Cultural Distortion in Marriage Taaruf Through Matchmaking Applications from the Perspective of Islamic Law

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Abstract

The advancement of technology has transformed the way individuals seek life partners, including among Muslims. One emerging phenomenon is the use of matchmaking applications as a medium for taaruf in preparation for marriage. This study aims to analyze the use of matchmaking applications as a taaruf medium from the perspective of Islamic law. The research employs a qualitative method with a literature study approach, examining various sources related to Islamic family law, the concept of taaruf, and the use of technology in partner-seeking. The findings indicate that Islam does not prohibit the use of technology in finding a spouse, provided that Sharia principles are upheld, such as maintaining interaction boundaries, involving a guardian (wali), and prioritizing the right intentions. Several applications offer features that support Islamic taaruf, such as identity verification, filtering potential partners based on Islamic values, and guardian supervision in communication. However, challenges such as the risk of identity misuse and potential deviations from Islamic norms must be considered. Therefore, regulations and user education are necessary to ensure that these applications are used wisely and remain within the framework of Islamic law. With the right approach, matchmaking applications can serve as a modern solution for realizing Islamic marriages characterized by sakinah, mawaddah, and rahmah.

I. Introduction

The command to marry within the context of Islamic law states that when young individuals have the desire for marital intimacy (jima') and the ability to provide financial support, they should proceed with marriage. According to Islamic scholars, the term ba'ah in the context of marriage refers to the desire for intimacy. This indicates that when a man has the inclination to engage in marital relations and is financially capable, marriage becomes obligatory for him (Fawwaz, Tulab, and Zaenurrasyid 2023).

This understanding aligns with the definition of marriage as a contract that legitimizes a union between a man and a woman for the purpose of obeying Allah's command and fulfilling it as an act of worship. This obligation aims to establish a household founded on sakinah, mawaddah, and rahmah, built upon mutual commitment and the ability to manage household conflicts. Islamic texts provide comprehensive guidance on partner selection to ensure a harmonious marital life (Karimuddin 2021b).

During the Prophet's era, companions played the role of intermediaries in assisting with the selection of a spouse. However, with the advancement of time and technology, this role has been replaced by digital systems known as matchmaking applications. These applications are considered more convenient, practical, efficient, and cost-effective. Some of the popular matchmaking applications include Omi-Dating, Meet Friends, Bumble, Tinder, Tantan, and Badoo.

From the perspective of Islamic law, the use of matchmaking applications carries legal implications. While Islam does not reject technological advancements, it assesses their alignment with the spirit of Sharia and their potential benefits (Zulfikar 2022). The primary concern regarding the use of matchmaking applications lies in the possibility of Sharia violations, such as exposure of aurah, lack of compatibility (kafa'ah), indirect khalwah (seclusion), and other ethical issues.

Islamic jurisprudence provides clear guidelines for choosing a life partner to avoid misjudgments that could lead to divorce. These guidelines include criteria for selecting a spouse and interaction boundaries before marriage. Hence, an in-depth analysis from the perspective of Islamic law is necessary to evaluate the use of matchmaking applications. This study aims to examine these applications through the lens of Islamic family law.

Relevant previous studies include the work by Indi Laela Dhiya, titled "Online Ta'aruf Through Social Media from the Perspective of Fiqh Munakahat." This study concludes that seeking a spouse through social media is permissible (mubah) as long as it does not contradict Islamic teachings. However, its legal status may change depending on the purpose of use and its consequences (Dhiya, Falakha, and Hami 2024).

Another study by Muhajirin and Putri Regina Patricia in the Riset Agama journal, titled "The Phenomenon of Matchmaking Through the Tantan Application in the Millennial

Era from the Perspective of Hadith," examines the mechanisms of matchmaking applications, their positive and negative impacts, and the relevance of hadith in their use. This study emphasizes that matchmaking applications can serve as an effective intermediary in spouse selection, provided they are used wisely and in accordance with Islamic values (Muhajirin and Patricia 2022).

The distinction of this research from previous studies lies in its focus on hadith as the primary legal foundation for partner selection. The hadith narrated by Muttafaqun ‘Alaih regarding the criteria for choosing a spouse will serve as the central reference to assess the extent to which matchmaking applications align with Islamic law.

