

Digital Ta'āruf and Islamic Da'wah: The Role of Taaruf ID, Salams, and Hawaya in Promoting Islamic Marriage Ethics

Hero Gefthi Firnando*

STIE GICI Business School, Faculty Management, Indonesia
Email: herogefthigicibs@gmail.com

Cucu Setiawati

Universitas Islam 45, Faculty of Islamic Studies, Indonesia
Email: ucurahsetia@gmail.com

**Corresponding Author*

Received: April 22, 2025	Revised: May 15, 2025	Approved: June 18, 2025
--------------------------	-----------------------	-------------------------

Abstract: The research aims to examine the role of Islamic matchmaking applications—Taaruf ID, Salams, and Hawaya—in promoting Islamic marriage ethics and serving as a medium for digital da'wah. The rapid development of digital technology has transformed various aspects of human life, including how Muslims approach marriage. This study explores how these platforms align with the Islamic principles of *ta'āruf* while integrating modern technological advancements. Using a qualitative approach, the research analyzes user experiences, platform features, and Islamic ethical frameworks to assess the extent to which these applications facilitate *halal* relationships. Findings indicate that these apps offer an alternative to conventional matchmaking methods while maintaining Islamic values. However, challenges such as commercialization, user authenticity, and religious adherence persist. This study contributes to discussions on digital *ta'āruf*, the intersection of technology and religion, and the evolving landscape of Muslim courtship in the digital era.

Keywords: Digital *ta'āruf*, *halal* relationships, Islamic marriage ethics, Islamic da'wah, Muslim courtship.

Abstrak: Penelitian ini bertujuan untuk mengkaji peran aplikasi perjodohan Islami—Taaruf ID, Salams, dan Hawaya—dalam mempromosikan etika pernikahan Islam serta sebagai media dakwah digital. Perkembangan teknologi digital yang pesat telah mengubah berbagai aspek kehidupan manusia, termasuk cara umat Muslim dalam mencari pasangan hidup. Studi ini mengeksplorasi bagaimana platform tersebut selaras dengan prinsip *ta'āruf* dalam Islam sekaligus mengadopsi kemajuan teknologi modern. Dengan pendekatan kualitatif, penelitian ini menganalisis pengalaman pengguna, fitur aplikasi, dan kerangka etika Islam untuk menilai sejauh mana aplikasi ini memfasilitasi hubungan yang *halal*. Hasil penelitian menunjukkan bahwa aplikasi-aplikasi ini menawarkan alternatif bagi metode perjodohan konvensional sambil tetap mempertahankan nilai-nilai Islam. Namun, tantangan seperti komersialisasi, keaslian pengguna, dan kepatuhan terhadap ajaran agama masih menjadi perhatian. Studi ini berkontribusi pada diskusi mengenai *ta'āruf* digital, persinggungan antara teknologi dan agama, serta dinamika baru dalam perjodohan Muslim di era digital.

Kata Kunci: *Ta'aruf* digital, hubungan halal, etika pernikahan Islami, dakwah Islam, pencarian jodoh Muslim.



© 2025 by the authors. It was submitted for possible open-access publication under the terms and conditions of the Creative Commons Attribution (CC BY - NC - SA 4.0) license (<http://creativecommons.org/licenses/by/4.0/>).

INTRODUCTION

In recent years, digital transformation has significantly impacted various aspects of human interaction, including courtship and marriage. The rise of online matchmaking platforms has provided new opportunities for individuals to seek partners beyond traditional methods. Within the Muslim community, this transformation has led to the emergence of digital *ta'aruf* platforms—online matchmaking services designed to facilitate marriages following Islamic principles.¹ Unlike conventional dating apps, which often prioritize casual relationships, these platforms emphasize *ta'aruf*, a process that upholds modesty, family involvement, and a clear intention for marriage.² Among the most widely used digital *ta'aruf* platforms are Taaruf ID, Salams, and Hawaya, each offering unique approaches to fostering halal relationships. The increasing adoption of these platforms raises essential questions about their role in promoting Islamic marriage ethics and whether they succeed in balancing religious values with modern technological advancements.

Islamic teachings emphasize the importance of modesty (*haya*), sincerity (*ikhlas*), and family involvement in the process of finding a spouse.³ The Qur'an and Hadith outline guidelines for ethical courtship, discouraging pre-marital relationships while encouraging individuals to seek partners based on piety, compatibility, and mutual respect (Al-Qur'an 24:30-31).⁴ Traditional *ta'aruf* typically involves direct family mediation, limited private interaction, and an emphasis on mutual understanding before marriage.⁵ However, with globalization and technological innovation, traditional matchmaking practices have transformed. Digital *ta'aruf* platforms attempt to merge these traditional principles with modern convenience, allowing users to connect with like-minded individuals in a structured, faith-centered manner.

Islamic teachings emphasize the sanctity of marriage as a fundamental institution that promotes moral and social stability. The Qur'an states, "*And among His*

¹ Eva F. Nisa, "Online *Halal* Dating, *Ta'aruf*, and the Shariatization of Matchmaking among Malaysian and Indonesian Muslims," *CyberOrient* 15, no. 1 (June 2021): 231–58, <https://doi.org/10.1002/cyo2.13>.

² Dwi Sri Handayani, "Ta'aruf Rules in Digital Room: Study of Matchmaking Process on Biro Jodoh Rumaysho Social Media," *Asy-Syir'ah: Jurnal Ilmu Syari'ah Dan Hukum* 56, no. 2 (2022): 223–43.

³ Rahman Rahman et al., "Nikah Muda: The Hijrah Movement of Anti-Dating Communities from Progressive to Conservative in Indonesia (A Critical Study of Hadith)," *Millah: Journal of Religious Studies*, 2024, 67–102.

