibn Hazm)" 7, no. 1 (2024): 7.

²⁴ Ahmad Fauzul Adhim and Abdullah Afif, "Studi Komparasi Tentang Kafa'ah Dalam Perkawinan Perspektif Empat Imam Mazhab," *Indonesian Journal of Islamic Law* 4, no. 2 (2021): 40–53, <https://doi.org/10.35719/ijil.v4i2.452>.

²⁵ Ghazali A R, *Fikih Munakahat Seri Buku Daras* (Jakarta: Preneda Media Grup, 2008).

²⁶ Eda Elysia, Emeraldy Chatra, and Ernita Arif, "Transformasi Makna Ta'aruf Di Era Digital," *Jurnal Komunikasi Global* 10, no. 1 (2021): 24–53, <https://doi.org/10.24815/jkg.v10i1.19717>.

²⁷ Isnadul Hamdi, "Ta'aruf Dan Khitbahsebelum Perkawinan Isnadul," *Juris (Jurnal Ilmiah Syariah)* 16, no. 1 (2017): 43–52, <https://doi.org/10.15548/jk.v7i2.170%0D>.

and other important aspects. Ta'aruf must be carefully guarded, to prevent the process from leading to sin.

A contemporary phenomenon is where ta'aruf mediation does not originate from parents, siblings, or friends, but rather through social media such as Facebook, WhatsApp, or online matchmaking apps. The practicality and efficiency of online ta'aruf are due to the environmental demands for partners that have not yet been met.²⁸

Social media is one of the results of communication media technology, according to Kertamukti Socialmedia is a web-based technology that is connected via a server and allows people to carry out activism such as creating, editing, publishing, promoting, uploading, sharing, and editing messages with photos and videos as they wish.²⁹ Application development enables fast, efficient, interactive, and diverse communication. Kertamukti also explains the effects of social media, including enabling computer users to interact with each other, transforming offline sharing into online networking, and evolving message production and consumption practices.³⁰

The existence of matchmaking through social media has become a new tool for ta'aruf (getting to know someone) in finding a life partner. Rapid developments have made people who once considered online matchmaking taboo, now the opposite is true. In the past, matchmaking was regulated by parents and family members, but today parents have more freedom and leave all decisions to their children to find their own partners.

Matchmaking through social media aims to learn about the religion, personality, family background, and education of both parties. This process maintains the ethics and dignity of Islamic law as human beings honored by Allah. This means avoiding deviant or indecent activities that could lead to sin, such as being alone without a third party.

Several factors that encourage people to search for a partner through social media include sociability, fulfilling social needs, following trends, and social compensation. Furthermore, searching for a partner through social media such as Facebook, WhatsApp, and online dating apps like Tinder is also used to find new friends and overcome loneliness.

The following is a more detailed explanation of these factors: (1) Sociability Factor: Social media allows people to interact and socialize more easily, even with people they've never met before. This can be attractive to those looking to expand their social network and find a partner. (2) Fulfillment of Social Needs: Socialmedia can be a platform for people to fulfill their needs for love, affection, and attention. For some, finding a partner through social media is a way to overcome loneliness and find a more meaningful relationship. (3) Following the Trend: Socialmedia often becomes a center of attention and trends. Finding a partner through social media can be part of following a trend that's popular among teenagers and young adults. (4) Social Compensation: For some people, social media can compensate for a lack of real-world social interaction. They may feel more confident and open to interacting with others online. (4) Psychological Reasons: Psychological reasons such as a recent breakup or feeling lonely can also drive someone to look for a partner

²⁸ Sholihah, "Praktik Menemukan Pasangan Hidup Melalui Pemanfaatan Situs Biro Jodoh Online."

²⁹ Rama Armedi, "The Objectives of Islamic Education from Digital Era Tujuan Pendidikan Islam Quraish Shihab: Era Digital Perspektif," *Muqoddima: Jurnal Pemikiran Dan Riset Sosiologi* 5, no. 2 (2024): 123-38, <https://doi.org/https://doi.org/10.47776/MJPRS.005.02.07>.