II. Method

This study employs a qualitative research method with a library research approach (Conny R. Semiawan 2010). The data used in this research is sourced from primary and secondary literature, including classical Islamic jurisprudence (fiqh) books, hadith collections, academic journals, and relevant articles on taaruf marriage through matchmaking applications. The study aims to analyze the compatibility of matchmaking applications with Islamic legal principles. The data collection technique involves an extensive review of literature discussing the concept of marriage in Islam, Islamic family law, and technological developments in matchmaking. The primary sources in this study include classical fiqh texts, relevant hadiths, and fatwas from Islamic scholars regarding the use of technology in finding a spouse.

The data analysis method employed is descriptive-analytical, where the obtained data is interpreted and explained systematically. This approach enables the researcher to comprehensively describe the issue and provide conclusions based on Islamic legal perspectives. The validity of the data in this research is ensured through source triangulation, comparing various literature sources to derive objective and comprehensive conclusions (Marendah 2023). Thus, this study is expected to contribute to the understanding of Islamic legal perspectives on the use of matchmaking applications in the taaruf process for marriage.

III. Result and Discussion

The Concept of Taaruf in Islamic Family Law

Linguistically, taaruf originates from the Arabic root ‘arafa, meaning "to know" or "to become acquainted." In the context of marriage, taaruf refers to the process of introduction between a prospective husband and wife before marriage. Unlike the concept of dating in Western culture, taaruf in Islam follows clear guidelines to ensure compliance

with Islamic law (sharia) (Wulansari 2019). Taaruf is an Islamic concept that denotes the introduction process between a man and a woman with the intention of marriage. In Islamic family law, taaruf is not merely an acquaintance activity but also a mechanism to ensure the compatibility of partners in building a harmonious household in accordance with Islamic principles.

The legal basis for taaruf can be found in the Qur'an and Hadith. One of the verses often associated with taaruf states: "And among His signs is that He created for you mates from among yourselves, that you may dwell in tranquility with them, and He has placed between you affection and mercy" (Qur'an, Ar-Rum: 21) (M. A. R. K. A. Lawang 2023).

This verse emphasizes that marriage in Islam is a sacred institution, and the process leading to marriage must align with Islamic teachings. In Hadith, the Prophet Muhammad (PBUH) also provided guidance regarding the selection of a spouse: "A woman is married for four things: her wealth, her lineage, her beauty, and her religion. So, choose the one with religion, that you may prosper" (Narrated by Bukhari and Muslim). This Hadith illustrates that Islam prioritizes religious commitment in selecting a spouse, and the taaruf process serves as a means to ensure this criterion is met (Azzulfa 2020).

In modern life, particularly with the advancement of technology and social media, the practice of taaruf has evolved from traditional methods to digital approaches, such as Islamic matchmaking applications. However, to understand how this concept applies in Islamic family law, it is necessary to refer to primary sources of Islamic law, the Qur'an, Hadith, and scholarly perspectives on the mechanisms, limitations, and ethics of taaruf.

In Islamic family law, the concept of taaruf must adhere to several key principles to remain consistent with sharia values:

1. Conducted with a Sincere Intention
   Taaruf should not be treated as a casual social engagement but must be undertaken with a serious intention to marry. If one party feels incompatible, the process can be terminated without emotional attachment.
2. Involvement of a Third Party or Mahram
   Islam emphasizes the importance of a third party's involvement in taaruf, such as a family member, religious teacher, or guardian (wali). This ensures that the process remains within sharia boundaries and prevents inappropriate interactions.
3. Avoiding Ikhtilat (Mixing) and Khalwat (Seclusion)
   In Islam, an unmarried man and woman who are non-mahram (not closely related) are prohibited from being alone together without a third party's presence. This rule aims to prevent immoral behavior and safeguard both individuals' honor.
4. Observing Modesty and Proper Etiquette in Communication
   Taaruf requires both parties to maintain proper attire according to Islamic

guidelines. Communication should remain respectful and within permissible limits.

5. No Physical Contact Before Marriage
   Unlike dating practices in other cultures, Islam forbids physical contact between unmarried men and women. Therefore, taaruf must not involve any form of physical interaction (Hani Aufaa Khairunnisa 2022).

