OPEN ACCESS JOURNALS

The Concept of Matchmaking Through Online Matchmaking Bureaus in the Modern Era. Study of Sociological Analysis and Darurah Rules

Mohammad Afandy[1]*, Fatmawati[2]
UIN Sunan Kalijaga Yogyakarta, afhandy.jumadil@gmail.com
UIN Alauddin Makassar, fatmawati@uin-alauddin.ac.id

Article Info	ABSTRACT
	This research aims to explain the phenomenon of the practice of finding a life partner through the use of online matchmaking sites if analyzed by applying the rules of darurah. In reviewing the discussion, the author used a qualitative approach and purposive sampling technique as an effort to extract data. The research results show that the preference for online matchmaking agencies can be said to be a complementary tool in finding a life partner, meaning that under any circumstances the majority of looking for a partner prefers to look for themselves without using an online matchmaking agency, so this online matchmaking agency is not used as the main tool in finding a life partner. , but rather as a complementary tool to open the gate to a more serious level

Corresponding Author:

Mohammad Afandy
UIN Sunan Kalijaga Yogyakarta
Email: afhandy.jumadil@gmail.com

INTRODUCTION

Arranged marriage is a process of introducing someone to the opposite sex through an intermediary, whether from family, friends or social media, which has now become commonplace for finding a partner. A matchmaking agency is a service that provides services for someone who wants to find a partner. In Islam, arranged marriage is better known as ta'aruf, namely the process of getting to know each other which is carried out with an intermediary. Islam also recommends getting to know each other within the boundaries that have been regulated in religion (Neviandari, 2018)

Choosing a partner is one of the complicated problems faced by young Muslim women today. The widespread symptoms of deviation that befell the Islamic community today and the entry of psychological, cultural and social elements from other cultural domains into Islamic life have penetrated their desires, orientations and tendencies in choosing a life partner, which has increasingly distanced them from Islamic guidance in this matter. (Tarigan, 2017)

There are various things that some people do to find their soul mate, whether it's being helped by their family or finding someone who will be their life partner in the future. There are also those who use matchmaking agency programs. His goal is none other than to find his soul mate and end his period of loneliness. In line with the rapid development of the times, human perspectives are also increasingly developing, including in terms of determining a life partner, the process of searching for or finding a life

partner is increasingly varied so that many options are available. Considering the development of the times, some people are taking advantage of it, one of which is by using a matchmaking agency application which can be accessed easily via the internet system. This is the impact of the development of technology, finding a soul mate has become very easy just by using a cellphone or computer (Husna Nashihin, 2020). However, you must be aware of some of the impacts of using an online matchmaking agency application, one of the negative impacts of online matchmaking agencies is the risk of being exposed to cyber crime because of the personal data entered. Therefore, it is necessary to study the phenomenon of online matchmaking agencies using an interdisciplinary approach, so that it can provide education to the public regarding the phenomenon of online matchmaking agencies which is starting to attract a lot of interest among some people.

It cannot be denied that the phenomenon of online matchmaking services is the impact of the rapid development of technology, so that the process of finding a mate is now increasingly varied. If in the past looking for a mate gave the impression that parents were intervening in it, this is different in the modern era where people tend to prefer to choose their own partner based on personal qualities, especially in terms of love and comfort created for each other by both parties. As stated by David Knox and Caroline Schacht (2010), in their book Choices in Relationships, they state that "there has been a shift in the role in choosing a partner, which previously belonged to parents, now shifting to their children." It cannot be denied that the phenomenon of online matchmaking services is the impact of the rapid development of technology, so that the process of finding a mate is now increasingly varied. If in the past looking for a mate gave the impression that parents were intervening in it, this is different in the modern era where people tend to prefer to choose their own partner based on personal qualities, especially in terms of love and comfort created for each other by both parties. As stated by (David Knox and Caroline Schacht 2010), in their book Choices in Relationships, "there has been a shift in the role in choosing a partner, which previously belonged to parents, now shifting to their children."

