

The Use of Dating Apps in Marital Relationships from An Islamic Family Psychology Perspective

Deah Mar'atush Sholehah¹, Lia Noviana²

^{1,2} UIN Kiai Ageng Muhammad Besari Ponorogo

²deahsholehah@gmail.com, ²noviana.lia@uinponorogo.ac.id

^{*}farhanmargono19@gmail.com

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Abstract: Basically this dating application is intended for people who are looking for a mate. So if a married couple becomes a dating application user, it can affect household life in forming a *sakinah* family. And of course, it can lead to conflicts that will occur in domestic life, which can have consequences on Family Psychology. This study aims to determine the influence and efforts to use dating applications on married couples in forming families *sakinah* perspective of Islamic Family Psychology. The type of research conducted by the author is qualitative research that uses qualitative methods of netnography. Netnography is a research conducted online, through observation and in-depth interviews using digital media in accordance with the research. The results of this study is the use of dating applications in married couples can have a bad influence on domestic relationships, including: causing a less open attitude that occurs in married couples, silent attitude when knowing their partner becomes a dating application user on the grounds that they do not want to fight with a partner, hindering in forming a *sakinah* family, and infidelity. Then it can be understood that the effect of using dating applications for married couples according to the Islamic family perspective is to make married couples rarely or even never take the time to discuss domestic life, there is no sense of responsibility between husband and wife to maintain family harmony, and away from religion that can plunge a person into bad deeds. While preventive efforts that can be done on married dating application users include: maintaining communication, maintaining family harmony, being open to each other, having the principle of deliberation, and forgiving each other. It can be understood that the preventive efforts that can be done on the dating application users in accordance with Islamic Family Psychology, namely: maintaining good communication, building a good understanding between married couples, suitability in creating a sense of security and comfort that exists in the domestic environment, and a sense of reciprocity between couples in self-openness.

Keywords: Dating apps, family *sakinah*, family psychology

Abstrak: Secara umum, aplikasi kencan ini ditujukan untuk orang-orang yang mencari pasangan. Jadi, jika pasangan suami istri menjadi pengguna aplikasi kencan, hal ini dapat mempengaruhi kehidupan rumah tangga dalam membentuk keluarga *sakinah*. Tentu saja, hal ini dapat menyebabkan konflik yang terjadi dalam kehidupan rumah tangga, yang dapat berdampak pada Psikologi Keluarga. Penelitian ini bertujuan untuk menentukan pengaruh dan upaya penggunaan aplikasi kencan pada pasangan suami istri dalam membentuk keluarga *sakinah* dari perspektif Psikologi Keluarga Islam. Jenis penelitian yang dilakukan oleh penulis adalah penelitian kualitatif yang menggunakan metode netnografi. Netnografi adalah penelitian yang dilakukan secara online, melalui observasi dan wawancara mendalam menggunakan media digital sesuai dengan penelitian. Hasil penelitian ini menunjukkan bahwa penggunaan aplikasi kencan pada

The Use of Dating Apps in Marital Relationships from An Islamic Family Psychology Perspective

pasangan suami istri dapat memiliki pengaruh buruk pada hubungan domestik, termasuk: menyebabkan sikap yang kurang terbuka pada pasangan suami istri, sikap diam saat mengetahui pasangan mereka menjadi pengguna aplikasi kencan dengan alasan tidak ingin bertengkar dengan pasangan, menghambat pembentukan keluarga sakinah, dan perselingkuhan. Maka dapat dipahami bahwa dampak penggunaan aplikasi kencan bagi pasangan suami istri menurut perspektif keluarga Islam adalah membuat pasangan suami istri jarang atau bahkan tidak pernah meluangkan waktu untuk membahas kehidupan rumah tangga, tidak adanya rasa tanggung jawab antara suami dan istri untuk menjaga keharmonisan keluarga, serta menjauh dari agama yang dapat menjerumuskan seseorang ke dalam perbuatan buruk. Sementara upaya pencegahan yang dapat dilakukan pada pengguna aplikasi kencan yang sudah menikah meliputi: menjaga komunikasi, menjaga keharmonisan keluarga, terbuka satu sama lain, memiliki prinsip musyawarah, dan saling memaafkan. Dapat dipahami bahwa upaya pencegahan yang dapat dilakukan pada pengguna aplikasi kencan sesuai dengan Psikologi Keluarga Islam, yaitu: menjaga komunikasi yang baik, membangun pemahaman yang baik antara pasangan suami istri, kesesuaian dalam menciptakan rasa aman dan nyaman yang ada di lingkungan rumah tangga, serta rasa saling menghargai antara pasangan dalam keterbukaan diri.

Kata kunci: *Aplikasi kencan, keluarga sakinah, psikologi keluarga*

INTRODUCTION

In the modern era, like today, various kinds of technologies continue to develop rapidly, one of which is communication technology. With the rapid advancement of communication, it is possible that many communication applications have emerged, one of which will be discussed by the author, namely, dating applications. A dating *application* is a platform or a product made so that users can make new friends, partners, or just chat friends.¹ Since the appearance of this dating application, it has developed and improved. This increase is due to a person's interest in trying to find a partner using digital media. Especially during the COVID-19 pandemic, which requires everyone to limit mobility outside the home. So that everyone stays at home more often and uses their gadgets. Then it will decline in 2024, due to many people starting to feel the need to have more real communication and emotional connections.²

Citing data presented by popmama.com in March 2024, married dating app users amounted to around 30%, which is based on research that has been conducted by the firm GlobalWebIndex (GWI).³ Those who are users of some of these applications said that the reasons they use the application according to a survey quoted from kompas.com are: looking for friends (56%), looking for fun (46%), curiosity (48%), looking for a partner (27%), filling free time (22%), following friends (20%).⁴

¹ Lidya Nabila Rozak, "Aplikasi Dating: Harapan dan Kekhawatiran", dalam <https://kumparan.com/lidya-nabila/aplikasi-dating-harapan-dan-kekhawatiran-21PwjzSFLl6/1>, (accessed October 2024).