Islamic jurisprudence (fiqh) addresses taaruf within the framework of lawful marriage principles. Different Islamic schools of thought (mazhab) offer varying interpretations of how taaruf should be conducted in compliance with sharia:

1. Hanafi School
   The Hanafi school permits a man to see his prospective wife before marriage, provided it remains within sharia boundaries. However, prolonged conversations without a clear purpose are discouraged.
2. Maliki School
   The Maliki school emphasizes that taaruf must have a clear intention, and family involvement is necessary to ensure compliance with Islamic law.
3. Shafi'i School
   The Shafi'i school allows a man to see the face and hands of a prospective wife, as these features reflect her beauty and health. However, conversations should be limited to necessary matters.
4. Hanbali School
   The Hanbali school mandates that taaruf must involve a guardian or family members, and excessive communication beyond what is required to know the prospective spouse is not allowed (Alamsyah and Maloko 2021).

From these perspectives, it is evident that taaruf must be conducted under strict Islamic guidelines to remain in accordance with Islamic family law.

The concept of taaruf in Islamic family law is a structured introduction method governed by sharia principles to ensure an Islamic approach to selecting a spouse. In contemporary practice, taaruf must be conducted with sincere intentions, involve a third party, maintain sharia boundaries, and avoid physical contact and seclusion. The rise of Islamic matchmaking applications has facilitated the taaruf process, yet their use must be monitored to ensure adherence to Islamic values (Huzaini 2020).

Digital advancements have significantly transformed various aspects of life, including matchmaking. Islamic matchmaking applications have become a widely used alternative for Muslims seeking taaruf in compliance with sharia. These applications offer several advantages, primarily in filtering potential partners based on religious criteria, such as shared Islamic beliefs, educational background, and religious commitment. By providing these filters, individuals can be more selective in choosing compatible spouses, thereby

enhancing the chances of establishing a sakinah, mawaddah, and rahmah (tranquil and affectionate) household.

Additionally, some matchmaking platforms implement safeguards to uphold sharia boundaries, such as requiring intermediaries (wali or guardians) in communications. This approach prevents inappropriate interactions, ensuring that taaruf remains a dignified and Islamic process. Another benefit is the accessibility it provides for individuals facing challenges in traditional matchmaking due to geographical or social constraints. This is particularly beneficial for Muslims in minority communities where finding a like-minded partner can be difficult. Online platforms expand matchmaking networks beyond local regions, even across national borders, thus increasing opportunities for finding a suitable spouse.

Despite its advantages, online taaruf faces several challenges. One major concern is the risk of misuse by individuals who lack a serious intention to marry. Some users engage in casual conversations, socializing, or even unethical activities, undermining the Islamic essence of taaruf. This can lead to frustration and uncertainty for those who genuinely seek a spouse.

Another issue is the limited family involvement in online taaruf, which contradicts Islamic traditions where families play a crucial role in selecting a suitable partner. The absence of familial guidance in digital taaruf can lead to decisions based solely on personal judgment, disregarding cultural compatibility, parental approval, and social support, all of which are essential in a successful Islamic marriage (Kurniasari and Utami 2021).

A significant challenge is the potential for identity deception in online matchmaking (Amelia and Ayu 2020). In the digital era, verifying personal information is difficult, raising concerns about fraudulent identities and dishonest intentions. Cases of deception can lead to emotional distress or financial fraud. Therefore, strict verification systems and user awareness are essential for secure online taaruf interactions.

Islamic matchmaking applications offer significant benefits in facilitating taaruf while maintaining Islamic principles. However, challenges such as misuse, limited family involvement, and identity fraud must be addressed to ensure that digital taaruf aligns with sharia values. A balanced approach is necessary to maximize technology's advantages while upholding Islamic ethics in selecting a life partner.

The Use of Islamic Matchmaking Applications as a Medium for Taaruf

In the digital era, advancements in information technology have brought significant changes to various aspects of life, including the process of marriage. One phenomenon that has gained increasing prominence is the use of Islamic matchmaking applications as a medium for taaruf. Traditionally, taaruf is conducted through family or social

intermediaries; however, with digital platforms, this process can now take place online.

The emergence of Islamic matchmaking applications offers a solution for Muslims seeking a life partner in accordance with Islamic principles. These applications claim to facilitate a safe and religiously compliant taaruf process. However, in practice, various challenges and potential deviations need to be critically examined. This review discusses the fundamental concept of matchmaking applications in the context of taaruf, the principles they implement, their benefits and challenges, and the Islamic legal perspective on using technology as a means to find a life partner (Azwinda 2022).

