



El-Usrah: Jurnal Hukum Keluarga
<https://jurnal.ar-raniry.ac.id/index.php/usrah/index>
ISSN: 2620 – 8075 || E-ISSN: 2620 – 8083
Vol. 9. No. 1. June 2026
DOI: 10.22373/ujhk.v9i1.32485

**Understanding the Concept of *Ta'aruf* in Pre-Marital Relationships:
A Study of Family Law Students at UIN Ar-Raniry Banda Aceh**
Maulvi Almunawwarah,¹ Fakhrurrazi M. Yunus,¹ Bukhari Ali,¹ Muqni Affan

Abdullah

¹Universitas Islam Negeri Ar-Raniry Banda Aceh, Indonesia
Email: maulvidattebayo@gmail.com

Abstract

The process of establishing a marriage bond often begins with introductions and the development of rapport between prospective partners. In Islam, this process is guided by the practice of *ta'aruf*, a method of introduction permitted under the Islamic law. Despite its religious legitimacy, many individuals, particularly students, remain hesitant to engage in *ta'aruf*, instead favoring alternative forms of introduction, such as dating or unrequited relationships (HTS), which are prohibited in Islam and more prevalent among contemporary youth. This study examines the understanding of family law students at UIN Ar-Raniry Banda Aceh regarding the concept of *ta'aruf*, its advantages compared to other introduction models, and the factors influencing students' limited interest and readiness to implement it as the initial stage of marriage. A mixed-method approach was employed, involving 100 family law students across three cohorts (2022–2024). Data were collected through questionnaires, interviews, and observations. Findings indicate that students generally possess theoretical knowledge of *ta'aruf* and recognize its benefits; however, they lack familiarity with its full procedural implementation. Moreover, many students remain reluctant to choose *ta'aruf* as their preferred method of acquaintance prior to marriage. The study concludes that a gap exists between students' theoretical understanding of *ta'aruf* and its practical application. Psychological, social, and educational factors contribute to the preference for alternative introduction methods. The results suggest the need for enhanced education and guidance on Islamic legal values in the premarital process to facilitate not only comprehension but also practical application of *ta'aruf* in accordance with Islamic law.

Keywords: *Ta'aruf*, Marriage, Islamic Law

Abstrak

Proses menjalin ikatan pernikahan sering dimulai dengan pengenalan dan pengembangan hubungan antar calon pasangan. Dalam Islam, proses ini dipandu oleh praktik ta'aruf, metode pengenalan yang diizinkan oleh hukum Islam. Terlepas dari legitimasi agamanya, banyak individu, terutama mahasiswa, tetap ragu-ragu untuk terlibat dalam ta'aruf, alih-alih lebih menyukai bentuk pengenalan alternatif, seperti kencan atau hubungan tak berbalas (HTS), yang dilarang dalam Islam dan lebih lazim di kalangan pemuda kontemporer. Penelitian ini mengkaji pemahaman mahasiswa hukum keluarga di UIN Ar-Raniry Banda Aceh mengenai konsep ta'aruf, kelebihanannya dibandingkan dengan model pengenalan lainnya, dan faktor-faktor yang memengaruhi keterbatasan minat dan kesiapan mahasiswa untuk menerapkannya sebagai tahap awal perkawinan. Pendekatan metode campuran digunakan, melibatkan 100 mahasiswa hukum keluarga di tiga kelompok (2022–2024). Data dikumpulkan melalui kuesioner, wawancara, dan observasi. Temuan menunjukkan bahwa siswa umumnya memiliki pengetahuan teoretis tentang ta'aruf dan mengenali manfaatnya; namun, mereka kurang akrab dengan implementasi prosedural secara penuh. Selain itu, banyak siswa yang masih enggan memilih ta'aruf sebagai metode kenalan pilihan mereka sebelum menikah. Studi ini menyimpulkan bahwa ada kesenjangan antara pemahaman teoretis siswa tentang ta'aruf dan aplikasi praktisnya. Faktor psikologis, sosial, dan pendidikan berkontribusi pada preferensi terhadap metode pengenalan alternatif. Hasilnya menunjukkan perlunya peningkatan pendidikan dan bimbingan tentang nilai-nilai hukum Islam dalam proses pranikah untuk memfasilitasi tidak hanya pemahaman tetapi juga penerapan praktis ta'aruf sesuai dengan hukum Islam.

Kata kunci: *Ta'aruf, Pernikahan, Hukum Islam*

Introduction

Marriage between a man and a woman presupposes a series of preliminary steps that facilitate mutual acquaintance and consent.¹ Generally, these steps begin with an initial approach and introduction between the two parties. Within Islamic teachings, such an introduction is regulated through a legally recognized mechanism known as *ta'āruf*, a process sanctioned by Islamic law (*sharī'a*) to ensure that pre-marital interactions remain within ethical and religious boundaries.² Nevertheless, in

¹ Mursyid Djawas et al., "The Integration Between Syara'and Ade'in Marriage Tradition Bugis Bone, South Sulawesi," *Al-Ihkam: Jurnal Hukum Dan Pranata Sosial* 18, no. 2 (2023), p. 342–64.

² Luthfi Auni and Nidawati Nidawati, "The Semiotic Meaning and Philosophy of Symbols in the Gayo Ethnic Marriage Processions in Central Aceh," *Jurnal Ilmiah Peuradeun* 11, no. 1 (2023), p. 39.

contemporary practice, many pre-marital introductions occur through modes of interaction that are inconsistent with Islamic legal principles.³

This phenomenon is also observable among students of Family Law at UIN Ar-Raniry Banda Aceh. Although many of these students demonstrate a general conceptual understanding of *ta'aruf* as a pre-marital process, their comprehension of its practical mechanisms and procedural requirements remains limited. Ideally, a sound understanding of *ta'aruf* would enable Family Law students to exercise greater discernment in determining appropriate initial steps when planning marriage with a prospective partner.⁴ However, empirical observations suggest that a considerable number of students remain hesitant to engage in *ta'aruf* during the early stages of marital preparation. Instead, they tend to adopt alternative forms of pre-marital interaction, such as dating, “HTS” (*hubungan tanpa status*, or undefined/uncommitted relationships), and other patterns of association that are not in accordance with Islamic legal norms. This tendency is particularly noteworthy given that these students, by virtue of their academic training, possess substantial exposure to the principles of Islamic family law, yet frequently choose practices that diverge from their formal learning.⁵

An examination of broader social dynamics, especially in the context of adolescent and young adult relationships, further underscores these concerns. Contemporary notions of romantic relationships are often misconstrued, potentially normalizing behaviors that conflict with Islamic moral teachings. Islamic law emphasizes the principle of preventive measures (*sadd al-dhari'ah*) to forestall actions that may lead to moral harm. Consequently, interactions between men and women are normatively regulated through the Qur'an and Sunnah. Islam provides a legitimate framework for intimate relationships through the institution of marriage, preceded by an ethically structured process of introduction known as *ta'aruf*.

In this context, *ta'aruf* may be understood as a form of structured interpersonal communication between a man and a woman who intend to become acquainted for the purpose of marriage.⁶ Drawing on communication theory, Hardjana conceptualizes interpersonal communication as a face-to-face process involving two or more individuals, in which one party functions as the sender of a

³ Sri Astuti A. Samad and Munawwarah Munawwarah, “Adat Pernikahan Dan Nilai-Nilai Islami Dalam Masyarakat Aceh Menurut Hukum Islam,” *El-USRAH: Jurnal Hukum Keluarga* 3, no. 2 (2020), p. 289.

⁴ Ikhwannuddin Harahap, Fatahuddin Aziz Siregar, and Erie Hariyanto, “Understanding The Rise of Childfree Marriage: Avoiding Toxic Family, Being Happy and Well Without Children Despite Contradiction With Maqashid Al-Sharia,” *Al-Istinbath: Jurnal Hukum Islam* 10, no. 1 (2025), p. 303–29.

⁵ Darmawan et al., “Marriage Dispensation and Family Resilience: A Case Study of the Bener Meriah Shariah Court, Aceh Province,” *Ahkam: Jurnal Ilmu Syariah* 22, no. 2 (2022).

⁶ Ismail Ismail et al., “Legal Age Equality in Marriage According to Indonesian Positive Law in the Studies of Gender and Maqāṣid Al-Sharia,” *De Jure: Jurnal Hukum Dan Syar'iah* 15, no. 1 (2023), p. 67–81.

message and the other as the receiver, allowing for immediate feedback.⁷ Within the *ta'aruf* process, the presence of an intermediary (often a trusted third party or guardian) serves to facilitate communication while safeguarding ethical boundaries, particularly in interactions between non-*maḥram* individuals. The intermediary's role is to prevent seclusion (*khalwah*), protect modesty, and minimize the potential for slander or inappropriate conduct. Accordingly, *ta'aruf* is regarded as a dignified and principled process in which private meetings or secret interactions without the knowledge of the intermediary are not permitted, thereby ensuring accountability and moral self-restraint for both parties.⁸

The term *ta'aruf* is explicitly mentioned in the Qur'an, particularly in Sūrah al-Ḥujurāt (49:13),⁹ through the expression *li-ta'ārafū* ("that you may know one another"). Linguistically derived from the root *'arafa* (to know), the term signifies a process of mutual acquaintance encompassing personality, social background, culture, education, family lineage, and religious commitment. Within the Islamic framework of marital preparation, religious compatibility constitutes the most essential dimension of this acquaintance.¹⁰ When compatibility is established, the process may proceed to *khiṭbah* (marriage proposal), which functions as a formal prelude to marriage. In the Islamic law, the proposal is prescribed to ensure that the decision to marry is grounded in careful consideration, adequate knowledge, and mutual awareness between the parties. Notwithstanding the proposal, Islamic law continues to regulate interaction between the prospective bride and groom. Seclusion (*khalwah*) between a man and the woman he intends to marry remains prohibited, as such circumstances may lead to conduct that contravenes religious norms.¹¹ However, interaction in the presence of a *maḥram* or a trusted third party is permissible, as this accompaniment serves to prevent immoral behavior and safeguard propriety.¹²

⁷ Nurunnisa Nurunnisa et al., "Implications of Annulment of Marriage on the Distribution of Joint Assets According to the Compilation of Islamic Law and National Law," *Syariah: Jurnal Hukum Dan Pemikiran* 23, no. 1 (2023), p. 1–23.