³⁰ Rama Kertamukti, Heru Nugroho, and Sugeng Bayu Wahyono, "Kontruksi Ldentitas Melalui Stories Highlight Instagram Kalangan Kelas Menengah," *Jurnal AspiKom* 4, no. 1 (2019): 26, <https://doi.org/10.24329/aspiKom.v4i1.502>.

through social media. (5) Ease of Access: Socialmedia and online dating apps offer easier access and more convenient introductions than conventional methods. Users can easily search for other people's profiles, send messages, and start conversations.

Matchmaking via social media is currently prevalent in Lerpak Village. Many young people are more interested in using social media to find partners than meeting in person. Cases have shown varying results, as reported by Abd Hakim, the secretary of Lerpak Village. According to him, some partners who search for partners through social media have resulted in marriage, others have reached engagement, others are still in the exploratory stage, and still others have failed to progress to the next stage.

Although this phenomenon is normal, according to KH. Gufron, a religious figure in Lerpak Village, parents and community leaders must provide guidance and supervision. Monitoring social media is more difficult than monitoring offline activities. Without supervision, especially from parents, couples can stray beyond the boundaries of religious and cultural norms.

3. Positive and Negative Impacts of Choosing a Partner on Social Media in Lerpak Village, Geger District, Bangkalan

In the days before mobile phones, particularly Facebook, Instagram, and WhatsApp, most prospective brides and grooms would meet and get to know each other without ever seeing each other's daily routines or photos. However, this matchmaking process differs from choosing a partner through social media because it is conducted via mobile phone using technology applications.

In Indonesia, the law does not prohibit the use of social media to find a partner. Some even argue that social media can harm relationships. In fact, choosing a partner through social media in Lerpak Village offers many advantages and hope for those who want to marry but face difficulties finding a partner. Finding a partner is also easier. The impact of marriage on young couples who meet through social media includes harmonious relationships, which is considered positive.

According to researchers, finding a partner through social media has both positive and negative aspects. Among the positive impacts are the following: First, Fast in Getting a Soulmate. Finding a soulmate through social media is a way that makes it easier for someone to find out about others. With social media, people who want to find a partner can be faster in the process. Starting from introductions, exploration and the next step to engagement and marriage. As told by Ahmadi, one of the matchmakers on social media who reached the stage of marriage. about his household, initially they met his wife through social media, initially asking for friendship on social media, then they chatted and the communication continued not just once, twice but continued until they gave each other hope, hope and trust. Then they met each other made an appointment to meet face to face and they made plans for a serious relationship not through social media, Facebook, they exchanged WhatsApp numbers with WhatsApp media they communicated more often, Video Call, Sharing, Phone, so something happened that they made plans to get married, but actually they had not known each other long, it could be said that they got married in a meeting and introduction within a period of 6 months. After that, they immediately took their relationship to a serious level so that they introduced each other to their respective families, not long after they introduced each other to their families, they immediately said their vows.

Second, More Confident and Not Afraid of Rejection. Among the positive impacts of finding a partner through social media is increased confidence and a lack of worry about rejection or not continuing the relationship. This is certainly different from searching in person, where feelings of inferiority and lack of confidence inevitably arise. Likewise, if the desire to continue the relationship is rejected, it can be very disappointing. Similarly, if there's no compatibility, ending the relationship is easier and less dramatic. In contrast, offline search for a partner can be difficult because the other person's identity is already known.

Third, More choices. As Mun'im, a man who has reached the marriage stage, explained, choosing a partner on social media offers more options. This means one person can explore two or more women without anyone knowing or being reprimanded. This differs from exploring women in person, where the focus is usually on one woman. If he explores two women, it's easy to find out and can cause problems. He'll be labeled as an inconsistent man, one who hasn't even finished with one woman and is already looking for another.