The Concept of Matchmaking Applications as a Medium for Taaruf

Islamic matchmaking applications are online platforms designed to help Muslims find a life partner in a manner aligned with Islamic values. Unlike conventional dating applications, which often focus on short-term relationships, these applications emphasize the intention of marriage from the outset of the taaruf process.

Several popular applications, such as Muslima, Salams, Muzmatch, and Hawaya, have emerged as alternatives for Muslims seeking partners who share their faith and life vision. These applications incorporate specific features that distinguish them from general dating apps, including:

1. Registration with Identity Verification
   To ensure that users are genuinely serious about finding a spouse, many applications require identity verification through email, phone number, or even official identification documents.
2. Sharia-Based Criteria
   Users can filter potential matches based on religious criteria, such as adherence to Islamic practices, views on hijab, or understanding of Islamic law.
3. Supervision by Guardians or Mahram
   Some applications provide features allowing guardians or family members to be involved in conversations between potential partners to ensure that interactions remain within Islamic boundaries.
4. No Physical Interaction
   Unlike conventional dating cultures, taaruf through matchmaking applications allows for formal and goal-oriented communication that leads to marriage without engaging in physical interactions deemed inappropriate in Islam (Azzulfa 2020).

With these features, matchmaking applications strive to accommodate the principles of taaruf in Islam while adapting to modern and technology-based approaches.

Benefits of Using Matchmaking Applications for Taaruf

The use of Islamic matchmaking applications offers several advantages, making them a practical solution for those who struggle to find a spouse through conventional means.

1. Expanding the Search for a Partner
   One of the main benefits of these applications is their ability to connect Muslim individuals from diverse backgrounds and locations. In an era of globalization, many Muslims live in areas with limited Muslim communities. These applications help connect them with like-minded potential partners who share their faith and life aspirations.
2. Efficiency and Convenience in the Taaruf Process
   Online taaruf allows users to get to know potential partners more quickly and efficiently without requiring in-person meetings. With algorithm-based matching systems, users receive recommendations tailored to their preferences.
3. Avoiding Non-Islamic Dating Practices
   A primary goal of Islamic matchmaking applications is to prevent dating practices that contradict Islamic teachings. These applications promote controlled interactions, ensuring that communication remains formal and directed toward marriage.
4. Family or Guardian Involvement in the Taaruf Process
   Some applications provide features allowing family members or guardians to participate in conversations between potential partners. This aligns with Islamic teachings, which emphasize the guardian's role in ensuring the suitability and safety of a marriage (Azwinda 2022).

Challenges and Risks in Using Matchmaking Applications

Despite their many benefits, matchmaking applications also present challenges and risks that must be considered to ensure compliance with Islamic law and social values.

1. Potential for Fake Identities and Fraud
   Like other online platforms, matchmaking applications are not immune to identity fraud. Some individuals may hide personal information or impersonate someone else for dishonest purposes.
2. Lack of Direct Family Involvement
   In traditional taaruf, families play a significant role in the selection process. However, in online taaruf, family involvement is often minimal, potentially reducing supervision over partner selection.
3. Possible Misuse of the Application

Although these applications are designed for Islamic taaruf, not all users have sincere intentions. Some individuals may use the platform for casual interactions or relationships that do not align with Islamic values.

4. Incompatibility After Meeting in Person
   One of the challenges of online taaruf is that virtual communication may not fully reflect an individual's true personality. This can lead to mismatches when meeting in person, potentially resulting in disappointment or even the cancellation of marriage plans (Kurniasari and Utami 2021).

Islamic matchmaking applications represent a digital innovation that offers Muslims an alternative means to find a spouse in accordance with Islamic principles. By incorporating features designed to maintain Islamic boundaries, these applications present a more religiously compliant option compared to modern dating culture. However, challenges and risks, such as potential misuse, limited family involvement, and post-meeting incompatibility, must be carefully considered. Therefore, using matchmaking applications should be accompanied by sincere intentions, adequate supervision, and adherence to Islamic teachings to ensure that they truly serve as a blessed and legitimate means of taaruf within the framework of Islamic family law.