² KumparanWOMAN, "Pengguna Dating Apps Menurun, Berpengaruh Pada Angka Pernikahan Di Indonesia?", dalam <https://kumparan.com/kumparanwoman/penggunaan-dating-apps-menurun-berpengaruh-pada-angka-pernikahan-di-indonesia-237xpm75XPn/full>, (accessed in October 2024).

³ Sania Chandra, "Main Dating Apps Meski Sudah Menikah, Apakah Wajar?", dalam <https://www.popmama.com/life/relationship/sania-chandra/main-dating-apps-walaupun-sudah-menikah-apa-atau-wajar?page=all>, (accessed October 2024).

⁴ Ulfa Arieza, "63 Persen Generasi Muda Indonesia Pakai Aplikasi Kencan Online", dalam <https://lifestyle.kompas.com/read/2024/02/29/174607920/63-persen-generasi-muda-indonesia-pakai-aplikasi-kencan-online>, (accessed in October 2024).

The Use of Dating Apps in Marital Relationships from An Islamic Family Psychology Perspective

For married couples, of course, if one of the couples is a user of *the dating* application, it is possible that it can cause disputes and can even lead to divorce. The reason someone uses *a dating* app is indeed at first to find a partner or a chat buddy. However, if the user of this application is a married person, then the chance of infidelity is even greater. This is certainly not in accordance with the concept of the *sakinah* family, where the *sakinah* family is a group or family that carries out a legal marriage, capable in spiritual and financial terms, in a proper and balanced manner. So that the goal of the concept of the *sakinah* family is to be able to realise a prosperous family in birth and mind.⁵ For married couples who use *dating* applications, it is feared that it will affect family health and family psychology.

This research was carried out inseparable from the results of previous studies that have been carried out for comparison and study material. As a journal from Syafruddin Syam with the title "Social Media Triggers and Its Influence Due to Infidelity: A Phenomenon in Family Life". This study concludes that the influence of social media use results in infidelity. The difference between this research and the research raised is that this study discusses the influence of social media, while the research conducted by the author discusses the influence of dating application use on married couples.⁶ Another research journal from Yolanda Natasia Letare and Satria Kusuma with the title "The Influence of Tinder Users' Deviant Behaviour on the Image of the Tinder Dating App". The research on Tinder application users concludes that it distorts so that it affects the image of the Tinder application.⁷ The difference between this study and the research raised is that this study only discusses the deviant behaviour of Tinder application users, while the research conducted by the author is related to married dating app users. In addition, a research journal from Eva Fitriyanah, et al, with the title "A Review of Islamic Family Law on the Phenomenon of *Tinder Dating* Applications and Its Influence on Family Harmony (Case Study in the Civil Apparatus of the State Apparatus of Bandar Lampung City)". This study concludes that civil servants use the *dating* application Tinder for deviant things, which affects family harmony.⁸ The difference between this research and the research raised is that this research uses a qualitative field, while the research conducted by the author is qualitative netnography.

The type of qualitative research is netnography. Netnography is a research method that is conducted online, through in-depth observation and interviews using digital media, which is in accordance with the research. The formulation of the problem in this study is, (1) How does the use of *dating* applications affect married couples in forming a *sakinah* family from the perspective of Islamic family psychology? (2) What are the preventive efforts to use *dating* applications in married couples in forming a family from the perspective of Islamic family psychology?. This study aims to determine the influence and efforts of the use of dating applications in married couples in forming a *sakinah* family from the perspective of Islamic family psychology.

⁵ Achmad Fathoni Dan Nur Faizah, "Keluarga Sakinah Perspektif Psikologi (Upaya Mencapai Keluarga Sakinah, Mawaddah Wa Rohmah)", *Jurnal Ilmu Pendidikan Islam*, 2 (Desember 2018), 203-204.

⁶ Syafruddin Syam, "Pemicu Media Sosial dan Pengaruhnya Akibat Perselingkuhan: Fenomena dalam Kehidupan Keluarga", *Al-Ussrah: Jurnal Al-ahwal As-Syakhsyah*, 01 (Juni 2022).

⁷ Yolanda Natasia Letare dan Satria Kusuma, "Pengaruh Perilaku Menyimpang Pengguna Tinder Terhadap Citra Aplikasi Kencan Tinder", *Jurnal Interact*, 1 (2022).

⁸ Eva Fitriyanah, dkk, "Tinjauan Hukum Keluarga Islam Terhadap Fenomena Aplikasi *Datting* *Tinder* dan Pengaruhnya Terhadap Keharmonisan Keluarga (Studi Kasus di Lingkungan Pemerintahan Aparatur Sipil Negara Kota Bandar Lampung)", *Journal of Social Science Research*, 2 (Tahun 2023).

DISCUSSION

The Sakinah Family Theory

The sakinah family consists of two words, namely family and sakinah. A family is a family member consisting of a husband, wife, and children formed due to marriage. While sakinah is peaceful. Sakinah is mentioned in several verses in the Qur'an, one of which is in Surah Ar-Rum, verse 21:

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 has created for you couples of your own kind, so that you may be inclined and at peace with him, and He has made love and affection among you. Verily, in such are the signs (of Allah's greatness) for the people who think."⁹

In this verse, the word sakinah refers to the peace brought from Allah to the hearts of the Prophets and believers to remain patient and not give up in facing all obstacles given by Allah. The term sakinah is also popular among Indonesian people, which is accompanied by another term, namely mawaddah wa rahmah. *Mawaddah*, according to Quraish Shihab, linguistically means love, while *rahmah* means affection.¹⁰ From this explanation, it can be concluded that the sakinah family is a group consisting of father, mother and child who live peacefully, happily and affectionately by maintaining obedience to Allah.