Fourth, Minimal Conflict. According to Ust Abd Jabbar, a community leader in Lerpak village, the positive aspect of finding a partner through social media is the minimal conflict. Finding a partner through social media is less conflict-ridden than searching in person. Because online, they don't have to meet, so they don't need their parents' permission, and there's nothing to worry about. And if they don't proceed to engagement or marriage, there won't be any conflict, although some may feel disappointed, but it won't lead to conflict. In contrast, if they meet in person, permission from the woman's parents is required. Failure to do so will lead to anger from the woman's family. Likewise, if the man doesn't want to continue the relationship, conflict will also arise. According to researchers, this view is logical for two reasons. First, Madurese people are known for their culture of shame. Therefore, they would feel insulted if their daughter were abandoned after a search. However, with online search, this concern can be mitigated because they haven't met before, and therefore feel less insulted. Second, marriage is a serious matter in society, so if it's broken off unilaterally, it can lead to conflict. However, if it's done online, this doesn't happen.

Fifth, No Need for Intermediaries. Another positive impact of finding a partner through social media, as conveyed by Ust. Mudzali, a community leader in Lerpak Village, is the elimination of the need for intermediaries. Social media platforms like Facebook, for example, allow you to connect online with the account holder without the need for an intermediary. Similarly, if you receive a WhatsApp number from a friend, you can contact them directly and communicate directly without the need for an intermediary. This allows for a more relaxed and freer approach to the relationship, allowing for a more relaxed and flexible approach. This differs from offline approaches, where an intermediary would be needed to learn about the woman, how to greet her, how to approach her, and so on, which would be difficult to achieve without one. According to researchers, this fifth positive impact is actually part of the first, accelerating the pace of finding a partner. Without an intermediary, the process is quicker and leads to marriage.

Meanwhile, the negative impacts are as follows: First, Identity Forgery. One of the negative impacts of finding a partner through social media is the risk of identity fraud. This was reported by Karimah, an informant who never got married. She once fell victim to a fake status scam. She said a guy chatted with her via Messenger. Eventually, she responded and continued communicating via WhatsApp. They then communicated frequently and started exploring. Initially, Karimah responded well because he said he was serious. She claimed to be

single. However, she ultimately decided against the risk after learning he was actually married.

According to researchers, the negative side of fake statuses isn't specific to online searches via social media. In fact, similar incidents can also occur when searches and explorations are conducted in person or offline. People engaging in face-to-face dating can lie about their status, such as married people claiming to be single, unemployed people claiming to have a job, and so on.

Second, Minimal Knowledge of His or Her True Character. Another negative impact of searching for a partner through social media is the limited opportunity to discover the true character of the person being approached. Siti, one of the informants who married, explained that she married a man she met through social media. She met him through WhatsApp. Initially, communication went well, and Siti became attracted to him because he was polite, gentle, and didn't mess around. They eventually became engaged and married. After about three months of marriage, the man's true nature began to emerge. Originally gentle, he began to speak rudely and disrespectfully. He was even disrespectful to his in-laws. After further investigation, it turned out he was actually rude and harsh. Because they were no longer compatible, they ultimately divorced after five months of marriage.

According to researchers, the negative side of misjudgment of a person's character often occurs when searching online through social media. This kind of incident can also occur if the search and assessment are conducted in person or offline. Many couples have also met through in-person dating, but their true character only emerges after marriage. So there is a feeling of regret, some even get divorced because they cannot accept this difference in character.

Third, Lack of Control. According to KH. Gufron, a religious figure in Lerpak Village, one of the negative impacts of searching for a partner through social media is the lack of control from other parties. This contrasts with direct search, where parents can still control their children's activities. However, when searching through social media, children are free to discuss anything and everything without any supervision or control.

According to researchers, this negative aspect, called lack of control, occurs because the search is conducted online through social media. This type of incident can also occur if the search and exploration are conducted in person or offline. People may engage in ta'aruf (intimate dating) in person, engage in unethical practices secretly, or engage in what is considered common practice. After ta'aruf, they may communicate via social media platforms like WhatsApp. So, initially, ta'aruf was conducted in person, but eventually, they resort to social media.