The Use of Matchmaking Applications as a Medium for Taaruf in Islamic Law

The advancement of digital technology has significantly transformed various aspects of life, including the search for a life partner. Traditionally, the taaruf process was conducted through family, relatives, or trusted religious figures. However, with the rise of digital platforms, taaruf can now be facilitated through Islamic matchmaking applications, which act as intermediaries between Muslim individuals seeking marriage (Muhajirin and Patricia 2022). These applications offer various features designed to comply with Islamic principles, such as communication restrictions, guardian involvement, and matching systems that consider Islamic values. However, their legitimacy and ethical implications under Islamic law remain subjects of discussion.

The Concept of Taaruf in Islam

In the context of Islamic marriage, taaruf is the process of introduction between prospective spouses with the aim of determining compatibility before entering into marriage. This process has deep roots in Islamic teachings and is intended to help individuals find a spouse in accordance with Shariah principles. Unlike the concept of dating in modern culture, which is often conducted without a clear direction, taaruf has a more concrete objective, finding a lawful spouse and establishing a household based on Islamic values. Therefore, taaruf must be undertaken with sincere intentions and grounded in the

desire to build a legitimate relationship in the eyes of religion (Wulansari 2019).

One of the fundamental principles of taaruf is maintaining boundaries in interactions between men and women. Islam teaches that relationships between unmarried men and women should be limited to avoid fitnah (temptation) and undesirable consequences. During the taaruf process, communication must adhere to proper etiquette and conform to Shariah guidelines. This means that interactions should not lead to romantic expressions or behaviors resembling dating. As a protective measure, many taaruf practices involve a third party, such as a wali (guardian), family members, or a mediator who acts as an intermediary in the communication process. This approach helps preserve the honor and sanctity of the relationship before marriage and ensures that both parties have sincere intentions.

Beyond maintaining interaction boundaries, Islam also emphasizes the importance of the wali or family in the taaruf process. The wali, typically the father or a close relative of the woman, plays a crucial role in ensuring that the prospective spouse has serious and responsible intentions. The involvement of the wali also serves to protect the prospective bride and groom from risks such as manipulation, deception, or even emotional exploitation that could occur if taaruf is conducted without supervision. In Islam, the role of the wali extends beyond that of a witness; they also serve as protectors and advisors, ensuring that the decision taken is the best for both parties. Therefore, in an ideal taaruf practice, the wali should actively assess the compatibility of the prospective spouses and provide guidance to ensure that the marriage decision is made with careful consideration (Hani Aufaa Khairunnisa 2022).

Transparency and openness are also fundamental aspects of taaruf. Both parties must be honest in disclosing their identity, background, and expectations for marriage. Information such as health conditions, occupation, religious commitments, and vision for family life should be openly communicated to prevent misunderstandings in the future. Honesty in taaruf not only reflects personal integrity but also serves as a foundation for building a harmonious household. In Islam, marriage is a sacred bond with significant responsibilities, and thus, from the initial stages of taaruf, openness is key to ensuring that both partners share similar values and readiness for married life.

With the advancement of technology, the concept of taaruf has now adapted to digital platforms through Islamic matchmaking applications. These applications are designed to help Muslims find spouses in accordance with Shariah criteria without violating the fundamental principles of taaruf. Some platforms offer features that enable users to communicate safely with an intermediary or wali, as well as filter potential matches based on shared values and beliefs. While these applications facilitate matchmaking, caution must be exercised to ensure they do not deviate from the authentic principles of taaruf. Therefore, although technology can assist in the spouse-searching process, the essence of

taaruf as a respectful, transparent, and wali-involved process must be upheld to ensure a blessed marriage.

Islamic Legal Analysis of Islamic Matchmaking Applications

The use of technology in the taaruf process has been a subject of discussion among contemporary fiqh scholars. In Islam, anything that brings maslahah (benefit) and does not contradict Shariah principles is generally permissible, including Islamic matchmaking applications. However, like any technological advancement, its usage must be regulated to remain within the boundaries of Islamic law. In this context, scholars such as Dr. Yusuf Al-Qaradawi and Sheikh Wahbah Az-Zuhayli emphasize that the ruling on an innovation in muamalah (social transactions), including marriage-related matters, depends on its intent and implementation. If these applications are used to find a spouse in a Shariah-compliant manner, maintain proper etiquette in communication, and involve a wali or family, then their use is permissible. This principle aligns with the fiqh maxim: "Al-ashlu fil mu'amalat al-ibahah illa an yadulla dalilun 'ala tahrimiha", which means that the basic ruling in muamalah is permissibility unless there is evidence prohibiting it (Ismail Pane; Hasan Syazali; Syaflin Halim; Karimuddin; Imam Asrofi; Muhammad Fadlan; Kartini; Muhammad Saleh 2022).