⁴ Rikaya Rohimi and Zulyadain Zulyadain, "The Qur'an's Solution To Efforts To Prevent Sexual Violence (Qs Analysis. An-Nur [24]: 30-31 In The Tafsir An-Nur)," *El-Umdah* 7, no. 1 (2024): 16–33.

⁵ Ishak Tri Nugroho, "Agency in the Online Matchmaking Platform: Study of Rumah Taaruf myQuran and Mawaddah Indonesia," *Al-Ahwal: Jurnal Hukum Keluarga Islam* 14, no. 2 (2021): 200–213.

signs is that He created for you spouses from among yourselves so that you may find tranquility in them; and He has placed between you compassion and mercy” (Qur’an 30:21). Traditional *ta’aruf* involves direct family mediation, minimal private interaction, and a clear intention for marriage. However, due to globalization and shifting societal norms, digital *ta’aruf* has emerged as an alternative approach, raising both opportunities and concerns.

Existing research on digital matchmaking for Muslims highlights its role in overcoming geographical barriers and expanding social networks for marriage. Some studies suggest that Muslim dating apps provide a halal alternative to conventional dating platforms by incorporating religious filters, family participation, and privacy settings.⁶ Others argue that such platforms risk commercializing marriage and deviating from traditional *ta’aruf* principles.⁷ The ethical implications of digital *ta’aruf* remain an area of ongoing debate.

One of the most significant issues in digital *ta’aruf* is the balance between modernity and religious adherence. While technology facilitates the search for compatible partners, concerns arise regarding misuse, lack of sincerity, and the potential for deception.⁸ Scholars argue that without proper Islamic oversight, digital matchmaking may lead to the dilution of religious values, as users may engage in interactions that resemble Western dating culture.⁹ Conversely, proponents contend that structured Islamic dating apps provide an effective platform for faith-centered relationships.¹⁰

Another debate concerns commercialization and ethical concerns. While some platforms claim to facilitate Islamic marriages, critics argue that paid subscriptions and premium matchmaking services may create financial barriers for sincere seekers. Furthermore, questions arise about whether these platforms genuinely serve as tools for Islamic matchmaking or if they operate as profit-driven enterprises.¹¹ The involvement of commercial interests in marriage-related platforms poses ethical dilemmas regarding accessibility and religious intent.

⁶ Norshahril Saat and Sharifah Afra Alatas, “Society Ana,” accessed March 4, 2025, https://www.researchgate.net/profile/WahyudiAkmaliah/publication/386239822_FINDING_A_SOUL_MATE_THROUGH_HALAL_MEANS_Online-Ta'aruf_among_Indonesian_Muslim_Youth/links/6770e5f6fb9aff6eaaaf3e124/FINDING-A-SOULMATE-THROUGH-HALAL-MEANS-Online-Taaruf-among-Indonesian-Muslim-Youth.pdf.

⁷ Ali Akbar Bagaskara and Roykhatun Nikmah, “Praktik Ta’aruf Online Melalui Aplikasi Ta’aruf Online Indonesia Perspektif Fikih Munakahat” (PhD Thesis, UIN Raden Mas Said Surakarta, 2023), <http://eprints.iain-surakarta.ac.id/4197/1/Ali%20Akbar%20Bagaskara.pdf>.

⁸ Mohammad Afandy, “The Concept of Matchmaking Through Online Matchmaking Bureaus in the Modern Era. Study of Sociological Analysis and Darurah Rules,” *International Journal of Health, Economics, and Social Sciences (IJHESS)* 6, no. 2 (2024): 506–13.

⁹ Simiran Lalvani and Joyojeet Pal, “The Moral Orders of Matchmaking Work: Digitization of Matrimonial Services and the Future of Work,” *Proceedings of the ACM on Human-Computer Interaction* 6, no. CSCW1 (March 30, 2022): 1–23, <https://doi.org/10.1145/3512968>.

¹⁰ Timiney Figueroa, “When Life Demands, Faith Supplies: Empowering Women to Overcome Life’s Challenges by Forging a Relationship Between Faith and Resilience” (PhD Thesis, Virginia Union University, 2024).

¹¹ Michal Klinecicz, Lily E. Frank, and Emma Jane, “The Ethics of Matching: Mobile and Web-Based Dating and Hook up Platforms,” 2022, <https://philpapers.org/rec/KLITEO-8>.

Different platforms take distinct approaches to digital *ta'aruf*. Taaruf ID, an Indonesia-based service, emphasizes guardian involvement and pre-marital counseling. Salams, formerly known as Minder, caters to a broader Muslim audience worldwide, incorporating religious compatibility features. Hawaya, an Egyptian-founded app, focuses on privacy and cultural sensitivity, especially for women seeking safe matchmaking experiences.¹² These variations highlight the dynamic nature of digital *ta'aruf* and the differing interpretations of Islamic ethics in the digital age.

Despite the benefits, challenges remain in ensuring that digital matchmaking aligns with Islamic teachings. Studies have identified risks such as user dishonesty, mismatched expectations, and emotional attachment outside the marriage framework. Without strong religious and communal oversight, digital *ta'aruf* may struggle to fully replicate traditional matchmaking processes.¹³ Addressing these concerns requires collaboration between religious scholars, technology developers, and Muslim communities to establish ethical guidelines for faith-based digital matchmaking.

Beyond individual matchmaking, digital *ta'aruf* intersects with the broader Islamic mission of dawah (Islamic propagation). By promoting ethical courtship, these platforms contribute to preserving Islamic values in a world dominated by Western dating norms. The emergence of faith-based matchmaking platforms serves as a counter-narrative, demonstrating how technology can be used to uphold religious principles rather than undermine them.¹⁴

This study aims to examine the role of Taaruf ID, Salams, and Hawaya in promoting Islamic marriage ethics by analyzing their features, user experiences, and adherence to *ta'aruf* principles. By evaluating their strengths and limitations, this research contributes to the academic discourse on digital faith-based matchmaking and offers insights for Muslim communities navigating the evolving landscape of marriage in the digital era.