⁸ Sumarni Zainuddin et al., "Edukasi tentang Manfaat Menikah Ta'aruf Melalui Komunikasi Antarpribadi pada Mahasiswa Kampus Widyaloka Palu," *Journal of Human and Education (JAHE)* 4, no. 6 (2024), p. 734–739.

⁹ Qadriani Arifuddin, "Registration of Marriage as Fulfillment of Marriage Requirements According to Islamic Principles," *Nurani: Jurnal Kajian Syari'ah Dan Masyarakat* 24, no. 2 (2024), p. 317–28.

¹⁰ Muhajir HM et al., "The Role of Religious Affairs Office (KUA) of Makassar City in Preventing Marriage Violation under the Maṣlaḥah Mursalah Principle," *Al-'Adalah* 21, no. 1 (2024), p. 125.

¹¹ Mujtahid Mujtahid, Ali Sodiqin, and Moch. Nur Ichwan, "Social Labeling, Power, and Deviancy Amplification: Community Stigmatization of Migrant Residents in Adultery Cases in Banda Aceh," *Journal of Islamic Law* 6, no. 2 (2025), p. 265–85.

¹² Thoat Setiawan, "Ta'aruf dan Khitbah Sebelum Perkawinan," *Maqasid: Jurnal Studi Hukum Islam* 10, no. 1 (2021), p. 1–15.

The Islamic law establishes preventive boundaries to deter individuals from engaging in prohibited acts prior to marriage. This principle is clearly articulated in Qur'an, Sūrah al-Isrā' (17:32):

وَلَا تَقْرُبُوا الزَّوَاجَ إِذَا كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا

And do not approach adultery; indeed, it is an abomination and an evil way.

The Qur'anic text emphasizes that human beings were created in pairs and cautions against approaching actions that may lead to sin. It further underscores the ethical principle that moral character is central in marital pairing, as virtuous individuals are suited to one another. Within this normative framework, the concept of "dating" as commonly understood in contemporary society has no formal recognition in the Islamic law.¹³ Instead, *ta'aruf* is regarded as the appropriate mechanism of pre-marital acquaintance, distinguished by its clear orientation toward marriage as a lawful and purposeful objective. Whereas dating is often associated with emotional gratification or recreational interaction, *ta'aruf* is structured, goal-oriented, and normatively regulated.¹⁴

Based on the foregoing considerations, this study regards the issue as significant and worthy of scholarly investigation. The initial stages of a relationship leading to marriage exert substantial influence on the formation of a harmonious, loving, and compassionate family in the future. This concern is particularly relevant for Family Law students, who possess foundational knowledge of the normative concept of *ta'aruf* as prescribed by the Islamic law, even if their procedural understanding remains incomplete. Moreover, this research seeks to identify and analyze the factors contributing to students' relatively low levels of interest and readiness to implement the concept of *ta'aruf* as the preliminary step toward marriage.

Methodologically, this study employs a mixed-methods approach, integrating both qualitative and quantitative designs. The qualitative component utilizes a descriptive-analytical method to obtain an in-depth understanding of the concept of *ta'aruf* (pre-marital introduction) among Family Law students at UIN Ar-Raniry Banda Aceh, including their perceptions of its advantages in comparison with other forms of pre-marital interaction and the factors influencing their limited interest and preparedness to apply it. The study draws upon primary and secondary sources, including the Qur'an, relevant scholarly books, peer-reviewed journal articles, and other academic works obtained through library research and credible online databases.

For the quantitative component of this research, a survey method was employed. Data were collected through a structured questionnaire distributed

¹³ Mursyid Djawas et al., "Creating Family Resilience in Indonesia: A Study of 'Marriage Guidance' Program in Aceh and South Sumatera," *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 17, no. 1 (2022), p. 299–324.

¹⁴ Rofiq Abidin and Syafa Ediana Putri, "Karakteristik Memilih Pasangan dalam Ta'aruf Sebagai Upaya Membangun Keluarga Sakinah," *Celestial Law Journal* 1, no. 1 (2023), p. 27–40.

through Google Forms to assess respondents' level of knowledge regarding the theoretical concept of *ta'aruf*, their perceptions of its advantages in comparison with other forms of pre-marital introduction, and the factors contributing to their low interest and readiness to implement *ta'aruf* as an initial step toward marriage. All responses were treated as confidential, and respondents' identities were anonymized; no names were disclosed in the questionnaire attachments or subsequent analysis. Responses were measured using a five-point Likert scale (1 = strongly disagree to 5 = strongly agree), and the resulting data were processed and analyzed using Microsoft Excel.

The research instrument consisted of twenty items developed on the basis of prior empirical studies concerning the Islamic concept of *ta'aruf* in pre-marital relationships. Prior to large-scale distribution, a pilot study was conducted involving 30 purposively selected male and female students from the 2022–2024 cohorts of the Family Law Study Program at UIN Ar-Raniry Banda Aceh. The pilot test was intended to assess the clarity, validity, and reliability of the instrument.

This study utilized a practical (convenience) sampling technique, selected due to considerations of accessibility, time efficiency, and the voluntary nature of participation. The use of this method was also influenced by the researcher's limited time and resources, which constrained the possibility of employing probability sampling across a larger population. The questionnaire was distributed via Google Forms over a two-week period and yielded responses from 100 purposively selected participants. Reliability analysis demonstrated a Cronbach's Alpha coefficient of 0.84, indicating a good level of internal consistency and confirming that the instrument was sufficiently reliable for research purposes.

The Concept of Marriage in Islamic Law

Marriage constitutes a fundamental and exclusive institution ordained by Allah and His Messenger as the legitimate means of procreation, the continuation of humanity, and the preservation of lineage (*hifẓ al-nasl*) in accordance with religious mandates.¹⁵ Within Islamic jurisprudence, marriage is commonly referred to as *zawāj* and *nikāḥ*, both of which are derived from Arabic.¹⁶ Linguistically, *nikāḥ* carries two principal meanings: first, *waṭ'* and *ḍamm*, which literally denote "to unite" or "to join together"; and second, a figurative meaning referring to conjugal relations or a formal marital contract.¹⁷

¹⁵ Nasa'iy Aziz, Riadhus Sholihin, and Miss Nifatimah Somah, "Pernikahan Anak di Kabang, Yala Selatan, Thailand: Perspektif Hukum Keluarga Islam," *El-Usrah: Jurnal Hukum Keluarga* 7, no. 2 (2023), p. 33–48.

¹⁶ Misran Ramli et al., "Unveiling Illegal Marriages in Aceh: Examining the Role of Unofficial Qadi," *El-Mashlahah* 14, no. 2 (2024), p. 409–30; Siti Musawwamah et al., "Resistance to Child Marriage Prevention in Indonesia and Malaysia," *AHKAM: Jurnal Ilmu Syariah* 23, no. 1 (2023).

¹⁷ Ali Sibra Malisi, "Pernikahan dalam Islam," *Seikat: Jurnal Ilmu Sosial, Politik dan Hukum* 1, no. 1 (2022), p. 22–28.

In the Indonesian context, the terms “*kawin*” and “*nikah*” are frequently used interchangeably to denote marriage.¹⁸ However, from an etymological perspective, the two expressions are not entirely synonymous. The term “*kawin*” is generally applied to all living beings and may connote sexual intercourse in a broad biological sense, whereas “*nikah*” specifically refers to a lawful marital bond between a man and a woman.¹⁹ Thus, although common usage often equates the two terms, their semantic nuances differ in both scope and normative implication.²⁰

From a terminological standpoint in Islamic legal theory, marriage is defined as a contractual bond (‘*aqd*) that fulfills specific pillars (arkān) and conditions (shurūṭ) prescribed by law. Accordingly, marriage may be understood as a legally binding agreement between a man and a woman who mutually consent to establish a family life grounded in affection, responsibility, and shared commitment. The validity of this contract depends upon compliance with Islamic legal provisions, thereby ensuring the recognition and fulfillment of reciprocal rights and obligations within the household.²¹

The Kompilasi Hukum Islam (Compilation of Islamic Law) articulates the objectives of marriage as the realization of *sakinah* (tranquility), *mawaddah* (affection), and *rahmah* (compassion), signifying the establishment of a peaceful and harmonious household characterized by both physical and spiritual well-being. In Islamic thought, marriage serves multiple purposes, including the preservation of honor, the protection of progeny through the prevention of adultery, and the enhancement of devotion to Allah.²² To achieve these aims, Islam encourages individuals to carefully consider various attributes of a prospective spouse, such as religious commitment, lineage, character, and occupation, so that both parties may attain a comprehensive understanding of one another’s personality, values, and compatibility prior to entering into the marital bond.²³

¹⁸ M. Syuib and Nadhilah Filzah, “Kewenangan Hakim Menerapkan Diskresi Dalam Permohonan Dispensasi Nikah (Studi Kasus Di Mahkamah Syar’iyah Jantho),” *Samarah*, 2018.

¹⁹ Zulkarnain, Habib Iman Nurdin Sholeh, and Ahmad Zaenul Muttaqin, “Local Wisdom in Sebimbangan Traditional Marriage Practices: A Maqāṣid Sharī’ah Perspective,” *Ijtihad: Jurnal Wacana Hukum Islam Dan Kemanusiaan* 24, no. 1 (2024), p. 119–37.