Conversely, if these applications serve as a means for unrestricted dating, engaging in un-Islamic interactions, or even facilitating deception and exploitation, then their use becomes haram. This aligns with the prohibition in the Qur'an, such as in Surah Al-Isra' (17:32): "And do not approach fornication. Indeed, it is an outrageous act and an evil way." If such applications create opportunities for uncontrolled interactions between men and women without Shariah boundaries, then their usage contradicts Islamic principles. Therefore, any form of communication that could lead to prohibited actions must be avoided, even if initially intended for good (Karimuddin 2021a); (Akmal, Muhammad Jafar 2023); (Lawang et al. 2024).

Furthermore, contemporary scholars stress the necessity of supervision and guidance in the use of matchmaking applications. Sheikh Ali Jum'ah, the former Mufti of Egypt, advises that every taaruf process, whether conducted traditionally or through technology, should remain under the supervision of family members or ustaz (Islamic scholars) well-versed in Islamic marital laws. This precaution is essential to prevent individuals from being deceived or falling into unhealthy relationships. The involvement of a wali in the taaruf process is also strongly recommended in Islam, as stated in the hadith of the Prophet Muhammad (PBUH): "There is no valid marriage without a wali." (Narrated by Abu Dawud, Tirmidhi, and Ibn Majah). Thus, even if someone meets their prospective spouse through an Islamic matchmaking application, the presence of a wali or family

member is still necessary to ensure the sincerity and seriousness of the prospective partner (K. A. Lawang 2023).

In its development, Islamic matchmaking applications provide a modern alternative for those seeking a spouse while maintaining Shariah principles. Some platforms have even been designed with specific features that allow the wali to participate in communication between potential partners and offer consultation forums with scholars. With such an approach, digital taaruf can be a more Shariah-compliant alternative compared to conventional dating, which lacks clear boundaries in male-female interactions. However, users must remain critical when selecting a partner and not rely solely on virtual interactions. In Islam, marriage is not just about individual compatibility but also involves social and familial responsibilities. Therefore, every step in the taaruf process, whether traditional or digital, must adhere to Shariah guidelines to ensure it remains a lawful and blessed means of finding a spouse.

IV. Conclusion

The advancement of technology has significantly transformed the matchmaking process among Muslims, particularly through the use of Islamic-based matchmaking applications as a medium for taaruf. These applications offer a solution for Muslim individuals seeking a life partner while adhering to Islamic values, such as maintaining interaction boundaries, involving a guardian (wali), and ensuring sincere intentions in the search for a spouse. The features provided by these applications, including identity verification, matchmaking based on religious values, and communication restrictions in accordance with Sharia, distinguish them from conventional dating applications. The primary benefits of using these platforms include expanding the network for potential spouses, increasing efficiency in the taaruf process, and avoiding dating practices that contradict Islamic teachings. However, there are challenges and risks to consider, such as potential identity misuse, lack of active guardian involvement, and difficulties in assessing a prospective partner's true character in a virtual setting. Therefore, wise and cautious use of these matchmaking applications is essential to ensure alignment with Islamic principles and to remain faithful to the primary objective of taaruf, which is to find a lawful and blessed life partner.

From the perspective of Islamic law, the use of matchmaking applications as a medium for taaruf is permissible as long as it does not violate Sharia regulations. The fundamental principles that must be upheld include having the correct intentions, involving a guardian in the taaruf process, and maintaining permissible interaction boundaries in Islam. If these applications are used with the right objectives and within the framework of Sharia, they can serve as a modern solution for finding a life partner in accordance with

Islamic teachings. However, if these platforms are misused for relationships that deviate from Islamic values, such as excessive interactions or leading to unrestricted dating, then their use becomes impermissible. Therefore, Muslim users who wish to utilize matchmaking applications must understand the rules and etiquette in Islam, seek guidance from family or religious scholars, and strive to find a spouse in a manner that is pleasing to Allah. With the right approach, matchmaking applications can be an effective tool in facilitating an Islamic marriage that embodies sakinah (tranquility), mawaddah (affection), and rahmah (compassion), ultimately bringing blessings to Muslim individuals in building a harmonious family life.

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