RESEARCH METHOD

This study employs a qualitative research approach to explore the role of digital *ta'aruf* platforms—Taaruf ID, Salams, and Hawaya—in promoting Islamic marriage ethics and serving as mediums for Islamic da'wah. A qualitative method is suitable for this research as it allows for an in-depth understanding of user experiences, platform functionalities, and their alignment with Islamic principles.¹⁵

¹² Farah Hasan, "Keep It Halal! A Smartphone Ethnography of Muslim Dating," *Journal of Religion, Media and Digital Culture* 10, no. 1 (2021): 135–54.

¹³ Adel Al-Dawood, Serene Alhajhussein, and Svetlana Yarosh, "Saudi Arabian Parents' Perception of Online Marital Matchmaking Technologies," *Proceedings of the ACM on Human-Computer Interaction* 4, no. CSCW3 (January 5, 2021): 1–32, <https://doi.org/10.1145/3432910>.

¹⁴ Najwa Abdullah, "2025/7 'The Hijrah Phenomenon: Shifting Urban Muslim Identities in Indonesia' by Najwa Abdullah," 2025, <https://www.iseas.edu.sg/category/articles-commentaries/page/146/articles-commentaries/iseas-perspective/page/2/>.

¹⁵ Claire Wagner, Barbara Kawulich, and Mark Garner, "A Mixed Research Synthesis of Literature on Teaching Qualitative Research Methods," *Sage Open* 9, no. 3 (July 2019): 2158244019861488, <https://doi.org/10.1177/2158244019861488>.

The subjects of this study include users of Taaruf ID, Salams, and Hawaya, as well as Islamic scholars and technology experts who provide insights into the ethical and religious aspects of digital matchmaking. Participants were selected using purposive sampling, ensuring that they have relevant experience and knowledge regarding Islamic matchmaking and the use of these platforms.

Data collection was conducted through semi-structured interviews, content analysis of platform features, and user reviews from various digital sources. Interviews with users provided insights into their experiences, challenges, and perceptions of the platforms, while discussions with Islamic scholars and technology experts helped analyze the platforms' adherence to Islamic ethics. In addition, an in-depth content analysis of the applications' features was conducted to assess how they integrate Islamic values into their matchmaking processes. The data analysis process was conducted using NVivo 12 software, which facilitated thematic coding, word frequency analysis, and visualization of key themes to ensure a structured and comprehensive qualitative analysis.

The collected data were analyzed using thematic analysis, where recurring themes related to digital *ta'aruf* ethics, religious compliance, commercialization concerns, and user authenticity were identified and categorized. This approach allowed for a comprehensive examination of how these platforms function in the context of Islamic matchmaking and the challenges they face in maintaining religious adherence.

By employing a qualitative methodology, this study provides a nuanced understanding of the intersection between Islamic ethics, digital technology, and modern matchmaking practices. The findings contribute to discussions on how digital matchmaking platforms can better align with Islamic values and serve as effective tools for halal relationships and da'wah.

RESULT AND DISCUSSION

A Comparative Analysis of Digital Ta'aruf Platforms: Taaruf ID, Salams, and Hawaya

Digital *ta'aruf* platforms provide an alternative to traditional matchmaking by integrating Islamic ethics with modern technology. However, different platforms adopt varying approaches to balancing faith-based matchmaking, privacy, user verification, and commercialization. While some platforms strictly adhere to Islamic guidelines, others offer flexibility in religious filters to cater to a diverse Muslim audience.

This study conducted semi-structured interviews with 20 participants, consisting of 12 male and 8 female users from different digital *ta'aruf* platforms. Participants were selected from various backgrounds to provide a diverse range of perspectives. To ensure confidentiality, pseudonyms were used for all interviewees. The interview transcripts were then imported into NVivo 12 software for thematic analysis, identifying key themes related to user experiences, challenges, and ethical concerns in digital matchmaking.

Three notable platforms—Taaruf ID, Salams, and Hawaya—represent distinct models of digital matchmaking for Muslims. Taaruf ID is the most faith-centered, emphasizing guardian involvement and pre-marital counseling. Salams, on the other hand, offers a more inclusive approach, allowing users to determine their level of religious adherence, though it is also more prone to casual interactions. Meanwhile, Hawaya caters to privacy-conscious users, particularly women, ensuring a safe space while balancing cultural sensitivities. These differences raise critical questions about effectiveness, ethics, and user expectations in digital Islamic matchmaking.

Table 1. Feature Comparison of Digital Ta'aruf Platforms

Feature	Taaruf ID	Salams	Hawaya
Primary Focus	Faith-centered matchmaking, guardian involvement	Global matchmaking with religious filters	Privacy-focused, female empowerment in matchmaking
Verification System	Manual verification by admins, but lacks robust security	Basic profile verification, but concerns over fake users	AI-based verification with selfie authentication
Parental Involvement	Encouraged, allows guardian participation in chat	Optional, not a core feature	Limited parental role, more privacy for women
Religious Compatibility	Strict adherence to Islamic ethics and Shariah compliance	Users can select religiosity levels of potential matches	Emphasizes cultural values over strict Islamic guidelines
Premium Services	Free for basic users, paid for premium matchmaking	Premium features for better matchmaking options	Subscription-based, with exclusive premium services
Privacy & Security	Moderated chatrooms, limited private interaction	Private messaging with filters	Focus on female safety, more control over matches
Counseling & Guidance	Offers pre-marital counseling	Limited counseling features	Provides matchmaking advisors
User Experience	Faith-focused, but limited in technology and UI	Modern UI, a mix of casual and serious users	Balanced experience, culturally adaptive

Source: Researcher data analysis (2024)

Taaruf ID emerges as the most faith-oriented platform, prioritizing guardian involvement, Shariah compliance, and pre-marital counseling. Unlike Salams and Hawaya, it strongly emphasizes family participation, making it closer to traditional *ta'aruf* practices.