4. Choosing a Partner Through Social Media in Lerpak Village, Geger District, Bangkalan, from an Islamic Law Perspective

Before discussing the Islamic legal perspective on finding a spouse through social media, researchers need to compare the positive and negative impacts of finding a partner through social media, as follows:

First, Positive impact: (1) Get a partner quickly. Ahmadi, a social media matchmaker who has reached the marriage stage, explains his marriage: he first met his wife through social media, and she requested his Facebook friend request. They talked and talked continuously until they both gained hope and trust in each other. They then met and planned to meet in

person and start a serious relationship. They exchanged WhatsApp numbers and used them to communicate more frequently, including phone calls, video calls, and sharing. As a result, they planned to get married. Although they had only just met, they married within six months of their first meeting and getting to know each other. After that, their relationship became serious, so they introduced each other's families, and not long after, they exchanged vows. (2) More confident. Among the positive impacts of finding a partner through social media is increased confidence and a lack of worry about rejection or not continuing the relationship. This is certainly different from searching in person, where feelings of inferiority and lack of confidence inevitably arise. Likewise, if the desire to continue the relationship is rejected, it can be very disappointing. Similarly, if there's no compatibility, ending the relationship is easier and less dramatic. In contrast, offline search for a partner can be difficult because the other person's identity is already known. (3) More choices. Choosing a partner on social media offers more options. This means one person can explore two or more women without anyone knowing or being reprimanded. This differs from exploring women in person, which typically focuses on only one woman. If a person explores two women, it's easy to find out and can cause problems. He'll be labeled as an inconsistent man, someone who hasn't settled with one woman and is already looking for another. (4) Minimal conflict. The upside of finding a partner through social media is the minimal risk of conflict. This contrasts with searching for a partner in person or offline, where conflict is more likely. (5) No need for intermediaries. Another positive impact of finding a partner through social media is the absence of an intermediary. With social media platforms like Facebook, for example, you can connect online with the account holder without the need for an intermediary. Similarly, if you get a WhatsApp number from a friend, you can contact them and communicate directly without the need for an intermediary. This allows for a more relaxed and freer approach to the conversation. This differs from offline approaches, where you would need an intermediary to get to know the woman, how to greet her, how to approach her, and so on, which would be difficult to do without one.

Second, Negative impact: (1) Identity fraud. Identity falsification is one of the most crucial negative impacts of finding a partner through social media, as it opens up space for individuals to project a self-image that differs from reality, whether through the manipulation of personal data, the use of fake photos, or the concealment of their true status. This practice not only causes disappointment and emotional trauma for those deceived, but also has the potential to undermine social trust, trigger conflict between families, and even be exploited for material fraud. From an Islamic legal perspective, identity falsification clearly contradicts the principles of honesty (*ṣidq*) and trustworthiness, resulting in greater harm than benefit. Therefore, although seeking a partner through social media is essentially permissible, the practice of identity falsification renders it reprehensible and can approach the point of prohibition if it causes serious harm. This condition emphasizes the importance of family involvement, supervision of community figures, and the application of Islamic communication ethics so that the benefits of social media remain more dominant than the disadvantages, while maintaining *maqāṣid al-sharī'ah* such as *ḥifẓ al-nasl* (protecting descendants) and *ḥifẓ al-'ird* (maintaining honor). (2) Misjudgment. One significant negative impact of searching for a partner through social media is the limited ability to recognize the true character of the person being approached. Interactions in digital spaces tend to be selective and filtered, where individuals can project their best selves or even construct an image that doesn't fully

reflect reality. This compromises the assessment of a potential partner's personality, values, and integrity. In online communication, non-verbal expressions such as body language, intonation, and everyday demeanor, typically important indicators of a person's character, cannot be directly observed. As a result, relationships are at risk of being based on false perceptions rather than the actual reality. Socially, this limitation can create emotional vulnerability when expectations formed online don't align with reality after meeting in person. Psychologically, this can lead to disappointment, feelings of betrayal, and even trauma in future relationships. From an Islamic legal perspective, this situation creates *mafsadah* because it can obscure the principles of honesty (*ṣidq*) and openness that are the foundation of building a household. Therefore, although social media can be a permissible initial means for finding a partner, the limitations in recognizing true character require verification mechanisms such as involving family, community leaders, or directed face-to-face meetings so that the process of finding a partner remains within the corridor of sharia and produces greater benefits than harms. (3) Lack of control. One of the negative impacts of searching for a partner through social media is the lack of control from other parties. This differs from searching directly, where parents can still control their children's activities. However, when searching through social media, they are free to discuss and discuss anything without any supervision or control.