As for several Characteristics of the Sakinah Family are:

- a. Harmonious family relationships. Maintaining a harmonious relationship in the family can minimise the existence of a dispute.¹¹ Several stages must be done to build and maintain a harmonious and sakinah family, namely:
 - 1) Build a good understanding. This is considered important because misunderstandings often occur due to differences of opinion or mindset in couples in dealing with problems that occur.
 - 2) Tolerance and generosity, or *tasamuh*. Because human nature is weak and not free from mistakes, this attitude of tolerance and generosity is necessary for the sustainability of domestic life.
 - 3) Moderate or moderate (*tawassuth*). According to the words of the Prophet Muhammad, there are at least three things that should be normal or intermediate in a marital relationship, namely: not excessive in providing sustenance, not excessive in showing love and affection and not too excessive in giving praise at the beginning of the marriage and before the marriage, and the last one is not excessive in jealousy.¹²
- b. Every member of the family has an open mind. This means that each member tells the others about all the bad and good things they experience, especially husband and wife, so that if there is a problem, they can find solutions together.¹³ Several aspects make a person able to have an attitude of mutual openness for married couples, namely: the desire to be open to the partner is driven by desire and need, the conformity that exists

⁹ Al-Qur'an, 30:21.

¹⁰ Direktur Bina KUA dan Keluarga Sakinah, *Fondasi Keluarga Sakinah* (Jakarta: Subdit Bina Keluarga Sakinah Direktorat Bina KUA & Keluarga Sakinah Ditjen Bimas Islam Kemenag RI, 2017), 11-12.

¹¹ Akilah Mahmud, *Keluarga Sakinah menurut Pandangan Islam* (Makasar: Alauddin University Press, 2012), 73-76.

¹² Subairi, "Household Harmony from an Islamic Legal Perspective", *Journal of Family Law*, 182-184.

¹³ Akilah Mahmud, *Keluarga Sakinah menurut Pandangan Islam*, 73-76.

The Use of Dating Apps in Marital Relationships from An Islamic Family Psychology Perspective

in the domestic environment by creating a sense of security and comfort, and the existence of reciprocity, namely that husband and wife must both have self-openness.¹⁴

In addition, there are factors hinder the formation of a *sakinah* family, namely:

- a. Irregularities in sexual relations can usually occur because one of the partners does not get satisfaction in the sexual relationship. This results in the couple seeking sexual satisfaction with other people, which causes infidelity.¹⁵
- b. Have bad associations. It is best to minimise being alone with a person who is not a mahram. Because being alone with someone who is not a mahrim can trigger the appearance of unwanted things, such as leading to infidelity.
- c. Low morals. If the husband or wife has low morals, then they can easily fall into problems that can harm them and can even destroy their home life.
- d. Far from religion. If a married couple does not have a strong religious foundation, then they will be easily deceived by something related to the worldly without thinking about whether or not it is allowed in religious teachings.¹⁶

Married couples should have an attitude of forgiving each other for mistakes that have been made by their partners. Basically, as human beings, we are not free from mistakes.¹⁷ As in the words of Allah QS. Ali 'Imran verse 159, which reads:

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾

Meaning: "So, by the grace of Allah, you (Prophet Muhammad) are gentle towards them. If you had been hard and hard-hearted, they would have stayed away from you. Therefore, forgive them, ask forgiveness for them, and counsel with them in all matters. Then, when you have made up your mind, put your trust in Allah. Indeed, Allah loves those who trust."¹⁸

The above verse explains that every married couple should have a gentle and forgiving attitude. If one of the couples has made a mistake, then ask for forgiveness from the partner who has made a mistake to Allah swt. Because Allah loves His servants who are *takauwal*.

Problems that occur in domestic life, if not resolved through deliberation, can disrupt family harmony. If there is a dispute between husband and wife, it should be resolved immediately by deliberation. Married couples are a determining factor for family conditions both in the short and long term.¹⁹ As explained in Q.S. An-Nisa' verse 35, which reads:

وَأِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٣٥﴾

¹⁴ Eka Rifqi M, "Pengaruh Keterbukaan Diri Suami Istri Terhadap Keharmonisan Keluarga Di Desa Titian Resak Kecamatan Seberida Kabupaten Indragiri Hulu", *Al-Ittizaan: Jurnal Bimbingan Konseling Islam*, 1 (2019), 6-8.

¹⁵ Nurul Atieka, "Mengatasi Konflik Rumah Tangga (STUDI BK KELUARGA)", *Guidena*, 1, (September 2011), 49.

¹⁶ Mohammad Najich Chamd, "Keluarga Sakinah Dan Problematikanya Dalam Rumah Tangga", *Jurnal Studi Al-Qur'an dan Hukum*, 1 (Mei 2020), 95.

¹⁷ Achmad Fathoni dan Nur Faizah, "Keluarga Sakinah Perspektif Psikologi (Upaya Mencapai Keluarga Sakinah, Mawaddah Wa Rohmah)", *Jurnal Ilmu Pendidikan Islam*, 2 (Desember 2018), 208..

¹⁸ Al-Qur'an, 3:159.

¹⁹ Sofyan Basir, "Membangun Keluarga Sakinah", *Jurnal Bimbingan Penyuluhan Islam*, 2 (Desember 2019), 104-105.

The Use of Dating Apps in Marital Relationships from An Islamic Family Psychology Perspective

Meaning: "If you (the guardians) are worried about a dispute between the two, send a peacemaker from the male family and a peacemaker from the female family. If both of them intend to make *islah* (peace), surely Allah will give *taufik* to both. Indeed, Allah is All-Knowing, All-Knowing."²⁰

In the verse, it is explained that when problems occur in the household, it is better to conduct deliberation so that there are no prolonged conflicts and can also find the best solution. If the guardian is concerned that the couple cannot resolve the issue properly, then the guardian can appoint a judge from the male and female families to reconcile the couple.