²⁰ Holijah and Jariyah Binti Abd Manaf, “The Importance of Increasing Minimum Age For Marriage in Indonesian Marriage Law,” *Al-’Adalah* 16, no. 2 (2019), p. 411–432

²¹ Dea Salma Sallom and Kholil Syu’aib, “Matchmaking in Pesantren: The Role of Wali Mujbir in Matchmaking with Maqasid Sharia Perspectives,” *Al-Risalah: Forum Kajian Hukum dan Sosial Kemasyarakatan* 22, no. 1 (2022), p. 78–91.

²² Nadhilah Filzah, “Perlindungan Dan Kemanfaatan Hukum Terhadap Putusan Itsbat Nikah Di Mahkamah Syar’iyyah Bireun (Analisis Putusan Perkara No. 82/Pdt.P/2019/Ms-Br),” *El-Usrah* 4, no. 1 (2021).

²³ Anifa Nur Faidah, “Tinjauan Hukum Islam terhadap Tradisi Perempuan Meminang Laki-Laki di Kecamatan Modo Kabupaten Lamongan,” *El-Usrah: Jurnal Hukum Keluarga* 5, no. 1 (2022), p. 1–11.

Many verses in the Quran address marriage, including:²⁴

وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ

The Qur'an affirms the theological foundation of human pairing as part of the divine order of creation: "And of all things We created pairs so that you may remember (the greatness of Allah)" (Sūrah al-Dhāriyāt (51: 49)

سُبْحَنَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِثُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ

Glory be to Him Who created all pairs, from what the earth produces, from themselves, and from that which they do not know" (Sūrah Yā Sīn (36: 36),

As stated in the Qur'an. These verses underscore that marriage is not merely a social contract but a manifestation of divine wisdom embedded within creation.

In Islamic jurisprudence, the legal status (*hukm*) of marriage varies according to individual circumstances and is classified into five categories: obligatory (*wājib*), recommended (*mandūb*), prohibited (*ḥarām*), disliked (*makrūh*), and permissible (*mubāḥ*). Marriage becomes obligatory for a person who possesses the financial and physical capacity to fulfill marital responsibilities and fears falling into adultery if remaining unmarried, as the prevention of adultery is itself a legal obligation. It is recommended for individuals who have the desire and ability to marry yet do not fear engaging in immoral conduct if unmarried. Conversely, marriage is deemed prohibited for those who are unwilling or unable to fulfill marital obligations or who intend harm or injustice toward a spouse, since Islam strictly forbids causing harm and likewise prohibits the means leading to it.²⁵

Marriage is considered *makrūh* for someone who is financially capable and able to restrain from adultery but is concerned about failing to discharge spousal duties adequately. Finally, marriage is regarded as *mubāḥ* for individuals who possess the means to marry and do not fear immorality if unmarried, entering marriage without particular necessity or risk of neglecting obligations.²⁶

A valid marriage in Islamic law is constituted by five essential pillars (*arkān*): the groom, the bride, a lawful guardian (*walī*), two witnesses, and the pronouncement of offer (*ījāb*) and acceptance (*qabūl*).²⁷ In addition to these pillars, Islamic jurists, through *ijtihād* (independent legal reasoning), have established specific conditions (*shurūṭ*) for each element to ensure the validity of the contract. The prospective

²⁴ Nurhasnah, "Hukum Pernikahan dalam Islam: Analisis Perbandingan Konteks Menurut 4 Mazhab," *Jurnal Pendidikan Islam* 1, no. 2 (2023), p. 15.

²⁵ Nopan Wiranata, Ismail, and Alimni, "Tinjauan Hukum Perkawinan Islam Berdasarkan Sejarah Pembentukannya," *El-Usrah* 5, no. 2 (2022), p. 318–327.

²⁶ Nopan Wiranata, Ismail, and Alimni, "Tinjauan Hukum Perkawinan Islam Berdasarkan Sejarah Pembentukannya," *El-Usrah* 5, no. 2 (2022), p. 318–327.

²⁷ Theadora Rahmawati, *Fiqh Munakahat 1 (Dari Proses Menuju Pernikahan Hingga Hak dan Kewajiban Suami Istri)* (Pamekasan: Duta Media Publishing, 2021).

groom must be Muslim, male, legally identifiable, and eligible to marry the prospective bride. He must consent freely to the marriage, not be in a state of *ihrām* (the consecrated state during *hajj* or *umrah*), and must not be in a marital condition that renders the union unlawful, such as already having four wives. Similarly, the prospective bride must be Muslim, female, clearly identified, legally eligible for marriage to the groom, not currently married, not in a waiting period (*'iddah*), not under coercion, and not in a state of *ihrām*.²⁸

The presence of two witnesses at the time of the marriage contract is mandatory. These witnesses must be Muslim, legally competent (adult and of sound mind), and capable of hearing and understanding the content of the marriage contract.²⁹ A marriage conducted without two valid witnesses may be deemed invalid.³⁰ The guardian (*walī*), whose presence constitutes an indispensable pillar of marriage, must be male, Muslim, legally competent, just, and authorized to act on behalf of the bride.³¹ Without a valid guardian, the marriage contract cannot be concluded, as the guardian formally gives the bride in marriage to the groom.³²

Finally, the marriage contract must be solemnized through a clear verbal exchange of *ījāb* (offer) and *qabūl* (acceptance). In cases where a party is unable to speak, intelligible gestures, such as hand or head signals, may suffice.³³ The *ījāb* is pronounced by the bride's guardian, while the *qabūl* is articulated by the groom as an explicit and unequivocal expression of acceptance.³⁴

The Concept of *Ta'aruf* in Islamic Law

In its broadest sense, *ta'aruf* constitutes a mechanism for fostering social cohesion and mutual understanding among individuals, irrespective of differences in race, ethnicity, religion, or nationality. However, within the socio-religious context of Muslim communities in Indonesia, particularly in relation to marriage, the term

²⁸ Siti Dian Natasya Solin et al., "Batak Customary Marriage: A Study of the Prohibition of Same-Clan Marriage and Its Relevance in the Contemporary Era," *El-Usrah* 7, no. 1 (2024), p. 62–81.

²⁹ Siti Dian Natasya Solin et al., "Batak Customary Marriage: A Study of the Prohibition of Same-Clan Marriage and Its Relevance in the Contemporary Era," *El-Usrah* 7, no. 1 (2024), p. 62–81.

³⁰ Umar Haris Sanjaya and Aunur Rahim Faqih, *Hukum Perkawinan Islam* (Yogyakarta: Gama Media Yogyakarta, 2017).

³¹ Siti Dian Natasya Solin et al., "Batak Customary Marriage: A Study of the Prohibition of Same-Clan Marriage and Its Relevance in the Contemporary Era," *El-Usrah* 7, no. 1 (2024), p. 62–81.

³² Ramadhan Syahmedi Siregar, Muhammad Syakban, and Muhammad Ikhlas Bin Rosele, "The Role of Marriage Guardian of the Same Clan in the Traditional Marriage of Batak Toba Muslims in Samosir Regency in the Perspective of Islamic Law," *Al-Manahij: Jurnal Kajian Hukum Islam* 17, no. 1 (2023), p. 41–52.

³³ Rusdaya Basri, *Fiqh Munakahat 4 Mazhab dan Kebijakan Pemerintah*. (Jakarta: CV. Kaaffah Learning Center, 2019).

³⁴ Dwi Atmoko and Ahmad Baihaki, *Hukum Perkawinan Dan Keluarga* (Malang: CV. Literasi Nusantara Abadi, 2022).

has acquired a more specialized connotation.³⁵ It is commonly understood as a structured process of exploring the character, values, and compatibility of a prospective spouse with the explicit intention of entering into marriage.³⁶ In this applied context, *ta'aruf* represents the initial stage through which a couple seeks to understand one another within a framework guided by Islamic ethical principles. Rather than a mere social introduction, it functions as an embodiment of religious teachings in preparing for marital commitment.³⁷

Linguistically, *ta'aruf* derives from the Arabic verb *ta'arafa-yata'arifu*, meaning “to know one another.” According to the *Kamus Besar Bahasa Indonesia* (KBBI), the term denotes an introduction. In the specific context of marriage, *ta'aruf* refers to a guided and purposeful introduction between a Muslim man and woman, typically facilitated by a third party or mediator, with the objective of assessing suitability for marriage. This understanding is rooted in the Qur'anic injunction to engage in mutual recognition and understanding, as articulated in Sūrah al-Ḥujurāt (49:13) of the Qur'an, which provides the normative foundation for structured and ethically regulated interpersonal engagement:³⁸

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

The Qur'an states: “*O humankind, indeed We created you from a male and a female and made you into nations and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous among you. Indeed, Allah is All-Knowing, All-Aware*” (Sūrah al-Ḥujurāt (49: 13), as articulated in the Qur'an. This verse establishes the normative foundation for mutual recognition (*ta'aruf*) and underscores that moral excellence (*taqwā*), rather than lineage or social status, constitutes the true معيار of human nobility. (QS. Al-Hujurat (49: 13)

According to the majority of classical jurists (*jumhūr al-‘ulamā*), viewing a prospective spouse prior to marriage is considered *sunnah* (recommended). This position is upheld by the four principal Sunni schools of law: the Ḥanafī, Mālikī, Shāfi‘ī, and Ḥanbalī schools.³⁹ Although Islam permits seeing a prospective partner

³⁵ Nurlaelah Abbas et al., “Theological Impact of Marriage for Religious Minority Families in Bali and Makassar,” *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 9, no. 1 (2025).