According to Salahudin Khalil, if both interests and benefits occur simultaneously, and if one can simultaneously achieve both interests and reject interests, then both should be pursued. Otherwise, there are three possibilities: First, the greater the *mafsadah* over the *maslahah*, that is, if the *mafsadah* is greater than the *maslahah* that can be achieved, then rejecting the *mafsadah* takes precedence and there is no need to worry about getting the *maslahah*. Second, the benefit is greater than *mafsadah*, so achieving *maslahah* comes first and there is no need to pay attention to rejecting *mafsadah*. Third, *maslahah* and *mafsadah* are balanced, so sometimes it is permissible to choose, or not at all or sometimes there are disputes according to the level of *mafsadah*.³¹

Muhammad Usman Syabir divided worship into two parts: *maqāṣid* (purpose) and *wasai'* (means). *Maqāṣid* in worship are the fundamental and general aspects of worship, such as the command to worship Allah at the appointed times (prayer). Therefore, the basic law in *maqāṣid* worship is that it is forbidden and prohibited, and cannot be added to or subtracted from.³² In other words, the *maqāṣid* (objectives) of worship cannot be developed and must be based on existing evidence.

As for the means of worship, they are anything that facilitates and provides freedom for a worshipper in performing their worship, such as: broadcasting the adhan (call to prayer) from minarets or loudspeakers, using astronomical instruments to determine the crescent moon during Ramadan, increasing zakat (alms) for those who deserve it, building platforms for walking between Safa and Marwa, performing *tawaf* (circumambulation), stoning the devils (pillars), and so on. The basic principle of the means of worship is permissibility and legality. Islam does not hinder development, progress, changes in circumstances and conditions, improvements in situations, and so on.

³¹ Akbar Sarif and Ridzwan Ahmad, "Konsep Maslahat Dan Mafsadah Menurut Imam Al-Ghazali," *Tsaqafah* 13, no. 2 (2018): 353, <https://doi.org/10.21111/tsaqafah.v13i2.1183>.

³² Hesti Rahmawati, Shinta Adha Selina, and Deassy Arestya Saksitha, "Penjelasan Dan Klasifikasi Konsep Ibadah Dalam Islam," *Journal Of Islamic Studies Al-Mizan: Journal Of Islamic Studies* 1, no. 2 (2025): 71–82.

Based on the above division, it follows that in marriage there are also two aspects: the *maqāṣid* (objectives) of marriage, namely the conditions and pillars of marriage, which cannot be developed and must instead adhere to existing regulations. For example, a woman may not have more than one husband, or a man may not have more than four wives, and so on.

The process of finding a partner is not the *maqāṣid* (objective) of marriage, but rather a *wasilah* (intermediary or means of marriage). Therefore, the basic concept is still possible to develop as long as it does not violate Islamic law. The purpose of finding a partner through social media is *ta'aruf* (relationship), which is the process of getting to know prospective partners in accordance with Islamic law. The goal of *ta'aruf* is to find a life partner who aligns with their religious values and is compatible with each other. *Ta'aruf* is often conducted through a supportive forum, such as an Islamic wedding ceremony.

In the *ta'aruf* process, prospective partners get to know each other while adhering to Islamic law, such as not being alone together or interacting freely without a chaperone, prioritizing good and honest communication in conveying personal information, and maintaining boundaries established in Islam. In Arabic, the word "*ta'aruf*" comes from the words "*ta'arafa-yata'arafu*," which means "getting to know each other." *Ta'aruf* means introduction, according to the Indonesian Dictionary (KBBI). Then, in the context of marriage, *ta'aruf* is an introduction conducted by a Muslim man and woman, assisted by a third party (mediator), with the goal of marriage.