Islamic Family Psychology Theory

Family psychology comes from two words, namely psychology and family. Psychology (from Ancient Greek: *psyche* = soul and *logos* = word). Psychology is the science that studies a person's soul or mentality. Psychic or mental science studied from psychology is not looking at the soul or mental directly, but limiting it to a person's process in realising the desires and behaviours shown by the person. So it can be concluded that psychology is a science that studies a person's behaviour and mentality. Meanwhile, the family comes from the Sanskrit language, namely *kula* and *residents* who are then combined into *a family*. Family is a group that is forever, if there is still a marital relationship and a blood relationship consisting of father, mother, and child. From this explanation, it can be concluded that family psychology is a science that studies individual behaviour in a family that is physically or mentally related to the environment of each family. With this family psychology, it is hoped that it can control the behaviour of other family members, so that it can minimise misunderstandings between fellow family members.²¹

There are several issues within families that often cause disputes, namely:

a. Communication in the Family

Communication is an activity that occurs in life, both in community life and family life. Communication in the family can be done in two ways, namely: verbal communication and non-verbal communication.²² According to Devito, which was written in his book entitled *The Interpersonal Communication Book*, it is stated that in general there are four communication patterns in the family, including:

1) Equality Pattern

In this pattern of communication, everyone has the same opportunity to communicate. Communication must also be open, honest, and direct, and everyone has the same right to make decisions. If there is a conflict or difference of opinion, then it is not used as a threat. Rather, immediately analysed and a solution is found so that the conflict can be resolved immediately.

2) Balance Split Pattern

In this pattern of communication, everyone has responsibility and holds control over their own territory. Like the husband who has the responsibility to work and earn a living, while the wife has the responsibility to take care of the household. If a conflict occurs, it will not be considered a threat because everyone has their own responsibilities and territories. So that before the conflict occurs, it can be

²⁰ Al-Qur'an, 4:35.

²¹ Wardah Nuroniyah, *Psikologi Keluarga* (Ciputat: CV. Zenius Publisher, 2023), 5-9.

²² Ulfiah, *Psikologi Keluarga Pemahaman Hakikat Keluarga dan Penanganan Problematika Rumah Tangga* (Bogor: Ghalia Indonesia, 2016), 123-168.

determined who loses and who wins. However, if a conflict occurs, no one will be harmed because everyone has responsibility and control over their own territory.²³

b. Infidelity

Infidelity is a relationship that is carried out by a married or unmarried person with another person who is not his or her partner.²⁴ Cheating, according to the great Indonesian dictionary, is defined as dishonesty or not being straightforward. Meanwhile, in terms of cheating is an attitude or behaviour that shows the infidelity of the husband or wife to their partner.²⁵ The majority of researchers and figures mention that there are two types of infidelity, including:

1) Emotional Infidelity

Emotional infidelity is the feeling of falling in love with another person who is outside of the marital relationship and usually has no element of sexuality in it. However, even though it does not have a sexual element, cheating is still an act that violates commitment and trust in marriage. This emotional infidelity can usually affect the time spent with the husband or wife, and the perpetrator of the affair often thinks about the affair, which, of course, can disturb the feelings of the husband or wife emotionally.

2) Infidelity Involving Sexual Activity

This infidelity is an affair that is carried out with sexual actions, such as kissing, hugging, and even having sexual intercourse. This act can be done by flirting with someone directly or through the internet, such as by using a *dating* application. Usually, perpetrators of this type of infidelity do it just to seek sexual satisfaction, so the infidelity tends to be short. If left unchecked, it can lead to the appearance of sexually transmitted diseases that can be transmitted to the husband or wife.²⁶

If a person chooses to forgive his or her husband or wife for cheating, then he must be done by the perpetrator of infidelity, including: building trust in the partner by creating a sense of security and emotional comfort, providing full emotional validation, and showing a serious attitude in maintaining commitment. In addition, things that need to be done for victims of infidelity include: starting to open the door of forgiveness and not closing their eyes to the efforts that have been made by their partner, understanding that humans are not free from mistakes, and forgiving couples who have committed infidelity.²⁷

Marital stability is often compromised by several interconnected factors. The most important thing among these is the lack of consistent communication, particularly when married couples rarely or never take the time to sit down and discuss the practicalities and vision for their domestic life, both in the short and long term. This conversational deficit is compounded by a similar avoidance of vital discussions concerning spousal rights, obligations, and religious or spiritual matters; proactively addressing these foundational topics would invariably foster greater harmony. Finally, the absence of a sense of mutual responsibility and radical openness severely erodes the marriage

²³ Ibid., 127-131.

²⁴ Ibid., 123-124.

²⁵ Ulfiah, *Psikologi Keluarga Pemahaman Hakikat Keluarga dan Penanganan Problematika Rumah Tangga* (Bogor: Ghalia Indonesia, 2016), 123-168.

²⁶ Diah Widiawati Retnoningtiyas, dkk, *Psikologi Keluarga* (Makassar: CV. Tohar Media, 2024), 117-118.

²⁷ Ibid., 134-137.

The Use of Dating Apps in Marital Relationships from An Islamic Family Psychology Perspective

foundation, creating a breeding ground for unresolved issues and future conflicts if left unaddressed.²⁸

According to The Gottman Institute, four destructive attitudes, famously termed The Four Horsemen, predict relationship failure. The first is scathing criticism or blame, where a partner consistently fails to introspect, leading to frequent and escalating quarrels. This is closely related to the second attitude: hateful and condescending behavior, which often manifests as dredging up past issues during current conflicts or holding the belief that the partner is incapable of fulfilling their responsibilities. The third destructive pattern is self-defense and making excuses, which not only prolongs disputes but can tragically lead to increased emotional or physical violence. Finally, the fourth horseman is the silent attitude or stonewalling; when a partner withdraws and shuts down during conflict, they are typically seeking emotional safety, but this withdrawal effectively stops communication and leaves problems unresolved.²⁹

In the Islamic perspective, the stress and pressure experienced in life, including domestic struggles, are viewed as trials or calamities, prompting a reliance on spiritual coping an endeavor to solve problems by drawing closer to God.³⁰ This approach offers several structured efforts to manage family stress, beginning with the foundational attitude of patience. Patience requires married couples to refrain from excessive complaining about their problems, especially during the challenging initial phase of marriage, and to avoid discussing private issues with outsiders, particularly neighbors. Furthermore, patience involves the wisdom of conceding and restraining from conflict when a partner is irritable, waiting for their anger to subside, and maintaining a steadfast resolve against external temptations that could jeopardize the marital relationship.

The second key coping mechanism focuses on maintaining the spouse's honor. This duty obliges both the husband and wife to safeguard their family's dignity by keeping each other's secrets private and avoiding the exaggeration of a partner's mistakes when addressing them. Crucially, this mechanism mandates finding constructive solutions when third-party issues arise, such as flirtation or infidelity, ensuring the marital bond is protected from external threats and gossip.