³⁶ Ahmad Kamaluddin, “Konstruksi Makna Taaruf dalam Al-Qur'an (Upaya Membangun Harmonisasi Kehidupan Sosial),” *Al-Tadabbur: Jurnal Ilmu Al-Qur'an dan Tafsir* 7, no. 2 (2022), p. 5.

³⁷ Ishak Tri Nugroho, “Agency in The Online Matchmaking Platform Study of Rumah Taaruf MyQuran and Mawaddah Indonesia,” *Al-Ahwal* 14, no. 2 (2021), p. 200–213.

³⁸ Indah Mulia Utami and Winning Son Ashari, “Peran Ta'aruf Sebelum Pernikahan dalam Mencegah Perceraian Dini,” *Ar-Risalah Media Keislaman Pendidikan dan Hukum Islam* 21, no. 1 (2023), p. 135.

³⁹ Kusnadi et al., “Mass Marriage Matchmaking at Pesantren: An Integration of Hadith and Sociological Perspectives,” *Karsa* 33, no. 1 (2025), p. 319–350.

within the framework of *ta'aruf*, jurists differ regarding the extent to which this is allowed. The majority of *fuqahā'*, including Mālikī, Shāfi'ī, and Ḥanbalī authorities, maintain that only the face and palms may be viewed. The face is regarded as reflecting physical appearance and general disposition, while the palms are considered indicators of physical condition. Their opinion is commonly supported by reference to Sūrah al-Nūr (24:31) of the Qur'an:⁴⁰

...وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا

...*“And do not display your adornment except what is apparent thereof.”*
(QS. An-Nur (24: 31))

In contrast, Abū Ḥanīfah permitted viewing the feet in addition to the face and palms. Some Ḥanbalī scholars allowed observation of parts of the body ordinarily visible during daily activities, such as the face, neck, hands, feet, and calves, basing their view on the general wording of Prophetic traditions encouraging a suitor to “look at the woman” he intends to marry. Other jurists, such as al-Awzā'ī, allowed viewing those parts where flesh is apparent, while Dāwūd al-Zāhirī adopted a broader interpretation based on the literal meaning of relevant ḥadīths.⁴¹ Importantly, many scholars emphasize that such viewing should occur prior to a formal proposal (*khiṭbah*),⁴² so that if incompatibility is found, withdrawal can occur without emotional harm.⁴³

The Qur'an further frames marriage as a sign (*āyah*) of divine wisdom, as stated in the Qur'an:⁴⁴

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

“And among His signs is that He created for you spouses from among yourselves that you may find tranquility in them, and He placed between you affection and mercy. Indeed, there are signs for a people who reflect” (Sūrah al-Rūm (30: 21))

This verse conveys that pairing is part of the divine design and that marriage aims at achieving tranquility (*sakinah*), affection (*mawaddah*), and compassion (*rahmah*). While God has created human beings in pairs, individuals bear responsibility for making thoughtful efforts in selecting a suitable spouse. Within

⁴⁰ Abdul Aziz Muhammad Azzam and Abdul Wahab Sayyed Hawwas, *Fiqh Munakahat*, (Jakarta: Bumi Aksara, 2011).

⁴¹ Wahbah Zuhayli, *al-Fiqh al-Islam wa- Adillatuhu*, (Beirut: Dar- al-Fikri, 1989).

⁴² Salma Salma and Syahril Syahril, “Marlojong Sebelum Perkawinan: Kiat Adat Menghadapi Wali ‘Adal Di Ranah Batahan, Pasaman Barat,” *Al-Ahkam* 29, no. 1 (2019), p. 45.

⁴³ Jamaluddin and Nanda Amalia, *Buku Ajar Hukum Perkawinan* (Lhokseumawe: Unimal Press, 2016).

⁴⁴ Rofiq Abidin and Syafa Ediana Putri, “Karakteristik Memilih Pasangan dalam Ta'aruf Sebagai Upaya Membangun Keluarga Sakinah,” *Celestial Law Journal* 1, no. 1 (2023), p. 27–40.

this framework, *ta'aruf* serves as a recommended preliminary step for those who have reached maturity and intend to establish a family.⁴⁵

Marriage preceded by *ta'aruf* represents a reciprocal process of acquaintance oriented toward long-term commitment. The process is governed by ethical norms that uphold Islamic values.⁴⁶ Islam prohibits *ikhtilāf* (free mixing without boundaries) and *khalwah* (seclusion between unrelated men and women).⁴⁷ Accordingly, meetings during *ta'aruf* may occur in the presence of a trusted third party, often referred to as a *murabbī* (mentor or religious guide).⁴⁸

The involvement of an intermediary or mediator constitutes a distinctive feature of the *ta'aruf* process, whether conducted offline or through digital communication. The neutral role of the *murabbī* facilitates honest and transparent information exchange while minimizing emotional impulsivity and potential misconduct. Meetings are arranged only after both parties demonstrate seriousness and stability, and they are conducted in the presence of the mediator and, where appropriate, the woman's family. This structured approach reduces the risk of moral harm, prevents misinformation, and allows both individuals to proceed toward marriage with clarity, mutual understanding, and religious integrity.⁴⁹

Before the *ta'aruf* process formally begins, both prospective parties typically gather information about one another through a trusted intermediary, often referred to as a *murabbī* (guardian or religious mentor). This exchange of biographical data allows each party to gain insight into the other's personality, values, and intentions.⁵⁰ Such information commonly includes photographs, personal aspirations, visions and goals for marriage, preferred characteristics in a spouse, and other relevant matters pertaining to marital life.⁵¹

⁴⁵ Rofiq Abidin and Syafa Ediana Putri, "Karakteristik Memilih Pasangan dalam Ta'aruf Sebagai Upaya Membangun Keluarga Sakinah," *Celestial Law Journal* 1, no. 1 (2023), p. 27–40.

⁴⁶ Muhannan Mu'min Mushonnaf, "Praktik Nikah Tanpa Pacaran di Lingkungan Anggota Pelopor Partai Keadilan Sejahtera (PKS) dan Pengaruhnya terhadap Harmoni Rumah Tangga," *Al-Ihkam: Jurnal Hukum Keluarga* 14, no. 1 (2022), p. 57–68.

⁴⁷ Benny Djaja et al., "Legal Counseling on Ta'aruf and Early Marriage in Daarul Muttaqien 1 Islamic Boarding School in Tangerang Regency," *International Journal of Application on Social Science and Humanities* 1, no. 3 (2023), p. 170–180.

⁴⁸ Muhannan Mu'min Mushonnaf, "Praktik Nikah Tanpa Pacaran di Lingkungan Anggota Pelopor Partai Keadilan Sejahtera (PKS) dan Pengaruhnya terhadap Harmoni Rumah Tangga," *Al-Ihkam: Jurnal Hukum Keluarga* 14, no. 1 (2022), p. 57–68.

⁴⁹ Abdul Halim and Erian Putri Pratiwi, "Online Ta'aruf as a Medium for Islamic Matchmaking: A Socio-Religious Construction of Muslim Young People in the Digital Era," *QIJIS (Qudus International Journal of Islamic Studies)* 13, no. 1 (2025), p. 117–158.

⁵⁰ Muhannan Mu'min Mushonnaf, "Praktik Nikah Tanpa Pacaran di Lingkungan Anggota Pelopor Partai Keadilan Sejahtera (PKS) dan Pengaruhnya terhadap Harmoni Rumah Tangga," *Al-Ihkam: Jurnal Hukum Keluarga* 14, no. 1 (2022), p. 57–68.

⁵¹ Evi Nuryanti, Khurrotul Akmar, and Khusus Siam, "Dynamic of Community: Terms Ta'aruf Before Marriage Perspective Prophet'S History," *Dusturiyah: Jurnal Hukum Islam, Perundang-Undangan dan Pranata Sosial* 13, no. 2 (2023), p. 180.

Once the information is collected, it is submitted to the respective *murabbī*, and the prospective couple performs *istikḥārah*, a prayer seeking guidance from Allah. The purpose of this prayer is to align their intentions with divine guidance, ensuring that the decision to marry supports the creation of a peaceful and harmonious household. Following *istikḥārah*, both parties report their decisions to the *murabbī*, and a meeting schedule (*naẓhar*) is determined to facilitate further discussion.⁵²

During these meetings, the couple explores essential matters related to marriage, including family background, health, personal goals, and expectations for marital life. Family meetings are also arranged, involving both sets of parents or guardians and the *murabbī*, to distinguish *ta'aruf* from informal dating.⁵³ Individual meetings between the prospective couple are limited, typically 2–3 sessions lasting 1–2 hours each, spread over a period of 3–4 months. If incompatibilities are discovered during this period, either party may withdraw from the process. Conversely, if mutual compatibility is established, the process proceeds to formal family meetings, engagement, and eventual marriage.⁵⁴

To ensure that the *ta'aruf* process aligns with Islamic principles and fosters a harmonious, loving, and compassionate household, the following etiquette is recommended:

- a. Meetings should occur in public settings with the consent of relatives or *mahram* to prevent seclusion (*khalwah*).
- b. Conversations should remain appropriate, avoiding discussions that promote disobedience to Allah. Interactions should be respectful, and the speech of the woman toward the man should maintain propriety.
- c. Women should observe Islamic standards of modesty in clothing, adhering to prescribed dress codes.
- d. Parents, guardians, or a spiritual mentor (*murabbī*) should guide the process, including reviewing exchanged biographical data to protect personal privacy and family integrity. This practice minimizes the need for unnecessary face-to-face meetings.
- e. During initial stages, the prospective couple may not have met in person and may rely on written biographies or *curriculum vitae* to exchange personal information.

⁵² Evi Nuryanti, Khurrotul Akmar, and Khusus Siam, "Dynamic of Community: Terms Ta'aruf Before Marriage Perspective Prophet'S History," *Dusturiyah: Jurnal Hukum Islam, Perundang-Undangan dan Pranata Sosial* 13, no. 2 (2023), p. 180.