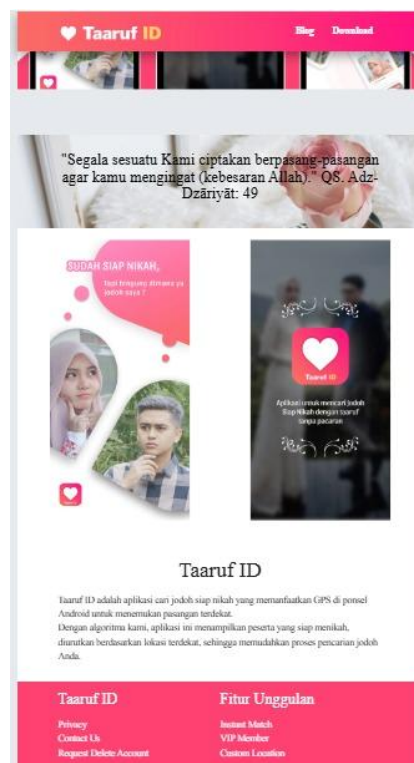


Fig. 1. Taaruf ID Features

Source: Taaruf ID Application

Lina -Not real name (Male, 30, Taaruf ID User)

"Taaruf ID follows strict Islamic guidelines, which I appreciate. The platform requires wali (guardian) involvement, making it feel more authentic than Western-style dating apps. However, finding a match takes longer."

Similar findings were noted in Handayani (2022), which examined the importance of guardian involvement in digital matchmaking. The study found that users seeking a strictly halal relationship prefer platforms like Taaruf ID, despite longer waiting times for successful matchmaking.¹⁶

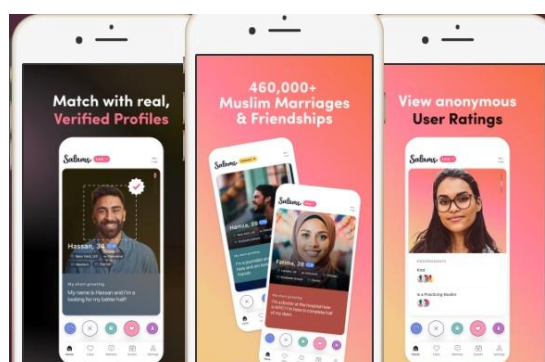


Fig. 2. Salams Features

Source: Salams Application

¹⁶ Handayani, "Ta'aruf Rules in Digital Room."

While all three platforms implement some form of verification, only Hawaya employs AI-based verification with selfie authentication, ensuring a safer user environment. However, Salams and Taaruf ID rely on basic manual verification, which raises concerns over fake accounts and insincere users.



Fig. 3. Hawaya Features

Source: Hawaya Application

Siti (Male, 28, Salams User)

"Salams is good for connecting with Muslims worldwide, but it feels more like a Muslim Tinder sometimes. Some people are not serious, which makes it difficult to find a halal partner."

This issue aligns with Miller (2022), who argues that less strict verification systems in digital matchmaking increase the risk of deception and misuse.¹⁷

Hawaya differentiates itself by prioritizing privacy and female empowerment in matchmaking. Women using the platform have greater control over who they interact with, and parental involvement is limited.

Aulia (Female, 27, Hawaya User)

"Hawaya gave me more privacy and control over who I interact with, which is great. But I feel it lacks strong religious oversight like Taaruf ID."

Kurniawati (2024) confirms that Hawaya is highly favored by Muslim women seeking a private, culturally sensitive matchmaking space, but it lacks Islamic guidance.¹⁸

¹⁷ Alexa L. Miller, "What Connects Us: A User Experience Frame Analysis Comparison of Secular and Religious Online Dating Sites" (Master's Thesis, University of Nevada, Las Vegas, 2022), <https://search.proquest.com/openview/497b5b2231c332a48d2878e878b77469/1?pq-origsite=gscholar&cbl=18750&diss=y>.

¹⁸ Zahra Alsabela, Syamsu Madyan, and Dwi Ari Kurniawati, "Taaruf Melalui Rumah Taaruf Myquran Prespektif Hukum Islam," *Jurnal Hikmatina* 6, no. 2 (September 6, 2024): 290–305.



Fig. 4. The Most Frequently Occurring Words from the Data

Based on the interview results, the most frequently occurring words in participants' conversations are "Islamic," "users," "marriage," "partner," and "verification." The word "Islamic" dominates the discussion with the highest frequency of 2.8% of the total data, indicating that participants strongly emphasize the Islamic aspect of digital *ta'aruf* platforms. "Users" appears with a frequency of 2.5%, reflecting the focus on user experiences in *ta'aruf* applications. "Marriage" occurs 2.3% of the time, highlighting that the primary goal of these platforms is to find a halal partner by Islamic principles. The word "partner" appears at a frequency of 2.1%, reinforcing that matchmaking is at the core of these platforms. Meanwhile, "verification" accounts for 1.9%, emphasizing the importance of security and authenticity in digital *ta'aruf* profiles. Overall, these findings indicate that Islamic values, user experiences, marriage, partner selection, and verification are the key themes discussed by participants.

Next Based on the analysis of the project map, it can be concluded that digital *ta'aruf* platforms have great potential in facilitating Islamic marriages and serving as a medium for da'wah. However, challenges such as commercialization, security, and cultural differences remain obstacles that need to be addressed. With proper management, these platforms can become a solution for Muslims seeking a partner following Islamic principles while also enhancing Islamic literacy in the digital era.