Finally, the Islamic approach emphasizes direct communication with the Divine through prayers and repentance. Prayer serves as a powerful medium to communicate all problems to Allah, seek divine guidance for solutions, and cultivate a sense of surrender to God's ultimate plan. Repentance begins with self reflection or introspection (*muhasabah*), an essential process of evaluating one's own actions, both good and bad, to realize mistakes. Islam views *muhasabah* as a vital, continuous effort to improve one's relationship not only with Allah but also with fellow human beings and with oneself, thereby fostering inner peace and better relational conduct.³¹

The Influence of Dating Application Use on Married Couples in Forming a Sakinah Family Perspective of Islamic Family Psychology

²⁸ Dadang Jaya, "Problematika Pernikahan dan Keluarga Marriage and Family Problems", *Jurnal at-Tadbir: Media Hukum dan Pendidikan*, 1 (2024), 70.

²⁹ Direktur Bina KUA dan Keluarga Sakinah, *Fondasi Keluarga Sakinah* (Jakarta: Subdit Bina Keluarga Sakinah Direktorat Bina KUA & Keluarga Sakinah Ditjen Bimas Islam Kemenag RI, 2017), 52-53.

³⁰ Muzdalifah Rahman, *Psikologi Keluarga Islam Ketahanan Keluarga dalam Perspektif Islamic Spiritual coping* (Riau: Duta Media Publishing, 2023), 95-97.

³¹ *Ibid.*, 112-134.

The Use of Dating Apps in Marital Relationships from An Islamic Family Psychology Perspective

In this modern era, there are many digital communication tools that have emerged, one of which is *dating* applications or dating applications. This dating application is a communication medium used to find friends or partners. However, the emergence of *this dating* application, if not used according to its intended purpose, will cause problems, especially for married couples. From the presentation of Informants Nuri, Rina, Desi, Mega, Yuli³², the influence obtained from the use of *dating applications* for their families is the lack of openness from their partners, and communication becomes less effective. The explanation from the informant Dwi of the influence of the use of *dating* apps on her family is infidelity and the lack of openness from her husband. Based on the data obtained by the author through interviews with several informants, it can be said that the use of *dating* applications for married couples is one of the inhibiting factors for a household in forming a *sakinah* family. Using a *dating* app secretly can trigger disputes in the household, which, of course, can also affect family psychology.

A primary factor triggering household problems is the infrequent or absent discussion between married couples regarding both the short-term and long-term trajectory of their domestic life. Evidence supporting this gap is found in the reasoning provided by informants who became users of dating applications primarily to find a chat partner. This desire strongly suggests that these individuals are not receiving sufficient emotional and conversational engagement within their marriage, leading them to seek external validation and connection, which further indicates a serious breakdown in discussing the ongoing continuity of their family life.

Beyond general domestic planning, a lack of communication regarding fundamental spousal rights, obligations, and religious affairs also severely compromises marital harmony. These critical, foundational topics are often neglected, yet regular, open discussion of such matters is essential for maintaining a clear understanding of roles and shared values. When these crucial areas remain unaddressed, the relationship lacks a strong, agreed-upon framework, making it vulnerable to strain and conflict.

Ultimately, these problems stem from an absence of mutual responsibility and openness within the married couple. If partners truly possessed and acted upon a strong sense of responsibility and were transparent with one another, they would recognize that the decision to use a dating application – which inherently violates trust and commitment is fundamentally wrong and harmful to the relationship. Allowing this lack of responsibility and transparency to persist unchecked is a direct pathway to escalating household conflicts and potential marital dissolution.³³

According to *The Gottman Institute*, there are four attitudes that can be destructive in a relationship, which they usually call *The Four Horsemen*, one of which is the attitude of silence. If the husband or wife has a silent attitude when there is a problem, they usually seek safety, so that there are no disputes.³⁴

The silence that has been explained is the same as the attitude chosen by informant Dwi when she found out that her husband was having an affair. Informant Dwi said that she preferred to continue to do her obligations as a wife, such as feeding, washing clothes, and taking care of her husband. Since her husband was caught cheating, she has never been allowed to borrow her husband's cellphone, and often leaves the house because he has office business. Once upon a time, Dwi was able to check her husband's cellphone,

³² Dating App Users.

³³ Dadang Jaya, "Problematika Pernikahan dan Keluarga Marriage and Family Problems", *Jurnal at-Tadbir: Media Hukum dan Pendidikan*, 1 (2024), 70.

³⁴ Direktur Bina KUA dan Keluarga Sakinah, *Fondasi Keluarga Sakinah*, 52-53.

and she was also told her password. But later, when Dwi wanted to check her husband's cellphone again, it turned out that the password had been changed, so Dwi could not open her husband's cellphone. And when asked for the *cellphone password*, it will be told, but it will also be changed again. Finally, Dwi gave up and chose to remain silent.³⁵ Of course, the attitude taken by this Dwi informant will eventually destroy his domestic relationship. The problems she was facing were not immediately discussed with her husband. This attitude, if left unchecked, can become a ticking time bomb someday and can even lead to divorce.