⁵³ Evi Nuryanti, Khurrotul Akmar, and Khusus Siam, "Dynamic of Community: Terms Ta'aruf Before Marriage Perspective Prophet'S History," *Dusturiyah: Jurnal Hukum Islam, Perundang-Undangan dan Pranata Sosial* 13, no. 2 (2023), p. 180.

⁵⁴ Fitri Sakinah and Melok Roro Kinanthi, "Pengungkapan Diri dan Kepuasan Pernikahan pada Individu yang Menikah Melalui Proses Ta'aruf," *Jurnal Psikologi Integratif* 6, no. 1 (2018), p. 29–49.

- f. *Nazhar* (formal visit) involves the prospective groom visiting the bride's home and meeting her parents directly.
- g. Gifts are permitted during the *ta'aruf* process, but may be given only to the prospective bride and not to her family, in accordance with Islamic guidelines on pre-marital gifting.⁵⁵

Family Law Students' Understanding of the Concept of Ta'aruf Before Marriage

An empirical study was conducted to examine the understanding of family law students at UIN Ar-Raniry regarding the concept of *ta'aruf*. The study employed a twenty-item questionnaire developed based on references from the Qur'an and prior research.

The findings are summarized in Table 1

No	Statement	Likert Scale				
		SS	S	N	TS	STS
1	<i>Ta'aruf</i> is a process of introduction between a man and a woman carried out with serious intentions to get to know each other better in order to build a household leading to a legitimate marriage according to Islamic teachings. It is carried out under full supervision to maintain manners and boundaries in accordance with Islamic law.	69	27	2	0	2
2	In the <i>ta'aruf</i> process, a third party such as a family member or <i>mahram</i> must accompany the meeting to avoid things that are prohibited in Islamic law.	69	22	6	2	1
3	The concept of <i>ta'aruf</i> comes from the Al-Quran, Surah Al-Hujurat, verse 13, which uses the word " <i>ta'arafu</i> " which means getting to know each other in a context that is permitted according to Islamic law..	58	36	4	2	0
4	The <i>ta'aruf</i> process requires prospective couples to check each other's educational background, work, family economic conditions, and daily life values..	51	42	5	2	0
5	The ideal duration for the <i>ta'aruf</i> process is a maximum of 4 months, if you feel you are	30	38	29	3	0

⁵⁵ Indah Mulia Utami and Winning Son Ashari, "Peran Ta'aruf Sebelum Pernikahan dalam Mencegah Perceraian Dini," *Ar-Risalah Media Keislaman Pendidikan dan Hukum Islam* 21, no. 1 (2023), p. 135.

	compatible then proceed straight to marriage..					
6	I fully understand about the procedures and etiquette when doing <i>ta'aruf</i> .	20	44	29	5	2

* *Strongly Agree (SS), Agree (S), Neutral (N), Disagree (TS), Strongly Disagree (STS)*

Source: Questionnaire Results (2025)

The first item stated: “*Ta'aruf* is an introductory process between a man and a woman carried out with the serious intention of getting to know each other in order to build a household leading to a legitimate marriage according to Islamic teachings, under full supervision to maintain etiquette and boundaries in accordance with Islamic law.” Responses indicated that 69.0% of participants strongly agreed, 27.0% agreed, 2.0% were neutral, 0.0% disagreed, and 2.0% strongly disagreed. The combined 96% of respondents who strongly agreed or agreed demonstrates a substantial understanding of the general meaning and purpose of *ta'aruf*, as well as awareness of the regulations governing its implementation.

One of the normative provisions governing the implementation of *ta'aruf* is articulated in the second guideline: “During the *ta'aruf* process, a third party such as a family member or a *mahram* must accompany the meeting in order to prevent actions prohibited under Islamic law.” The findings indicate strong support for this principle among respondents: 69.0% strongly agree, 22.0% agree, 6.0% are neutral, 2.0% disagree, and 1.0% strongly disagree. These results demonstrate that the vast majority endorse the requirement of third-party supervision during interactions between prospective partners. Consistent with this perspective, respondents generally affirm that a third party should be present to oversee communication between the prospective couple. In Islamic jurisprudence, seclusion (*khalwah*) between a man and a woman who are not *mahram* is considered impermissible (*haram*). Religious teachings restrict interaction with a prospective spouse to what is explicitly allowed, such as viewing for the purpose of marriage consideration. The prohibition of seclusion is intended to prevent conduct that may lead to morally or legally prohibited acts. However, when the interaction occurs in the presence of a *mahram* or another appropriate guardian to ensure propriety and prevent misconduct, such meetings are regarded as permissible within the framework of Islamic law.⁵⁶

The third item addressed the scriptural basis of *ta'aruf*: “The concept of *ta'aruf* originates from Sūrah al-Hujūrāt (49:13) of the Qur'an, which uses the term *ta'arafu*, meaning getting to know one another within the parameters permitted by Islamic law.” Responses indicated that 58.0% strongly agreed, 36.0% agreed, 4.0% were neutral, 2.0% disagreed, and 0.0% strongly disagreed. This demonstrates that students possess a high level of awareness that *ta'aruf* is not merely a cultural practice but is rooted in Qur'anic guidance.

⁵⁶ Musawar, *Hukum Perkawinan Dalam Islam* (Mataram: Sanabil, 2020).

Furthermore, the fourth item states: "The *ta'aruf* process requires prospective couples to examine each other's educational background, occupation, family economic conditions, and daily life values." The findings reveal that 51.0% of respondents strongly agree, 42.0% agree, 5.0% are neutral, 2.0% disagree, and none strongly disagree. These results indicate that the overwhelming majority perceive *ta'aruf* as a deliberate and well-considered process rather than a superficial or emotionally driven interaction. Within this framework, prospective partners are encouraged to obtain comprehensive and accurate information about one another before deciding whether to proceed to marriage. The *ta'aruf* process thus functions as a structured mechanism for mutual assessment grounded in transparency and responsibility. Importantly, Islamic ethical principles emphasize honesty and prohibit deception; therefore, individuals undergoing *ta'aruf* are not permitted to conceal material information or provide false statements that could harm the other party. The entire process must be conducted with sincerity and integrity to ensure that the decision to marry is based on truthful and complete disclosure.

The Prophet Muhammad (peace be upon him) advised that, in selecting a spouse, religious commitment should take precedence over wealth, lineage, or physical beauty. Once a prospective couple identifies a suitable match through the *ta'aruf* process, the next step is to formalize the engagement (*khitbah*).⁵⁷ In addition, minimizing disparities between spouses in terms of age, social status, education, and economic background is emphasized, as reducing these gaps can foster a lasting relationship characterized by love and mutual affection.⁵⁸

The fifth item in the questionnaire addressed the recommended duration of the *ta'aruf* process: "The ideal duration for *ta'aruf* is a maximum of four months. If a match is found, proceed directly to marriage." Responses showed that 30.0% of participants strongly agreed, 38.0% agreed, 29.0% were neutral, 3.0% disagreed, and 0.0% strongly disagreed. The combined 68% of respondents who strongly agreed or agreed indicates general concurrence with the recommendation. However, the decrease compared to earlier items suggests diverse perceptions regarding the appropriate length of time for *ta'aruf*. Some respondents may consider three months sufficient, while others may prefer a longer period, reflecting a gap in practical understanding of how to implement *ta'aruf* comprehensively.⁵⁹

This pattern of moderation becomes more apparent in the sixth item, which states: "I know well and correctly the procedures and etiquette when performing *ta'aruf*." The responses indicate that 20.0% strongly agree, 44.0% agree, 29.0% are neutral, 5.0% disagree, and 2.0% strongly disagree. Notably, this item received the

⁵⁷ Isnadul Hamdi, "Ta'aruf dan Khitbah Sebelum Perkawinan," *Juris (Jurnal Ilmiah Syariah)* 16, no. 1 (2017), p. 43.

⁵⁸ Muhammad Ali and Siti Fatimah, *Fiqh Munakahat* (Malang: PT Literasi Nusantara Abadi Grup, 2025).

⁵⁹ Mursyid Djasas and Nurzakia Nurzakia, "Perkawinan Campuran Di Kota Sabang (Studi Terhadap Faktor Dan Persepsi Masyarakat Tentang Dampak Perkawinan Campuran)," *SAMARAH: Jurnal Hukum Keluarga Dan Hukum Islam* 2, no. 2 (2019), p. 307.

lowest mean score in the group (3.75), suggesting comparatively lower levels of confidence among respondents. These findings reveal an important nuance. Although respondents appear to possess a solid grasp of the fundamental concept of *ta'aruf*, their confidence in articulating or applying its procedural and ethical dimensions in practical contexts seems less firmly established. In other words, a discernible gap exists between conceptual understanding and procedural competence. This gap underscores the need for more systematic and targeted educational initiatives concerning *ta'aruf*, particularly with respect to its practical implementation and behavioral guidelines.