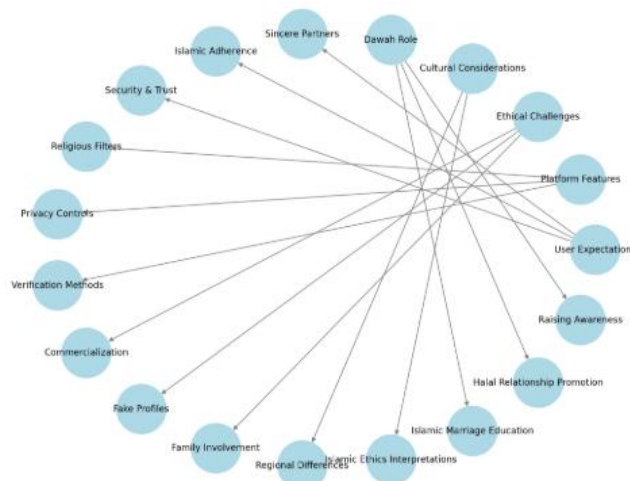


Fig. 5. Project Map Illustrating Key Themes and Challenges in Digital Ta'aruf Platforms

One of the key factors influencing the success of digital *ta'aruf* platforms is how well they align with user expectations. Many users seek a system that ensures the sincerity and genuine intent of potential partners in pursuing marriage. Security in online interactions is also a major consideration, as users decide whether to continue using these platforms based on how safe they feel. As one participant shared:

"I chose a Ta'aruf ID app because I wanted to find a partner who is truly serious about marriage. But I still worry that the people I meet on this app may not match their actual profiles." (Ahmad, 28, *ta'aruf* app user).

This concern aligns with the Uses and Gratifications Theory (UGT) proposed by Katz, Blumler, and Gurevitch (1973), which suggests that users choose media platforms based on how well they fulfill their needs. In the context of digital *ta'aruf*, the demand for transparency, security, and sincerity is paramount.¹⁹ More recent studies, such as Wahyudi Akmaliah (2023), also emphasize the importance of digital *ta'aruf* platforms maintaining ethical integrity to foster trust among Muslim users.²⁰

Additionally, digital *ta'aruf* platforms such as Taaruf ID, Salams, and Hawaya incorporate features designed to enhance trust and security. Research by Wahyudi Akmaliah (2023) discusses how these platforms cater to Islamic ethical values while providing matchmaking services. They highlight that users tend to prefer platforms that integrate religious and cultural considerations in matchmaking, further reinforcing the need for Islamic ethical standards in online dating.

Recent technological advancements have also played a role in shaping user expectations. Features such as identity verification, compatibility algorithms, and moderator oversight help address concerns about authenticity and user safety. These elements are crucial, as users prioritize safety and religious compliance in their partner search. A study by Tariq (2025) highlights that Muslim youth are increasingly turning to digital matchmaking services that offer structured and supervised interactions, ensuring adherence to Islamic principles.²¹

Overall, user expectations in digital *ta'aruf* platforms revolve around security, sincerity, and adherence to Islamic ethics. Platforms that successfully integrate these elements can build trust among users and contribute to the broader goals of Islamic marriage and digital da'wah. As more Muslims seek partners through online means, the demand for platforms that balance technology and religious principles will continue to grow.

Then, The success of a digital *ta'aruf* platform heavily depends on the features it offers to users. Essential features such as religion-based partner filtering, identity verification systems, and privacy settings play a crucial role in increasing user trust. Platforms like Taaruf ID, Salams, and Hawaya have implemented strict verification systems to ensure the authenticity of user profiles and their adherence to Islamic values. These platforms aim to

¹⁹ Elihu Katz, Jay G. Blumler, and Michael Gurevitch, "Uses and Gratifications Research," *The Public Opinion Quarterly* 37, no. 4 (1973): 509–23.

²⁰ Wahyudi Akmaliah, "(PDF) Finding A Soulmate Through Halal Means: Online Ta'aruf among Indonesian Muslim Youth," in *ResearchGate*, 2024, <https://doi.org/10.1355/9789815104950-008>.

²¹ Urwa Tariq, "The Rise of AI-Driven Platforms," *Entrepreneurship in the Creative Industries: Contemporary Perspectives from the Arabian Gulf and Asia*, 2025,

provide a secure and ethical matchmaking process, reinforcing the importance of transparency in digital matchmaking.

According to the Technology Acceptance Model (TAM) by Davis (1989), the success of a technology is determined by two main factors: perceived usefulness (how beneficial the users find the technology) and perceived ease of use (how simple it is to navigate).²² A study by Musarrofa & Muttaqin (2024) found that Muslim users are more likely to continue using *ta'aruf* platforms if they perceive them as useful, easy to use, and aligned with Islamic principles.²³

One user, Aisyah (26), a Salams app user, shared her experience:

"I wanted to find a spouse in a halal way, and Salams provided a structured and Islamic-friendly matchmaking process. However, I wish there were more features to ensure that users are truly serious about marriage, such as parental involvement options and video verification."

This concern highlights the need for robust verification features such as video authentication, AI-driven fraud detection, and third-party identity verification, which have been increasingly adopted by platforms like Taaruf ID and Hawaya.²⁴

Furthermore, privacy and security are among the most critical aspects for Muslim users. Studies indicate that Islamic matchmaking platforms are more successful when they integrate data protection policies and Islamic ethical compliance.²⁵ Platforms that uphold these values tend to foster higher engagement and trust among users.

Although digital *ta'aruf* platforms have great potential in facilitating Islamic marriages, ethical challenges remain a significant concern. One of the primary concerns expressed by users is the commercialization of matchmaking applications, which can diminish the spiritual essence of *ta'aruf* as an act of worship. Additionally, the presence of fake accounts and users with insincere intentions is a recurring issue.

A user, Farhan (30), a Hawaya app user, shared his experience:

"I joined Hawaya to find a life partner who shares my faith. However, I've encountered profiles that seem inactive or insincere, making it difficult to trust the process. I wish there were stricter verification measures to ensure everyone is genuinely looking for marriage."

This concern reflects the growing need for enhanced security features such as identity verification, AI-powered fraud detection, and user behavior monitoring.