The use of *dating* apps for married couples, of course, can lead to infidelity. As stated by Dwi's informant, when she found out that her husband was a user of a *dating* app and had an affair, Dwi's informant said that Dwi had found her husband using 4 *dating* apps, namely Tantan, Tinder, Michat, and OMI. However, Dwi saw that in one of the applications her husband bargained for the issue of open BO, and there were also some that her husband wanted to walk with. Even some are invited to *check in*. Once when her husband said goodbye to her outside the house, Dwi thought that her husband was out because he wanted to take a bill. Because her husband is a cooking oil distributor, Dwi also saw a female chat on her husband's cellphone discussing bills. However, after Dwi checked the woman's profile photo, it seemed like a naughty woman. However, Dwi still has a positive mind that the woman is her husband's customer. Until one day, Dwi found an inappropriate photo in the chat between her husband and the woman.³⁶ Reading from the information provided by the Dwi informant, the behaviour carried out by her husband can be an inhibiting factor in forming a *sakinah* family. The following are the inhibiting factors in forming a *sakinah* family, including:

- a. Irregularities in sexual relations can usually occur because one of the partners does not get satisfaction in the sexual relationship. This results in the couple seeking sexual satisfaction with other people, which causes infidelity.³⁷
- b. Have bad associations. It is best to minimise being alone with a person who is not a stranger. Because being alone with someone who is not a *muhrim* can trigger the appearance of unwanted things, such as leading to infidelity.
- c. Low morals. If the husband or wife has low morals, then they can easily fall into problems that can harm them and can even destroy their home life.
- d. Far from religion. If a married couple does not have a strong religious foundation, then they will be easily deceived by something related to the worldly without thinking about whether or not it is allowed in religious teachings.³⁸

In addition to being an inhibiting factor in forming a *sakinah* family, the use of *dating applications* can also trigger infidelity, as explained by informant Dwi above. The majority of researchers and figures mention that there are two types of infidelity, including:

- a. Emotional Infidelity

Emotional infidelity is the feeling of falling in love with another person who is outside of the marital relationship and usually has no element of sexuality in it. However, even though it does not have a sexual element, cheating is still an act that

³⁵ Dwi, *Interview Results*, Ponorogo, February 5, 2025.

³⁶ Ibid.

³⁷ Nurul Atieka, "Mengatasi Konflik Rumah Tangga (STUDI BK KELUARGA)", *Guidena*, 1, (September 2011), 49.

³⁸ Mohammad Najich Chamd, "Keluarga Sakinah Dan Problematikanya Dalam Rumah Tangga", *Jurnal Studi Al-Qur'an dan Hukum*, 1 (Mei 2020), 95.

The Use of Dating Apps in Marital Relationships from An Islamic Family Psychology Perspective

violates commitment and trust in marriage. This emotional infidelity can usually affect the time spent with the husband or wife, and the perpetrator of the affair often thinks about the affair, which, of course, can disturb the feelings of the husband or wife emotionally.

b. Infidelity Involving Sexual Activity

This infidelity is an affair that is carried out with sexual actions, such as kissing, hugging, and even having sexual intercourse. This act can be done by flirting with someone directly or through the internet, such as by using a *dating* application. Usually, perpetrators of this type of infidelity do it just to seek sexual satisfaction, so the infidelity tends to be short. If left unchecked, it can lead to the appearance of sexually transmitted diseases that can be transmitted to the husband or wife.³⁹

The infidelity committed by Dwi's husband, which involved sexual activity, aligns with a type of infidelity that can be triggered by various factors. According to Brand et al., individuals may commit infidelity due to opportunity, feelings of boredom within the marriage, general unhappiness with the current relationship, a developing disinterest or dislike for the spouse, or even a desire to have an affair without any specific underlying reason. In the modern era, the rapid development of communication technology has made it easier for people to connect remotely, presenting a potent means for infidelity. The use of digital communication technology, particularly dating applications, significantly increases the opportunity for unfaithfulness. This technology facilitates easier communication and relationship development, whether it involves merely exchanging romantic messages or escalating to explicit sexual chats. This form of online betrayal is commonly referred to as a cyberaffair.⁴⁰

From the perspective of Islamic family psychology, two core concepts of spiritual coping are particularly relevant when a spouse discovers their partner is using a dating application or engaging in infidelity: patience and respecting one's spouse. Regarding patience, a wronged spouse is encouraged to face the situation with composure, mirroring the actions of Desi's husband, who calmly addressed his wife about her cheating and urged her to delete the application. Similarly, informant Dwi exemplified patience by choosing to remain a good wife despite her deep disappointment upon catching her husband in infidelity. Beyond maintaining a patient demeanor, this concept emphasizes turning to Allah through dedicated prayers, allowing the couple to communicate their struggles to the Divine, seek guidance, and strengthen their devotion while navigating the crisis.⁴¹

The second concept involves actively respecting the spouse's honor and dignity. This is manifested by using polite and appreciative language with the partner to ensure they feel valued, and by managing disputes without excessive emotion or exaggeration. Crucially, when one partner discovers the other is using a dating application, the responding spouse should embody this respect by first listening carefully to understand the reasons behind the partner's actions. Furthermore, if the dating application user confesses their actions, the wronged partner should appreciate this difficult act of honesty, thus upholding the partner's dignity and opening a constructive path toward reconciliation and resolution rather than immediate, destructive conflict.

³⁹ Diah Widiawati Retnoningias, dkk, *Psikologi Keluarga* (Makassar: CV. Tohar Media, 2024), 117-118.

⁴⁰ Ibid., 123-124.

⁴¹ Muzdalifah Rahman, *Psikologi Keluarga Islam Ketahanan Keluarga dalam Perspektif Islamic Spiritual coping*, 112-134.

Preventive Efforts to Use Dating Applications in Married Couples in Forming a Sakinah Family Perspective of Islamic Family Psychology

The misuse of dating applications by married individuals can lead to numerous negative consequences, as evidenced by interview findings. To counter this and foster a strong family unit, Islamic family psychology suggests several preventive efforts: building good communication, maintaining family harmony, ensuring mutual openness, and upholding the principles of consultation and mutual forgiveness. The primary step involves building good communication. As informant Mega suggested regarding maintaining harmony, this requires cultivating an attitude of mutual trust and encouraging each partner to lower their ego. Therefore, well-established communication is essential for both fostering mutual trust and facilitating the humility required to overcome self-centeredness.⁴² Basically, communication is a way to create a family that knows and understands each other so that harmony can be realised in the family. Building good communication in domestic life can also have a good impact, such as: a family becomes less likely to have disputes, does not blame each other or look for scapegoats, and does not corner each other when facing problems.⁴³

DeVito's *The Interpersonal Communication Book* outlines distinct communication patterns within families, starting with the Equality Pattern. In this structure, every member has an equal opportunity to communicate, viewing everyone as peers rather than leaders and followers. Ideas and opinions are freely exchanged, and conflicts are not seen as threats but are immediately analyzed to find swift, mutual resolutions. Contrasting this is the Balanced Split Pattern, where control and responsibility are divided by territory; for instance, the husband manages external work, and the wife manages the household.⁴⁴ In this pattern, conflicts are not threatening because territories are clearly defined, and outcomes (who "wins" or "loses" a debate) are often predetermined based on whose domain the issue falls under, ensuring that control over one's area remains intact.