From this, it can be understood that the primary purpose of *ta'aruf* is to get to know each other between two individuals contemplating marriage, with the goal of establishing a strong relationship in accordance with Islamic law. *Ta'aruf* takes place before the proposal (*khitbah*) and marriage, to ensure compatibility and readiness of both parties. In Salaf studies, getting to know a potential partner is done in two ways: (1) *Ta'aruf*. In the study of the Salaf, *ta'aruf* is exemplified in two ways. First, by directly observing the intended woman, allowing her to assess her interest. Second, by sending someone to observe and assess the intended partner, allowing them to describe the qualities they observe in the person sent. (2) *Investigation*, meaning seeking information about the intended partner's character. The evidence used is the hadith about Fatimah bint Qais, Muslim History:

قَالَتْ: فَلَمَّا حَلَلْتُ ذَكَرْتُ لَهُ أَنَّ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ، وَأَبَا جَهْمٍ خَطَبَانِي، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَمَّا أَبُو جَهْمٍ، فَلَا يَضَعُ عَصَاهُ عَنْ عَاتِقِهِ، وَأَمَّا مُعَاوِيَةُ فَضَعْلُوكَ لَا مَالَ لَهُ، أَنْكِحِي أُسَامَةَ بْنَ زَيْدٍ» فَكَرِهْتُهُ، ثُمَّ قَالَ: «أَنْكِحِي أُسَامَةَ»، فَنَكَحْتُهُ، فَجَعَلَ اللَّهُ فِيهِ خَيْرًا، وَاعْتَبَطْتُ بِهِ

Fatimah bint Qais said, "When I had finished Idah, I said to the Prophet that Mu'awiyah bin Abi Sufyan and Abu Jahm had proposed to me." Rasulullah -ṣallallāhu 'alaihi wa sallam- said, "As for Abu Jahm, he is a person who cannot put his staff down from his shoulder." Meanwhile, Mu'awiyah was a poor person who had no wealth. "Marry Usāmah bin Zaid!" It's just that I didn't like him. Then he said again, "Marry Usāmah bin Zaid!" I married him. Then Allah made him good and I was happy with him."

In this hadith, the Prophet Muhammad conveyed to Fatimah bin Qais the shortcomings of the two people who proposed to her, namely Abu Jahm and Muawiyah. The Prophet said that Abu Jahm was a person who could not put his stick down from his shoulder. According to this scholar, it is clear that Abu Jahm was a person who lightly liked to hit women. Meanwhile, Muawiyah was stated by the Prophet that he was a poor person. From this hadith, the Prophet

was honest in conveying the shortcomings of the prospective bride and groom, even the Prophet directed Fatimah not to choose both of them and directed her to another person named Usamah bin Zaid. This is as explained by Imam Nawawi:

وَمَنْ اسْتُشِيرَ فِي خَاطِبٍ أَوْ نَحْوِ عَالِمٍ يُرِيدُ الْإِجْتِمَاعَ بِهِ ذَكَرَ وَجُوبًا مَسَاوِيَهُ بِصِدْقٍ بَدَلًا لِلتَّصِيحَةِ الْوَاجِبَةِ..

Whoever is asked for advice regarding a suitor or a cleric he wishes to meet, he must state his shortcomings honestly, because giving advice is obligatory.

According to Ibn Hajar al-Haitami, the obligation to disclose deficiencies or shortcomings does not only apply if the prospective bride and groom ask about them, but they must be disclosed even if the prospective bride and groom do not ask. This is similar to buying and selling, where the seller must disclose the defects or shortcomings of the goods they are selling (*mabi'*), both physical and mental defects, because in *muamalah*, covering up shortcomings is haram and explaining them is obligatory. The purpose of disclosing deficiencies and shortcomings is to be used as considerations in deciding whether to continue the contract or not. The deficiencies or shortcomings that must be disclosed are sharia-compliant deficiencies such as being wicked or insane, and urfi deficiencies such as being poor.

According to researchers, searching for a partner through social media is both *ta'aruf* and an investigation, with its own advantages and disadvantages. From a *maslahah* perspective, al-Gazali stated that *maslahah* is essentially seeking benefits and rejecting harm to uphold the goals of sharia. However, in essence, the goal of seeking benefits and rejecting harm is one intended by humans, not by the creator of sharia, Allah. The goal intended by the creator of sharia is to preserve religion, life, intellect, lineage, and property. All efforts to uphold these five goals are called *maslahah*.³³

Maslahah must be in line with the objectives of the Shari'a, even if it is contrary to human goals, because the benefits desired by humans are not always based on the goals of the Shari'a but are often based on their desires, therefore, the parameter for determining benefit is the goals of the Shari'a. The *maslahah* desired by al-Gazâlî is to take all benefits and reject all forms of harm in order to maintain the objectives of the creator of the Shari'a (*maqāṣid al-sharī'ah*) in establishing the Shari'a with a starting point of the five main benefits, namely maintaining religion, soul, mind, lineage and property.