²² Fred D. Davis, "Technology Acceptance Model: TAM," *Al-Suqri, MN, Al-Aufi, AS: Information Seeking Behavior and Technology Adoption* 205, no. 219 (1989): 5.

²³ Ita Musarrofa, Husnul Muttaqin, and Ridha Amaliyah, "The Problems of Islamic Family Law in the Digital Era and Its Relevance to Renewal of the Compilation of Islamic Law," *Jurnal Hukum Islam* 22, no. 1 (2024): 89–124.

²⁴ Fama Dieng, "Muslims Seeking Marriage in the Digital Age: Key Islamic Ethical Components of Muslim Online Dating" (Master's Thesis, Hamad Bin Khalifa University (Qatar), 2021), <https://search.proquest.com/openview/4a3b1b28a5bb8237851bf3e190d6fd50/1?pq-origsite=gscholar&cbl=2026366&diss=y>.

²⁵ Annisa Mp Rochadiat, Stephanie Tom Tong, and Julie M Novak, "Online Dating and Courtship among Muslim American Women: Negotiating Technology, Religious Identity, and Culture," *New Media & Society* 20, no. 4 (April 2018): 1618–39, <https://doi.org/10.1177/1461444817702396>.

According to Bandura's (1991) Moral Disengagement Theory, users in online environments may feel less responsible for their actions due to anonymity.²⁶ This explains why some individuals misuse *ta'aruf* apps for non-serious purposes, contradicting Islamic marriage ethics. A study by Dieng found that many Muslim users seek a balance between technological convenience and religious integrity when engaging in digital matchmaking.²⁷

Furthermore, data privacy and the risk of exploitation are major ethical concerns. Islamic matchmaking platforms must implement Shariah-compliant ethical guidelines to protect users from deception and misuse of personal information (Rochadiat & Tong, 2018).²⁸ Platforms like Taaruf ID and Salams have introduced parental involvement features and verified matchmaking moderators to maintain ethical standards.

Cultural factors significantly impact how users engage with digital *ta'aruf* platforms. In more conservative societies, online matchmaking is often perceived as incompatible with traditional Islamic practices, where family involvement plays a crucial role in partner selection. Some families remain skeptical about digital *ta'aruf*, believing that matchmaking should occur within controlled family and community structures rather than through digital means.

A user, Rahmat (30), a Taaruf ID user, shared his perspective:

"My parents still believe that ta'aruf must involve direct family supervision, so they are not comfortable with me using an app to find a spouse. They prefer traditional introductions through family or religious circles." This sentiment is echoed in research by Asmara & Sahara (2022), which highlights cultural resistance to online *ta'aruf* in communities that prioritize collectivist social norms.²⁹

This aligns with Hofstede's (1980) Cultural Dimensions Theory, which suggests that collectivist societies emphasize social harmony and group decision-making in marriage. In such societies, familial approval and community involvement are central to the matchmaking process. A study by Rochadiat & Tong (2018) found that Muslim communities in the U.S. navigate this tension by incorporating parental feedback into online matchmaking, ensuring that digital platforms align with Islamic ethical standards.³⁰

To address these cultural concerns, platforms like Taaruf ID, Salams, and Hawaya have introduced features such as family-involved matchmaking and religious compatibility filters. Research by Nisa (2021) emphasizes the importance of Shariah-

²⁶ Andrés Concha-Salgado et al., "Moral Disengagement as a Self-Regulatory Cognitive Process of Transgressions: Psychometric Evidence of the Bandura Scale in Chilean Adolescents," *International Journal of Environmental Research and Public Health* 19, no. 19 (2022): 12249.

²⁷ Dieng, "Muslims Seeking Marriage in the Digital Age."

²⁸ Rochadiat, Tong, and Novak, "Online Dating and Courtship among Muslim American Women," April 2018.

²⁹ Musda Asmara and Lilis Sahara, "Problems with Choosing a Mate in Islam for People Who Choose a Mate through Social Media," *NUSANTARA: Journal Of Law Studies* 1, no. 1 (2022): 40–49.

³⁰ Annisa Mp Rochadiat, Stephanie Tom Tong, and Julie M Novak, "Online Dating and Courtship among Muslim American Women: Negotiating Technology, Religious Identity, and Culture," *New Media & Society* 20, no. 4 (April 2018): 1618–39, <https://doi.org/10.1177/1461444817702396>.

compliant matchmaking platforms in bridging the gap between tradition and modernity.³¹

Despite initial resistance, digital *ta'aruf* platforms are gradually gaining acceptance, especially among younger Muslims who seek halal relationships within Islamic guidelines. Future advancements may include AI-driven matchmaking with parental verification tools, allowing users to balance personal choice with cultural and religious expectations.

Beyond serving as matchmaking tools, digital *ta'aruf* platforms have the potential to act as Islamic educational and da'wah media. Many applications have integrated features such as Islamic marriage articles, consultations with scholars, and discussion forums covering Islamic marital jurisprudence. These additions not only guide users through the *ta'aruf* process but also help strengthen their understanding of Islamic ethics in relationships.

A user, Siti (27), a Taaruf ID user, shared her experience:

"This app has helped me not only in finding a spouse but also in understanding how Islam regulates the ta'aruf process correctly. The access to Islamic learning materials and scholars has been invaluable."