The second crucial preventive effort is maintaining family harmony, which is essential for fostering mutual loyalty, as highlighted by informant Nuri. Building and maintaining a harmonious and peaceful (*sakinah*) family involves several key stages.⁴⁵ The first is establishing a good understanding to preempt frequent misunderstandings that arise from differing opinions or mindsets when tackling problems. The second stage emphasizes tolerance and generosity (*tasamuh*), an attitude necessary for domestic continuity, recognizing the inherent human weakness and propensity for mistakes.⁴⁶

The third stage for harmony is practicing moderation (*tawassuth*). Based on the teachings of the Prophet Muhammad, this involves avoiding extremes in three key areas: not being excessive in providing sustenance, exercising restraint in showing love and affection, and maintaining balance in expressing praise both before and during the early stages of marriage. Importantly, it also requires avoiding excessive jealousy, ensuring that love and commitment do not devolve into suffocating possessiveness.

The third overarching preventive effort is fostering an open attitude between partners, which is critical for joint problem-solving, as stated by informant Desi. This involves members sharing both positive and negative experiences to facilitate shared

⁴² Mega, *Interview Results*, Ponorogo, November 4, 2024.

⁴³ Ulfiah, *Psikologi Keluarga Pemahaman Hakikat Keluarga dan Penanganan Problematika Rumah Tangga* (Bogor: Ghalia Indonesia, 2016), 125-126.

⁴⁴ *Ibid.*, 127-131.

⁴⁵ Nuri, *Interview Results*, Ponorogo, November 6, 2024.

⁴⁶ Subairi, "Keharmonisan Rumah Tangga Perspektif Hukum Islam", 182-184.

The Use of Dating Apps in Marital Relationships from An Islamic Family Psychology Perspective

solutions. Several factors enable this openness: it must be driven by a desire and need for the partner to listen and offer support; the household environment must provide security and comfort so that the partner feels safe to express themselves freely; and most importantly, it must involve reciprocity. Openness is a two-way interaction where both husband and wife have an equal opportunity to share and listen, thereby establishing a comfortable and balanced relationship.⁴⁷

Finally, the fourth preventive measure involves upholding the principle of deliberation (shura). Any issues or disputes that arise in domestic life must be resolved immediately through mutual consultation.⁴⁸ The commitment of married couples to this principle of deliberation is a determining factor for the family's stability and well-being in both the short and long term, ensuring that decisions are shared and conflicts are settled constructively rather than left to fester.⁴⁹ As explained in Q.S. An-Nisa' verse 35, which reads:

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا ﴿٣٥﴾

Meaning: "If you (the guardians) are worried about a dispute between the two, send a peacemaker from the male family and a peacemaker from the female family. If both of them intend to make islah (peace), surely Allah will give taufik to both. Indeed, Allah is All-Knowing, All-Knowing."⁵⁰

In the verse, it is explained that when problems occur in the household, it is better to conduct deliberation so that there are no prolonged conflicts and can also find the best solution. If the guardian is concerned that the couple cannot resolve the issue properly, then the guardian can appoint a judge from the male and female families to reconcile the couple.

Fifth, an attitude of mutual forgiveness. Having this mutual forgiveness is quite important, as quite a few households are destroyed by trivial things.⁵¹ This forgiving attitude is the attitude chosen by Informant Dwi when she found out that her husband had committed an affair. According to the informant, Dwi chose to forgive her husband because, according to Dwi, marriage is a sacred bond. So she chose to give her husband a chance by forgiving her husband's cheating. Informant Dwi also explained that, in addition to trying to maintain her marriage, Dwi also wanted to maintain her husband's good name so that she would not be looked down upon by her parents for the acts of infidelity that had been committed by her husband.⁵² This attitude of mutual forgiveness should be possessed by every married couple so that when the husband or wife makes a mistake, they can accept the apology made by the husband or wife who did wrong. As in the words of Allah QS. Al-Imran verse 159, which reads:

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾

⁴⁷ Akilah Mahmud, *Keluarga Sakinah menurut Pandangan Islam*, 73-76.

⁴⁸ Eka Rifqi M, "Pengaruh Keterbukaan Diri Suami Istri Terhadap Keharmonisan Keluarga di Desa Titian Resak Kecamatan Seberida Kabupaten Indragiri Hulu", *Al-Ittizaan: Jurnal Bimbingan Konseling Islam*, 1 (2019), 6-8.

⁴⁹ Sofyan Basir, "Membangun Keluarga Sakinah", *Jurnal Bimbingan Penyuluhan Islam*, 2 (Desember 2019), 104-105.

⁵⁰ Al-Qur'an, 4:35.

⁵¹ Achmad Fathoni dan Nur Faizah, "Keluarga Sakinah Perspektif Psikologi (Upaya Mencapai Keluarga Sakinah, Mawaddah Wa Rohmah)", *Jurnal Ilmu Pendidikan Islam*, 2 (Desember 2018), 208.

⁵² Dwi, *Interview Results*, Ponorogo, February 5, 2025.

The Use of Dating Apps in Marital Relationships from An Islamic Family Psychology Perspective

Meaning: "So, by the grace of Allah, you (Prophet Muhammad) are gentle towards them. If you had been hard and hard-hearted, they would have stayed away from you. Therefore, forgive them, ask forgiveness for them, and counsel with them in all matters. Then, when you have made up your mind, put your trust in Allah. Indeed, Allah loves those who trust."⁵³

The above verse explains that every married couple should have a gentle and forgiving attitude. If one of the couples has made a mistake, then ask for forgiveness from the partner who has made a mistake to Allah swt. Because Allah loves His servants who are takauwal.