Thus, to see whether searching for a partner via social media is included in *maslahah* or not, one must see whether it comes out of *maqāṣid al-sharī'ah* or not. According to researchers, the search for a partner is part of *maqāṣid al-sharī'ah* in the form of *hifz nasl*, which means looking after offspring. That is, looking for a partner is an introduction to marriage which is the aim of preserving offspring to avoid adultery.

Based on the comparative data on positive and negative impacts above, according to researchers, the negative impacts of finding a partner through social media are not typical (specific) of finding a partner through social media, and may even apply to offline searches. The details are as follows: (1) Falsification of data or identity is also very likely to occur when searching for a partner offline. For example, when meeting in person, the man claims to be single, or vice versa. Or the woman claims to be a virgin when in fact she's a widow, and so on.

³³ Ghazali A H, *Al Mustashfa Min Ilm Ushul* (Bairut: Darr Fikr, n.d.).

(2) Misjudgments are also very likely to occur when searching for a partner in person (offline), as the person you meet might appear polite and gentle when their true nature is harsh and short-tempered. (3) Lack of control may also occur if the search for a partner is done directly (offline), because it is possible that the person you meet directly will not maintain the boundaries permitted by Islamic law.

Based on the explanation above, according to the researcher, searching for a partner through social media is permissible, with the following considerations: Searching for a partner through social media is a means, not a *maqāṣid* (inheritance) of marriage. The means (*wasail*) in Islam can be developed, including using social media to find a partner. The potential negative impacts of searching for a partner through social media are not specific (or common), as they are also possible if the search is conducted directly (offline).

This research contributes to the development of studies on socio-religious transformation in the digital era, particularly in the context of finding a life partner. First, this research broadens the understanding that social media functions not only as a means of communication but also as a new space for building relationships oriented toward marriage. Second, this research enriches contemporary Islamic legal literature by integrating digital phenomena into the theoretical framework of *maslahah* and *maqāṣid al-sharī'ah*. Thus, this research can serve as an academic reference for future studies that examine the interaction between technology, local culture, and religious norms. Practically, this research provides insights for the people of Lerpak Village and similar communities to be more discerning in using social media as a means of finding a partner. The findings emphasize the importance of supervision by family and community leaders to ensure the dating process remains within the bounds of Islamic law and social norms. Furthermore, this research can serve as a basis for Islamic educational institutions, Islamic outreach organizations, and village governments to develop digital literacy programs that emphasize Islamic communication ethics, identity verification, and prevention of the negative impacts of social media. This way, the benefits of social media can be maximized while its potential harms can be minimized.

D. CONCLUSION

Searching for a partner through social media in Lerpak Village is becoming increasingly popular and is being done by many. The media used are Facebook and WhatsApp. Through these media, they conduct explorations. From these explorations, some have reached marriage and engagement, and some have not continued. The positive impacts of searching for a partner on social media in Lerpak Village are as follows: (1) quickly finding a partner, (2) more self-confidence, (3) more choices, (4) minimal conflict and (5) no need for intermediaries. While the negative impacts are: (1) falsification of identity, (2) misjudgment, and (3) lack of control. Searching for a partner through social media is permissible, because social media is a medium (*wasā'il*) for marriage that can be developed. While the negative impacts are not specific because through social media it can even occur if the search for a partner is done directly (offline). So it does not deviate from the concept of *maslahah* because it does not deviate from the five *maqāṣid al-sharī'ah*, namely: preserving religion, soul, mind, offspring and property.

This research focused solely on the Lerpak Village community, so the results cannot be generalized to other areas. Furthermore, the data relies heavily on the openness of informants, potentially introducing subjective bias. Future research could expand the study

area to examine the differences in phenomena between villages and cities. A multidisciplinary approach is also recommended for a more comprehensive and in-depth analysis.

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