Family Law Students' Perceptions of the Superiority of Ta'aruf Compared to Other Introduction Models

Table 2: Family Law Students' Perceptions of the Superiority of Ta'aruf Compared to Other Introduction Models

No	Statement	Likert Scale				
		SS	S	N	TS	STS
1	<i>Ta'aruf</i> is highly recommended and permitted in Islamic law as a way of getting to know each other before marriage, while other models of getting to know each other such as dating, HTS (relationships without status), and so on, are considered haram because they violate the boundaries in accordance with Islamic law.	66	28	6	0	0
2	Other models of introduction are usually done just to seek temporary pleasure and entertainment, in contrast to <i>ta'aruf</i> which has a serious goal of leading directly to marriage.	57	36	5	0	2
3	<i>Ta'aruf</i> always involves the assistance of a third party or intermediary, while other introduction models are often carried out alone without adult supervision.	60	33	7	0	0
4	During the <i>ta'aruf</i> process, lying is prohibited and the person undergoing <i>ta'aruf</i> must be honest, describing themselves as they are. This differs from other forms of introduction, such as dating and so on, which tend to emphasize each other's good qualities during the relationship.	54	35	10	0	1

5	According to Islamic law, <i>ta'aruf</i> is more recommended than other forms of introduction which are full of risks of sin.	65	30	4	0	1
6	<i>Ta'aruf</i> is the safest way of pre-marital introduction both from an Islamic law perspective and from the social perspective of the community around the campus and family.	50	42	7	0	1

* Strongly Agree (SS), Agree (S), Neutral (N), Disagree (TS), Strongly Disagree (STS)

Source: Questionnaire Results (2025)

The first item addressed the permissibility of *ta'aruf* under Islamic law: “*Ta'aruf* is highly recommended and permitted as a means of premarital acquaintance, whereas other forms of acquaintance, such as dating or HTS (relationships without status), are considered *haram* because they violate the boundaries established by the Islamic law.” Responses showed that 66.0% of respondents strongly agreed, 28.0% agreed, 6.0% were neutral, and none disagreed. These findings indicate that students possess a strong awareness of Islamic regulations regarding social interactions between non-*mahram* individuals. Respondents clearly recognized that other forms of acquaintance often involve prohibited acts, including being alone together, physical contact, and inappropriate gazes, all of which are forbidden in Islam.⁶⁰

The second item stated: “Other forms of introduction are usually conducted for temporary pleasure and entertainment, whereas *ta'aruf* has the serious goal of leading directly to marriage.” Responses indicated that 57.0% strongly agreed, 36.0% agreed, 5.0% were neutral, and 2.0% strongly disagreed. These results demonstrate that the majority of students can distinguish between the purposive nature of *ta'aruf*, which is oriented toward establishing a legitimate marital bond and other forms of acquaintance that are primarily recreational. Understanding this distinction is crucial for prospective couples to assess compatibility in terms of morals, ethics, and religious beliefs.

The third item emphasized supervision in the *ta'aruf* process: “*Ta'aruf* always involves the assistance of a third party or intermediary, whereas other forms of introduction are often conducted alone without adult supervision.” Findings revealed that 60.0% strongly agreed, 33.0% agreed, 7.0% were neutral, and none disagreed. These results suggest that students perceive the involvement of a mediator not as a restriction but as a protective mechanism ensuring moral and ethical safety. Respondents highlighted that unsupervised forms of acquaintance, even with parental permission, may expose participants to negative influences and potential harm. The *ta'aruf* process in practice is structured in several stages: initial

⁶⁰ Muh. Yunan Putra and Ahyadin, “Konsep Ta'aruf Sebelum Pernikahan dalam Mewujudkan Keluarga Sakinah Perspektif Imam Syafi'i,” *Sangaji* 7, no. 2 (2023), p. 76–97.

introduction facilitated by a religious teacher (*ustādh/ustādhah*), formal engagement (*khitbah*), and ultimately, marriage. This structured approach reinforces ethical boundaries while enabling prospective partners to assess compatibility in accordance with Islamic law.⁶¹

The fourth item examined honesty during the *ta'aruf* process: "During the *ta'aruf* process, lying is prohibited, and each person must present themselves truthfully. This contrasts with other forms of introduction, which often emphasize showcasing only positive traits during dating." Responses showed that 54.0% strongly agreed, 35.0% agreed, 10.0% were neutral, 0.0% disagreed, and 1.0% strongly disagreed. These results indicate that students perceive *ta'aruf* as a space that encourages transparency, unlike other forms of acquaintance that may involve exaggeration or concealment of personal information. In practice, *ta'aruf* includes structured procedures, such as the exchange of written biographical information (CVs) under the supervision of a trusted intermediary, or *murabbi*, who ensures that the process aligns with Islamic legal principles.

The fifth item emphasized the legal preference for *ta'aruf*: "According to Islamic law, *ta'aruf* is more recommended than dating, which carries significant risks of sin." Responses indicated that 65.0% strongly agreed, 30.0% agreed, 4.0% were neutral, 0.0% disagreed, and 1.0% strongly disagreed. This finding reflects that students recognize *ta'aruf* as a practice strongly endorsed within Islamic law, grounded in the guidance of the Qur'an, specifically QS. Ar-Rūm [30]:21, which encourages the pursuit of lawful and harmonious marital relationships.

The sixth item highlighted the social value of *ta'aruf*: "*Ta'aruf* is the safest method of premarital introduction, both from the perspective of Islamic law and the social norms of the campus community and family." Responses showed that 50.0% strongly agreed, 42.0% agreed, 7.0% were neutral, 0.0% disagreed, and 1.0% strongly disagreed. These results indicate that students perceive *ta'aruf* as socially and religiously acceptable. The structured and supervised nature of the process minimizes potential harms and aligns with societal expectations, supporting the broader goal of establishing a harmonious, loving, and compliant household in accordance with Islamic principles.

⁶¹ Zahra Alsabela, Syamsu Madyan, and Dwi Ari Kurniawati, "Ta'aruf Melalui Rumah Ta'aruf MyQuran Prespektif Hukum Islam," *Jurnal Ilmiah Hukum Keluarga Islam* 6, no. 2 (2024), p. 290–305.

Factors Influencing Students' Low Interest and Readiness in Implementing *Ta'aruf* as an Initial Stage of Marriage

Table 3: Factors Influencing Students' Low Interest and Readiness in Implementing *Ta'aruf* as an Initial Stage of Marriage

No	Statement	Likert Scale				
		SS	S	N	TS	STS
1	The practice of <i>ta'aruf</i> is more popular and carried out by students, while other introduction models are less popular..	3	9	23	22	43
2	The lack of examples or success stories of <i>ta'aruf</i> in the campus environment makes students hesitate and prefer other, more familiar, introduction models.	21	33	19	17	10
3	Curiosity, youthful emotions, and biological urges at college age are the main factors that make students still choose to use other types of introduction even though they know that <i>ta'aruf</i> is more appropriate.	23	39	23	7	8
4	I think that doing other types of introduction such as dating and the like first to get to know each other, then doing <i>ta'aruf</i> when you are ready to get married is a completely inappropriate choice..	5	7	28	25	35
5	The lack of in-depth educational material on <i>ta'aruf</i> practice in family law courses means that understanding is only theoretical without real application.	26	40	17	12	5
6	The long duration of college can delay getting to know someone. However, using other forms of introduction as a temporary option to fill time while waiting to graduate is completely wrong.	5	13	25	28	29
7	The costs and preparations for <i>ta'aruf</i> , such as large family gatherings, feel more expensive and complicated compared to other types of introduction which require almost no large costs..	4	15	26	28	27
8	Stress and academic pressure during college often makes other types of introductions become emotional escapes to seek temporary comfort, which is completely inappropriate.	9	17	23	21	30

* Strongly Agree (SS), Agree (S), Neutral (N), Disagree (TS), Strongly Disagree (STS)

Source: Questionnaire Results (2025)

The third section of the discussion highlights a critical gap between theoretical understanding and practical application of *ta'aruf* among students. The first item, "*Ta'aruf* practices are more popular and practiced by students, while other introduction models are less common," received 3.0% strongly agree, 9.0% agree, 23.0% neutral, 22.0% disagree, and 43.0% strongly disagree. These results reveal a paradox: although students conceptually recognize the advantages of *ta'aruf*, in practice, alternative forms of introduction remain more prevalent on campus. This discrepancy underscores the need to explore factors that inhibit the implementation of *ta'aruf*, despite strong theoretical awareness.

Responses to the second item, "The lack of examples or success stories of *ta'aruf* on campus makes students hesitant and prefer other, more familiar introduction models," showed that 21.0% strongly agreed, 33.0% agreed, 19.0% were neutral, 17.0% disagreed, and 10.0% strongly disagreed. The majority (54.0%) acknowledged that the absence of role models or observable success stories of couples who married through *ta'aruf* acts as a barrier. Without tangible examples, *ta'aruf* may appear idealistic and difficult to implement, reducing students' motivation to engage in it.

The third item addressed emotional and biological factors: "Curiosity, youthful emotions, and biological urges at college age are the main factors that lead students to continue engaging in other forms of introduction even though they know *ta'aruf* is more appropriate." Responses showed 23.0% strongly agreed, 39.0% agreed, 23.0% neutral, 7.0% disagreed, and 8.0% strongly disagreed. These results indicate that the majority of respondents recognize the influence of natural emotional and physiological drives on behavior. This acknowledgment reflects a realistic understanding of young adults' developmental stage, where the desire for emotional connection and physical intimacy is heightened.

In the fourth item, respondents were asked to evaluate the statement: "I think that engaging in other forms of introduction, such as dating or similar practices, prior to undertaking *ta'aruf* when ready for marriage is entirely inappropriate." The results show that 5.0% strongly agree, 7.0% agree, 28.0% are neutral, 25.0% disagree, and 35.0% strongly disagree. These findings indicate that a substantial proportion of respondents do not consider preliminary forms of dating to be inappropriate before entering the *ta'aruf* process. The data suggest that many respondents view dating or similar forms of interaction as an acceptable preliminary stage for becoming acquainted in a more informal and less binding manner. Within this perspective, *ta'aruf* is perceived not as the sole legitimate method of introduction, but rather as a subsequent and more formalized stage to be undertaken when both parties feel prepared for marriage. In other words, other forms of introduction are regarded as an initial phase, while *ta'aruf* is considered an advanced or more serious phase of relational engagement. This perception indicates a divergence between the normative

framework of *ta'aruf*, which positions it as the primary and structured means of pre-marital introduction and its practical implementation among students. The findings thus reaffirm that, in practice, the concept of *ta'aruf* has not been fully internalized or applied in accordance with its intended principles.