Domestic problems that often occur and are quite difficult to forgive are usually acts of infidelity. Because this makes victims of infidelity gradually lose trust, lose feeling, and domestic relationships become foreign. For couples like Dwi and her husband who are determined to maintain and improve their marital relationship following an affair, the path to recovery requires dedicated effort from both parties. The perpetrator of the infidelity must take the lead in actively rebuilding trust. This involves three critical actions: first, diligently building trust by consistently creating an atmosphere of emotional security and comfort for the victim; second, providing full emotional validation by demonstrating unwavering attention, care, and love toward the partner to address the hurt caused; and third, exhibiting a serious and sustained commitment to repairing the marriage that was damaged by the infidelity. These steps are essential for the victim to feel safe and respected enough to consider reconciliation.

Conversely, the victim of the infidelity also has necessary steps to undertake to allow the healing process to begin. This involves gently opening the door to forgiveness and acknowledging the sincere efforts being made by the spouse who committed the affair, rather than dismissing or ignoring them. The victim must also strive to adopt a compassionate perspective, understanding that the perpetrating spouse is a human being who is fallible and not immune to mistakes. Ultimately, the act of forgiving the spouse is crucial, especially when the perpetrator demonstrates genuine earnestness and commitment toward improving the marital relationship and preventing future betrayals.

For couples who commit infidelity, it provides a strong reason to improve the marital relationship and make an agreement with the victim so that the victim's spouse is willing to forgive them. This forgiving attitude is an attitude taken to overcome infidelity that occurs in marriage. In addition, for couples who are victims of infidelity, it is not uncommon to think that the betrayal committed causes deep wounds and is quite difficult to heal. Therefore, quite a lot of couples who are victims of infidelity prefer to end their marriage or divorce as one way to deal with infidelity.⁵⁴

In addition to the practical family efforts previously discussed, Islamic family psychology highlights Islamic spiritual coping as a critical pathway for resolving problems by fostering a closer relationship with Allah. This spiritual framework comprises several attitudes essential for resilience, beginning with patience. When facing domestic issues, couples are urged to respond with patience, which entails actively avoiding excessive complaints, exercising restraint by conceding or holding back during disputes, and remaining firm against external temptations.⁵⁵

⁵³ Al-Qur'an, 3:159.

⁵⁴ Diah Widiawati Retnoningtias, dkk, *Psikologi Keluarga* (Makassar: CV. Tohar Media, 2024), 134-137.

⁵⁵ Muzdalifah Rahman, *Psikologi Keluarga Islam Ketahanan Keluarga dalam Perspektif Islamic Spiritual coping*, 112-134.

The Use of Dating Apps in Marital Relationships from An Islamic Family Psychology Perspective

The necessity of restraint and giving in is exemplified by informant Dwi. Upon discovering her husband's cheating, Dwi consciously chose to give way and hold back, opting to wait for the appropriate moment to discuss the issue with him. Dwi's reasoning for this approach was highly pragmatic: she deliberately sought to prevent the situation from worsening, particularly because her husband had a quick temper. This demonstrates the spiritual wisdom of prioritizing de-escalation over immediate confrontation, thereby preventing further conflict.⁵⁶

The second vital spiritual measure is maintaining the spouse's honor. This involves a mutual obligation to protect the family's dignity by strictly keeping each other's secrets, avoiding the exaggeration of faults, and collaboratively seeking solutions when third-party issues arise. Dwi again illustrated this principle by choosing to shield her husband's reputation; she protected his honor by deliberately refraining from informing her parents about their domestic problems. Furthermore, she and her husband sought a resolution for the infidelity together, culminating in his promise to stop the behavior and commit to greater openness with her.⁵⁷

The third and fourth components of spiritual coping are prayer (*du'a*) and repentance (*tawbah*). Prayer serves as the direct channel for communicating with and drawing closer to Allah. Through sincere prayer, one can express all the challenges they face, seek divine guidance for their problems, and submit to what has been decreed by the Almighty. This surrender provides immense emotional relief and refocuses the individual's effort.⁵⁸

Finally, repentance begins with an honest self-realization of one's mistakes, known as introspection or accountability (*muhasabah*). Muhasabah is an effort to evaluate one's past actions, both good and bad. Within Islam, this self-assessment is key to actively improving one's relationship with Allah, fellow human beings, and oneself. Informant Desi demonstrated this when she, upon being confronted by her husband about her dating app usage, immediately followed through with repentance by deleting the application, signifying a tangible commitment to correcting her transgression and restoring trust.⁵⁹

CONCLUSION

The use of *dating* applications in married couples can have a bad influence on domestic relationships, including: causing a less open attitude that occurs in married couples, a quiet attitude when knowing that their partner is a dating application user for the reason that they do not want to fight with their partner, hindering information about a family, and infidelity. So it can be understood that the influence of using *dating* applications for married couples from the perspective of the Islamic family is that it makes married couples rarely or even never take the time to discuss family life, there is no sense of responsibility between husband and wife to maintain family harmony, and far from religion, which can plunge a person into bad deeds.

Preventive efforts that can be made for married dating application users include: maintaining communication, maintaining family harmony, being open to each other, having the principle of deliberation, mutual forgiveness, and implementing *Islamic spiritual coping*. It can be understood that preventive efforts that can be made on dating

⁵⁶ Dwi, *Interview Results*, Ponorogo, February 5, 2025.

⁵⁷ Ibid.

⁵⁸ Muzdalifah Rahman, *Psikologi Keluarga Islam Ketahanan Keluarga dalam Perspektif Islamic Spiritual coping*, 112-134.

⁵⁹ Muzdalifah Rahman, *Psikologi Keluarga Islam Ketahanan Keluarga dalam Perspektif Islamic Spiritual coping*, 112-134.

The Use of Dating Apps in Marital Relationships from An Islamic Family Psychology Perspective

application users are in accordance with Islamic family psychology, namely: by maintaining good communication, building good understanding between married couples, suitability in creating a sense of security and comfort in the domestic environment, a sense of reciprocity between couples in self-openness, and applying *Islamic spiritual coping* in the family, by: being patient in facing problems, praying and praying for guidance from Allah, and repentance when making mistakes.

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