This aligns with the findings of Fahrudin & Islamy (2022), who emphasized the importance of digital platforms in spreading Islamic knowledge, particularly among younger Muslim audiences.³²

According to the Media Richness Theory by Daft & Lengel (1986), platforms that provide multi-format content—such as text, video, and interactive consultations—are more effective in engaging users. Digital *ta'aruf* apps that incorporate Islamic guidance materials enhance users' ability to internalize and practice Islamic marriage ethics. A study by Mutia (2022) highlighted the growing role of Islamic digital content creators in da'wah, especially through interactive educational features in matchmaking platforms.³³

Furthermore, personalized da'wah approaches in matchmaking apps have been identified as effective means to educate users on Islamic values. Research by Nugroho (2021) found that Islamic law-compliant matchmaking features help reinforce Islamic teachings while ensuring ethical and responsible matchmaking.³⁴

Incorporating AI-driven Islamic content recommendations, blockchain-based Shariah compliance tracking, and virtual Islamic pre-marital counseling could further strengthen the da'wah potential of digital *ta'aruf* platforms. As more Muslims turn to digital solutions for matchmaking, these educational and ethical reinforcement

³¹ Nisa, "Online *Halal* Dating, *Ta'aruf*, and the Shariatization of Matchmaking among Malaysian and Indonesian Muslims."

³² MRFI Fahrudin and Mohammad Rindu Fajar Islamy, "Da'i (Muslim Preachers) Idols, Fatwas, and Political Constellations: Empirical Study of Millennial Generation Perspective," *Jurnal Dakwah Risalah* 33, no. 2 (2022), <https://pdfs.semanticscholar.org/5e85/ade5e81bc3990e948d25ad12e1b5c643cd8f.pdf>.

³³ Tika Mutia, "Da'wahtainment: The Creativity of Muslim Creators in Da'wah Communication on Social Media," *Jurnal Dakwah Risalah* 32, no. 2 (2022): 147.

³⁴ Nugroho, "Agency in the Online Matchmaking Platform."

features will likely become essential components in promoting Islamic marriage ethics.

CONCLUSION

This study has explored the role of digital *ta'aruf* platforms—Taaruf ID, Salams, and Hawaya—in promoting Islamic marriage ethics and serving as a medium for digital da'wah. The findings demonstrate that these platforms provide a viable alternative to traditional matchmaking methods, allowing Muslim users to seek a spouse while adhering to Islamic values. By integrating identity verification, religious-based filtering, and educational content, these platforms strive to create a halal and secure matchmaking environment.

However, several challenges remain. Issues such as commercialization, user authenticity, and cultural resistance continue to affect the effectiveness of digital *ta'aruf*. Some users perceive these platforms as overly commercialized, reducing the spiritual essence of marriage-seeking. Additionally, concerns about fake profiles and unserious users highlight the need for stricter verification systems. In more conservative societies, online matchmaking is still met with skepticism, as family and community involvement remain deeply ingrained in traditional *ta'aruf* practices.

Despite these challenges, the research highlights the potential of digital *ta'aruf* platforms as a tool for Islamic da'wah. Features such as Islamic marriage articles, consultation with religious scholars, and discussion forums help users gain a better understanding of Islamic marital ethics. This aligns with the Media Richness Theory, which suggests that platforms offering multi-format educational content are more effective in user engagement and learning.

The novelty of this research lies in its examination of how modern technology intersects with Islamic matchmaking practices. By assessing user experiences, platform functionalities, and ethical considerations, this study provides insights into how digital matchmaking can be both technologically innovative and religiously compliant. Future research should explore the integration of AI-driven matchmaking algorithms, blockchain-based identity verification, and parental involvement features to further align digital *ta'aruf* with Islamic values.

Ultimately, digital *ta'aruf* platforms represent a dynamic shift in the landscape of Muslim courtship. While they offer opportunities for halal relationships, their success depends on continuous improvements in security, user authenticity, and cultural adaptability. As technology advances, the role of these platforms in facilitating Islamic marriages and promoting digital da'wah is expected to expand, shaping the future of faith-based matchmaking in the digital age.

REFERENCES

- Abdullah, Najwa. "2025/7 'The Hijrah Phenomenon: Shifting Urban Muslim Identities in Indonesia' by Najwa Abdullah," 2025. <https://www.iseas.edu.sg/category/articles-commentaries/page/146/articles-commentaries/iseas-perspective/page/2/>.

- Afandy, Mohammad. "The Concept of Matchmaking Through Online Matchmaking Bureaus in the Modern Era. Study of Sociological Analysis and Darurah Rules." *International Journal of Health, Economics, and Social Sciences (IJHESS)* 6, no. 2 (2024): 506–13.
- Al-Dawood, Adel, Serene Alhajhussein, and Svetlana Yarosh. "Saudi Arabian Parents' Perception of Online Marital Matchmaking Technologies." *Proceedings of the ACM on Human-Computer Interaction* 4, no. CSCW3 (January 5, 2021): 1–32. <https://doi.org/10.1145/3432910>.
- Alsabela, Zahra, Syamsu Madyan, and Dwi Ari Kurniawati. "TAARUF MELALUI RUMAH TAARUF MYQURAN PRESPEKTIF HUKUM ISLAM." *Jurnal Hikmatina* 6, no. 2 (September 6, 2024): 290–305.
- Asmara, Musda, and Lilis Sahara. "Problems with Choosing a Mate in Islam for People Who Choose a Mate through Social Media." *NUSANTARA: Journal Of Law Studies* 1, no. 1 (2022): 40–49.
- Bagaskara, Ali Akbar, and Roykhatun Nikmah. "Praktik Ta'aruf Online Melalui Aplikasi Ta'aruf Online Indonesia Perspektif Fikih Munakahat." PhD Thesis, UIN Raden Mas Said Surakarta, 2023. <http://eprints.iain-surakarta.ac.id/4197/1/Ali%20Akbar%20Bagaskara.pdf>.
- Concha-Salgado, Andrés, Angélica Ramírez, Beatriz Pérez, Ricardo Pérez-Luco, and Eduardo García-Cueto. "Moral Disengagement as a Self-Regulatory Cognitive Process of Transgressions: Psychometric Evidence of the Bandura Scale in Chilean Adolescents." *International Journal of Environmental Research and Public Health* 19, no. 19 (2022): 12249.
- Davis, Fred D. "Technology Acceptance Model: TAM." *Al-Suqri, MN, Al-Aufi, AS: Information Seeking Behavior and Technology Adoption* 205, no. 219 (1989): 5.
- Dieng, Fama. "Muslims Seeking Marriage in the Digital Age: Key Islamic Ethical Components of Muslim Online Dating." Master's Thesis, Hamad Bin Khalifa University (Qatar), 2021. <https://search.proquest.com/openview/4a3b1b28a5bb8237851bf3e190d6fd50/1?pq-origsite=gscholar&cbl=2026366&diss=y>.
- Fahrudin, MRFI, and Mohammad Rindu Fajar Islamy. "Da'i (Muslim Preachers) Idols, Fatwas, and Political Constellations: Empirical Study of Millennial Generation Perspective." *Jurnal Dakwah Risalah* 33, no. 2 (2022). <https://pdfs.semanticscholar.org/5e85/ade5e81bc3990e948d25ad12e1b5c643cd8f.pdf>.
- Figueroa, Timiney. "When Life Demands, Faith Supplies: Empowering Women to Overcome Life's Challenges by Forging a Relationship Between Faith and Resilience." PhD Thesis, Virginia Union University, 2024. <https://search.proquest.com/openview/9e040e25e600bd63c7f5bc7a22c5c96c/1?pq-origsite=gscholar&cbl=18750&diss=y>.
- Handayani, Dwi Sri. "Ta'aruf Rules in Digital Room: Study of Matchmaking Process on Biro Jodoh Rumaysho Social Media." *Asy-Syir'ah: Jurnal Ilmu Syari'ah Dan Hukum* 56, no. 2 (2022): 223–43.
- Hasan, Farah. "Keep It Halal! A Smartphone Ethnography of Muslim Dating." *Journal of Religion, Media and Digital Culture* 10, no. 1 (2021): 135–54.
- Katz, Elihu, Jay G. Blumler, and Michael Gurevitch. "Uses and Gratifications Research." *The Public Opinion Quarterly* 37, no. 4 (1973): 509–23.