The gap between theoretical understanding and practical application of *ta'aruf* is further highlighted in the responses to the fifth statement: "The lack of in-depth educational material on *ta'aruf* practices in family law courses results in theoretical understanding without real-world applications." Responses showed that 26.0% strongly agreed, 40.0% agreed, 17.0% were neutral, 12.0% disagreed, and 5.0% strongly disagreed. These results indicate that students perceive a deficiency in practical instruction regarding *ta'aruf*, despite adequate theoretical coverage. This underscores the necessity for an educational approach that integrates operational guidance alongside legal and conceptual teachings.

Another contributing factor was identified in the sixth item: "The long duration of the course delays *ta'aruf*. However, using other forms of introductory interactions as a temporary option while waiting to graduate is completely wrong." Only 18.0% of respondents agreed (5.0% strongly, 13.0% agree), while the majority, 57.0%, disagreed or strongly disagreed. These findings suggest that students attribute delays in practicing *ta'aruf* to the length of their studies, leading some to engage in alternative forms of introduction, such as dating, to fill the time. However, for others, the delay is unrelated to course length and reflects a lack of personal initiative to commence *ta'aruf*.

The seventh item addressed perceived financial and logistical barriers: "The costs and preparations for *ta'aruf*, such as extended family gatherings, feel more expensive and complicated than other forms of introduction, which require relatively little expense." Responses were 4.0% strongly agree, 15.0% agree, 26.0% neutral, 28.0% disagree, and 27.0% strongly disagree. Although the majority disagreed, indicating that cost is not a major barrier, a minority still perceive financial or organizational challenges, suggesting that guidance is needed to show that *ta'aruf* can be conducted simply and without significant expense.

The eighth item explored the influence of emotional factors and academic pressure: "Stress and academic pressure during college often make other forms of dating an emotional escape, while this is completely inappropriate." Responses showed 9.0% strongly agree, 17.0% agree, 23.0% neutral, 21.0% disagree, and 30.0% strongly disagree. The findings suggest that, for many students, romantic relationships serve as a coping mechanism for academic stress, providing emotional relief. This highlights the need to address not only the practical procedures of *ta'aruf* but also students' emotional management and understanding of appropriate pre-marital conduct according to Islamic principles.

Conclusion

Today, the understanding of *ta'aruf* has deepened, particularly among Muslims in Indonesia. In the context of marriage, *ta'aruf* is interpreted as a structured

and in-depth introduction between prospective couples who intend to build a household characterized by *sakinah*, *mawaddah*, and *rahmah*—peace, love, and compassion. During the *ta'aruf* process, specific provisions must be observed to maintain proper boundaries between prospective partners and to prevent engagement in activities prohibited by Islamic law. Compared to other forms of pre-marital acquaintance, such as dating or HTS (short-term relationships without commitment), *ta'aruf* is highly recommended and carries strong religious endorsement. However, in practice, many young people, particularly university students, continue to engage in alternative forms of introduction. Based on the responses from family law students, it was found that the majority possess a solid foundation of knowledge and normative beliefs regarding *ta'aruf*. They understand its principles well and acknowledge its superiority over other introduction methods. Yet, a significant gap exists between this theoretical understanding and actual practice. Other forms of acquaintance, such as dating, remain more prevalent due to psychological, social, and educational factors. These findings highlight the need for a more comprehensive approach to *ta'aruf* among university students. Knowledge should extend beyond theory and legal provisions to include practical guidance, the provision of role models, and strategies for addressing psychological and social barriers. In this way, *ta'aruf* is not only understood as a religiously recommended practice in accordance with Islamic law but also as a feasible, meaningful, and realistic framework for young Muslims to establish healthy and ethically sound pre-marital relationships.

References

Journals and Books

- A. Samad, Sri Astuti, and Munawwarah Munawwarah. "Adat Pernikahan Dan Nilai-Nilai Islami Dalam Masyarakat Aceh Menurut Hukum Islam." *El-USRAH: Jurnal Hukum Keluarga* 3, no. 2 (2020). <https://doi.org/10.22373/ujhk.v3i2.7716>.
- Abbas, Nurlaelah, Mahmuddin Mahmuddin, Sri Astuti A. Samad, and Munawwarah Samad. "Theological Impact of Marriage for Religious Minority Families in Bali and Makassar." *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 9, no. 1 (2025). <https://doi.org/https://doi.org/10.22373/sjkh.v9i1.21130>.
- Abidin, Rofiq, and Syafa Ediana Putri. "Karakteristik Memilih Pasangan Dalam Ta'aruf Sebagai Upaya Membangun Keluarga Sakinah." *Celestial Law Journal* 1, no. 1 (2023).
- Ali, Muhammad, and Siti Fatimah. *Fiqh Munakahat*. Malang: PT Literasi Nusantara Abadi Grup, 2025.
- Alsabela, Zahra, Syamsu Madyan, and Dwi Ari Kurniawati. "Ta'aruf Melalui Rumah Ta'aruf Myquran Prespektif Hukum Islam." *Jurnal Ilmiah Hukum Keluarga Islam* 6, no. 2 (2024).
- Arifuddin, Qadriani. "Registration of Marriage as Fulfillment of Marriage Requirements According to Islamic Principles." *Nurani: Jurnal Kajian*

- Syari'ah Dan Masyarakat* 24, no. 2 (2024).
<https://doi.org/10.19109/nurani.v24i2.24529>.
- Atmoko, Dwi, and Ahmad Baihaki. *Hukum Perkawinan Dan Keluarga*. Malang: CV. Literasi Nusantara Abadi, 2022.
- Auni, Luthfi, and Nidawati Nidawati. "The Semiotic Meaning and Philosophy of Symbols in the Gayo Ethnic Marriage Processions in Central Aceh." *Jurnal Ilmiah Peuradeun* 11, no. 1 (2023).
<https://doi.org/10.26811/peuradeun.v11i1.811>.
- Aziz, Nasa'iy, Riadhus Sholihin, and Miss Nifatimah Somah. "Pernikahan Anak Di Kabang, Yala Selatan, Thailand: Perspektif Hukum Keluarga Islam." *El-Usrah: Jurnal Hukum Keluarga* 7, no. 2 (2023).
- Basri, Rusdaya. *Fiqh Munakahat 4 Mazhab Dan Kebijakan Pemerintah*. Sulawesi Selatan: Kaaffah Learning Center, 2019.
- Darmawan, Asmaul Husna, Mirza Rahmatillah, and Helmi Imran. "Marriage Dispensation and Family Resilience: A Case Study of the Bener Meriah Shariah Court, Aceh Province." *Ahkam: Jurnal Ilmu Syariah* 22, no. 2 (2022).
- Djaja, Benny, S A H Liunda, B Kaur, and ... "Legal Counseling on Ta'Aruf and Early Marriage in Daarul Muttaqien 1 Islamic Boarding School in Tangerang Regency." *International Journal of Application on Social Science and Humanities* 1, no. 3 (2023).
- Djawas, Mursyid, Hedhri Nadhiran, Sri Astuti A. Samad, Zahrul Mubarrak, and Muhammad Abrar Azizi. "Creating Family Resilience in Indonesia: A Study of 'Marriage Guidance' Program in Aceh and South Sumatera." *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 17, no. 1 (2022). <https://doi.org/10.19105/al-lhkam.v17i1.6150>.
- Djawas, Mursyid, and Nurzakia Nurzakia. "Perkawinan Campuran Di Kota Sabang (Studi Terhadap Faktor Dan Persepsi Masyarakat Tentang Dampak Perkawinan Campuran)." *SAMARAH: Jurnal Hukum Keluarga Dan Hukum Islam* 2, no. 2 (2019). <https://doi.org/10.22373/sjkh.v2i2.4740>.
- Djawas, Mursyid, Wafaa' Yusof, Ridhwan, Wardana Said, and Hedhri Nadhiran. "The Integration Between Syara'and Ade'in Marriage Tradition Bugis Bone, South Sulawesi." *Al-Ihkam: Jurnal Hukum Dan Pranata Sosial* 18, no. 2 (2023). <https://doi.org/https://doi.org/10.19105/al-lhkam.v18i2.10373>.
- Faidah, Anifa Nur. "Tinjauan Hukum Islam Terhadap Tradisi Perempuan Meminang Laki-Laki Di Kecamatan Modo Kabupaten Lamongan." *El-Usrah: Jurnal Hukum Keluarga* 5, no. 1 (2022).
- Filzah, Nadhilah. "Perlindungan Dan Kemanfaatan Hukum Terhadap Putusan Itsbat Nikah Di Mahkamah Syar'iiyyah Bireun (Analisis Putusan Perkara No. 82/Pdt.P/2019/Ms-Br)." *El-Usrah* 4, no. 1 (2021).
<https://doi.org/10.22373/ujhk.v4i1.9368>.
- Halim, Abdul, and Erian Putri Pratiwi. "Online Ta'aruf as a Medium for Islamic Matchmaking: A Socio-Religious Construction of Muslim Young People in the Digital Era." *QIJIS (Qudus International Journal of Islamic Studies)* 13, no. 1