- Klincewicz, Michal, Lily E. Frank, and Emma Jane. "The Ethics of Matching: Mobile and Web-Based Dating and Hook up Platforms," 2022. <https://philpapers.org/rec/KLITEO-8>.
- Lalvani, Simiran, and Joyojeet Pal. "The Moral Orders of Matchmaking Work: Digitization of Matrimonial Services and the Future of Work." *Proceedings of the ACM on Human-Computer Interaction* 6, no. CSCW1 (March 30, 2022): 1–23. <https://doi.org/10.1145/3512968>.
- Miller, Alexa L. "What Connects Us: A User Experience Frame Analysis Comparison of Secular and Religious Online Dating Sites." Master's Thesis, University of Nevada, Las Vegas, 2022. <https://search.proquest.com/openview/497b5b2231c332a48d2878e878b77469/1?pq-origsite=gscholar&cbl=18750&diss=y>.
- Musarrofa, Ita, Husnul Muttaqin, and Ridha Amaliyah. "The Problems of Islamic Family Law in the Digital Era and Its Relevance to Renewal of the Compilation of Islamic Law." *Jurnal Hukum Islam* 22, no. 1 (2024): 89–124.
- Mutia, Tika. "Da'wahtainment: The Creativity of Muslim Creators in Da'wah Communication on Social Media." *Jurnal Dakwah Risalah* 32, no. 2 (2022): 147.
- Nisa, Eva F. "Online Halal Dating, Ta'aruf, and the Shariatization of Matchmaking among Malaysian and Indonesian Muslims." *CyberOrient* 15, no. 1 (June 2021): 231–58. <https://doi.org/10.1002/cyo2.13>.
- Nugroho, Ishak Tri. "Agency in the Online Matchmaking Platform: Study of Rumah Taaruf myQuran and Mawaddah Indonesia." *Al-Ahwal: Jurnal Hukum Keluarga Islam* 14, no. 2 (2021): 200–213.
- "(PDF) FINDING A SOULMATE THROUGH HALAL MEANS: Online Ta'aruf among Indonesian Muslim Youth." In *ResearchGate*, 2024. <https://doi.org/10.1355/9789815104950-008>.
- Rahman, Rahman, Ilyas Ilyas, Zulfahmi Alwi, and Zailani Zailani. "Nikah Muda: The Hijrah Movement of Anti-Dating Communities from Progressive to Conservative in Indonesia (A Critical Study of Hadith)." *Millah: Journal of Religious Studies*, 2024, 67–102.
- Rochadiat, Annisa Mp, Stephanie Tom Tong, and Julie M Novak. "Online Dating and Courtship among Muslim American Women: Negotiating Technology, Religious Identity, and Culture." *New Media & Society* 20, no. 4 (April 2018): 1618–39. <https://doi.org/10.1177/1461444817702396>.
- . "Online Dating and Courtship among Muslim American Women: Negotiating Technology, Religious Identity, and Culture." *New Media & Society* 20, no. 4 (April 2018): 1618–39. <https://doi.org/10.1177/1461444817702396>.
- Rohimi, Rikaya, and Zulyadain Zulyadain. "THE QUR'AN'S SOLUTION TO EFFORTS TO PREVENT SEXUAL VIOLENCE (QS ANALYSIS. AN-N? R [24]: 30-31 IN THE TAFSIR AN-N? R)." *El-Umdah* 7, no. 1 (2024): 16–33.
- Saat, Norshahril, and Sharifah Afra Alatas. "Society Ana." Accessed March 4, 2025.
- Tariq, Urwa. "The Rise of AI-Driven Platforms." *Entrepreneurship in the Creative Industries: Contemporary Perspectives from the Arabian Gulf and Asia*, 2025.
- Wagner, Claire, Barbara Kawulich, and Mark Garner. "A Mixed Research Synthesis of Literature on Teaching Qualitative Research Methods." *Sage Open* 9, no. 3 (July 2019): 2158244019861488. <https://doi.org/10.1177/2158244019861488>.