- (2025).
- Hamdi, Isnadul. "Ta'Aruf Dan Khitbah Sebelum Perkawinan." *JURIS (Jurnal Ilmiah Syariah)* 16, no. 1 (2017). <https://doi.org/10.31958/juris.v16i1.959>.
- Harahap, Ikhwanuddin, Fatahuddin Aziz Siregar, and Erie Hariyanto. "Understanding The Rise of Childfree Marriage: Avoiding Toxic Family, Being Happy and Well Without Children Despite Contradiction With Maqashid Al-Sharia." *Al-Istinbath: Jurnal Hukum Islam* 10, no. 1 (2025). <https://doi.org/10.29240/jhi.v10i1.9984>.
- HM, Muhajir, Hamzah Hasan, Supardin Supardin, Mursyid Fikri, and Laras Shesa. "The Role of Religious Affairs Office (KUA) of Makassar City in Preventing Marriage Violation under the Maṣlaḥah Mursalah Principle." *Al-'Adalah* 21, no. 1 (2024). <https://doi.org/10.24042/adalah.v21i1.17017>.
- Holijah, Holijah, and Jariyah Binti Abd Manaf. "The Importance of Increasing Minimum Age For Marriage In Indonesian Marriage Law." *Al-'Adalah* 16, no. 2 (2019). <https://doi.org/10.24042/adalah.v16i2.4546>.
- Ismail, Ismail, Busyro Busyro, Endri Yenti, Saiful Amin, and Hanif Aidhil Alwana. "Legal Age Equality in Marriage According to Indonesian Positive Law in the Studies of Gender and Maqāṣid Al-Sharia." *De Jure: Jurnal Hukum Dan Syar'iah* 15, no. 1 (2023). <https://doi.org/10.18860/j-fsh.v15i1.17696>.
- Jamaluddin, and Nanda Amalia. *Buku Ajar Hukum Perkawinan*. Lhokseumawe: Unimal Press, 2016.
- Kamaluddin, Ahmad. "Konstruksi Makna Taaruf Dalam Al-Qur'an (Upaya Membangun Harmonisasi Kehidupan Sosial)." *Al-Tadabbur: Jurnal Ilmu Al-Qur'an Dan Tafsir* 7, no. 2 (2022). <https://doi.org/10.30868/at.v7i0>.
- Kusnadi, M. Fahmi Al-Amruzi, Rabiatur Adawiyah, and Herianto. "Mass Marriage Matchmaking at Pesantren: An Integration of Hadith and Sociological Perspectives." *Karsa* 33, no. 1 (2025). <https://doi.org/10.19105/karsa.v33i1.18342>.
- Malisi, Ali Sibra. "Pernikahan Dalam Islam." *SEIKAT: Jurnal Ilmu Sosial, Politik Dan Hukum* 1, no. 1 (2022). <https://doi.org/10.55681/seikat.v1i1.97>.
- Mujtahid, Mujtahid, Ali Sodiqin, and Moch. Nur Ichwan. "Social Labeling, Power, and Deviancy Amplification: Community Stigmatization of Migrant Residents in Adultery Cases in Banda Aceh." *Journal of Islamic Law* 6, no. 2 (July 31, 2025). <https://doi.org/10.24260/jil.v6i2.3754>.
- Musawar. *Hukum Perkawinan Dalam Islam*. Mataram: Sanabil, 2020.
- Musawwamah, Siti, Muhammad Taufiq, Erie Hariyanto, Umi Supraptiningsih, and Maimun Maimun. "Resistance to Child Marriage Prevention in Indonesia and Malaysia." *AHKAM: Jurnal Ilmu Syariah* 23, no. 1 (2023). <https://doi.org/10.15408/ajis.v23i1.32014>.
- Mushonnaf, Muhannan Mu'min. "Praktik Nikah Tanpa Pacaran Di Lingkungan Anggota Pelopor Partai Keadilan Sejahtera (PKS) Dan Pengaruhnya Terhadap Harmoni Rumah Tangga." *Al-Ihkam: Jurnal Hukum Keluarga* 14, no. 1 (2022).
- Nugroho, Ishak Tri. "Agency In The Online Matchmaking Platform Study of Rumah

- Taaruf MyQuran and Mawaddah Indonesia.” *Al-Ahwal* 14, no. 2 (2021).
- Nurhasnah. “Hukum Pernikahan Dalam Islam: Analisis Perbandingan Konteks Menurut 4 Mazhab.” *Jurnal Pendidikan Islam* 1, no. 2 (2023). <https://doi.org/10.47134/pjpi.v1i2.72>.
- Nurunnisa, Nurunnisa, Rahmida Erliyani, Gilang Fitri Hermawan, and Yehia Mohamed Mostafa Abdelhadi. “Implications of Annulment of Marriage on the Distribution of Joint Assets According to the Compilation of Islamic Law and National Law.” *Syariah: Jurnal Hukum Dan Pemikiran* 23, no. 1 (2023). <https://doi.org/10.18592/sjhp.v23i1.9523>.
- Nuryanti, Evi, Khurratul Akmar, and Khusus Siam. “Dynamic of Community: Terms Ta’Aruf Before Marriage Perspective Prophet’S History.” *Dusturiyah: Jurnal Hukum Islam, Perundang-Undangan Dan Pranata Sosial* 13, no. 2 (2023). <https://doi.org/10.22373/dusturiyah.v13i2.18039>.
- Putra, Muh. Yunan, and Ahyadin. “Konsep Ta’aruf Sebelum Pernikahan Dalam Mewujudkan Keluarga Sakinah Perspektif Imam Syafi’i.” *Sangaji* 7, no. 2 (2023).
- Rahmawati, Theadora. *Fiqh Munakahat 1 (Dari Proses Menuju Pernikahan Hingga Hak Dan Kewajiban Suami Istri)*. Pamekasan: Duta Media Publishing, 2021.
- Ramli, Misran, Syarifah Rahmatillah, Abidin Nurdin, and Nurul Auliana. “Unveiling Illegal Marriages in Aceh: Examining the Role of Unofficial Qadi.” *El-Mashlahah* 14, no. 2 (2024). <https://doi.org/10.23971/el-mashlahah.v14i2.8887>.
- Sakinah, Fitri, and Melok Roro Kinanthi. “Pengungkapan Diri Dan Kepuasan Pernikahan Pada Individu Yang Menikah Melalui Proses Ta’Aruf.” *Jurnal Psikologi Integratif* 6, no. 1 (2018). <https://doi.org/10.14421/jpsi.v6i1.1466>.
- Sallom, Dea Salma, and Kholil Syu’aib. “Matchmaking In Pesantren: The Role of Wali Mujbir in Matchmaking with Maqasid Sharia Perspectives.” *Al-Risalah: Forum Kajian Hukum Dan Sosial Kemasyarakatan* 22, no. 1 (2022). <https://doi.org/10.30631/alrisalah.v22i1.1073>.
- Salma, Salma, and Syahril Syahril. “Marlojong Sebelum Perkawinan: Kiat Adat Menghadapi Wali ‘Adal Di Ranah Batahan, Pasaman Barat.” *Al-Ahkam* 29, no. 1 (2019). <https://doi.org/10.21580/ahkam.2019.29.1.3256>.
- Sanjaya, Umar Haris, and Aunur Rahim Faqih. *Hukum Perkawinan Islam*. Yogyakarta: Gama Media Yogyakarta, 2017.
- Setiawan, Thoat. “Ta’aruf Dan Khitbah Sebelum Perkawinan.” *Maqasid: Jurnal Studi Hukum Islam* 10, no. 1 (2021).
- Siregar, Ramadhan Syahmedi, Muhammad Syakban, and Muhammad Ikhlas Bin Rosele. “The Role of Marriage Guardian of the Same Clan in the Traditional Marriage of Batak Toba Muslims in Samosir Regency in the Perspective of Islamic Law.” *Al-Manahij: Jurnal Kajian Hukum Islam* 17, no. 1 (2023):. <https://doi.org/10.24090/mnh.v17i1.6750>.
- Solin, Siti Dian Natasya, Mursyid Djawas, Aulil Amri, Andi Sugirman, and Asni Zubair. “Batak Customary Marriage: A Study of the Prohibition of Same-Clan

- Marriage and Its Relevance in the Contemporary Era.” *El-Usrah: Jurnal Hukum Keluarga* 7, no. 1 (2024). <https://doi.org/10.22373/ujhk.v7i1.23309>.
- Syuib, M., and Nadhilah Filzah. “Kewenangan Hakim Menerapkan Diskresi Dalam Permohonan Dispensasi Nikah (Studi Kasus Di Mahkamah Syar’iyah Jantho).” *Samarah*, 2018. <https://doi.org/10.22373/sjkh.v2i2.4747>.
- Utami, Indah Mulia, and Winning Son Ashari. “Peran Ta’Aruf Sebelum Pernikahan Dalam Mencegah Perceraian Dini.” *Ar-Risalah Media Keislaman Pendidikan Dan Hukum Islam* 21, no. 1 (2023). <https://doi.org/10.69552/ar-risalah.v21i1.2067>.
- Wiranata, Nopan, Ismail Ismail, and Alimni Alimni. “Tinjauan Hukum Perkawinan Islam Berdasarkan Sejarah Pembentukannya.” *El-Usrah* 5, no. 2 (2022). <https://doi.org/10.22373/ujhk.v5i2.15623>.
- Zainuddin, Sumarni, Donal Adrian, Muhammad Wahid, Roman Rezki Utama, Mohamad Jafar, Moch. Rezky Ramadhan, Magfirah Atsari Ayu Fadli, and Romaulina Tampubolon. “Edukasi Tentang Manfaat Menikah Ta’aruf Melalui Komunikasi Antarpribadi Pada Mahasiswa Kampus Widyaloka Palu.” *Journal Of Human And Education (JAHE)* 4, no. 6 (2024). <https://doi.org/10.31004/jh.v4i6.1932>.
- Zulkarnain, Habib Iman Nurdin Sholeh, and Ahmad Zaenul Muttaqin. “Local Wisdom in Sebambangan Traditional Marriage Practices: A Maqāṣid Sharī’ah Perspective.” *Ijtihad : Jurnal Wacana Hukum Islam Dan Kemanusiaan* 24, no. 1 (2024). <https://doi.org/10.18326/ijtihad.v24i1.119-137>.