The aim of this research is to explain the phenomenon of online matchmaking agencies. It is hoped that the results from this research will provide beneficial implications for readers. Theoretically, this research is expected to contribute to enriching the treasures of Islamic knowledge regarding the phenomenon of online matchmaking agencies in the millennial era. In several views, this research is expected to become a reference that can be used as a reference for further research, especially with regard to online applications used as a place to search. partner.

THEORETICAL REVIEW

There are several previous studies that discuss the phenomenon of online matchmaking agencies, such as the journals Azzulfa, F.A. (2020), "Online Matchmaking Bureau: Need or Demand," Nusantara Islamic Law Journal. This research uses a qualitative descriptive analysis method. The results of this research show that choosing an online matchmaking agency for men and women is a necessity for them in their daily lives, therefore this online matchmaking agency application is used as an alternative in choosing a partner efficiently, practically and without incurring costs. to find a partner (Azzulfa, 2020)

Other research was conducted by Muharman, Nadia, Riska Wahyuni. (2019), "Communication Behavior of Tantan Social Media Users in Establishing Friendly Relationships (Study of Syiah Kuala University Students, Banda Aceh)," Peurawi Journal. The method used in this research is descriptive qualitative through structured interviews to collect data. This research uses mediamorphosis theory. The results of this research and discussion include the communication behavior of Tantan social media users who make friends through chatting. The conclusion is that Tantan application users have different goals, some are just ordinary friends, but there are also those who end up looking for a partner (Muharman & Wahyuni, 2019)

Amelia, Regita, Rizqa Febry Ayu. (2020), "Online Matchmaking Bureau: Uses and Impact," Sharia Scientific Journal. This research uses descriptive qualitative methods through library research. The results of the analysis from this research include the concept of online matchmaking agencies, the shift in the use of offline to online matchmaking agencies and the positive and negative impacts of using online matchmaking agencies. The conclusion of this research is that the existence of this online matchmaking agency application can be useful for finding partners who can get married, however, this online matchmaking agency has the potential to be exposed to cyber crime because of the personal data that has been included (Amelia & Ayu, 2020)

The next article is by Tarigan (2017). Tarigan's research states that with the existence of an online matchmaking agency website, people will be able to be more efficient and effective in seeing and searching for the life partner they want.

Then Nirwan Nasution, Juridical Review of the Role of Online Matchmaking Bureaus According to Islamic Law and Compilation of Islamic Law Linked to Law Number 11 of 2008 concerning Electronic Information and Transactions. The results of the research, it can be concluded firstly the role, function and legal status of online matchmaking bureaus. can be used as a means of proposing to marriage according to Islamic law and the compilation of Islamic law is linked to law number 11 of 2008 concerning information

and electronic transactions that the position of proposing through an online matchmaking agency according to Islamic law, the law is permitted both dispute resolution if there is a dispute in the proposal through online matchmaking bureaus, this can be done through deliberation, mediation and litigation (religious court)

METHODOLOGY

In order to explore the object of discussion in this research, the author uses a qualitative approach with the aim of describing descriptively what will be researched (Mustari & Rahman, 2012). This type of research will provide an overview of a phenomenon being studied by collecting data, analyzing and interpreting it (Hong & Cross Francis, 2020; Kleinbub et al., 2020). This is because this research aims to find out people's preferences for online matchmaking agencies, therefore this research is included in the field research category.

The technique for determining informants is carried out using a purposive sampling technique, namely that informants are determined based on certain characteristics and criteria. Informants are people who are the source of information or data. The purpose of purposive selection is to obtain valid data. This technique is usually carried out because of several considerations that are appropriate to the research topic. The researcher chose subjects and objects as units of analysis, because in qualitative research the emphasis is on the quality of the sources and not quantity, this method was chosen with the aim that the data obtained really reaches the saturation point (Hong & Cross Francis, 2020). In this research, the author determined the number of informants as 5 people based on the age classification of 24-35 years and single status. These parameters are based on the fact that at the age of 24-35 years everyone can be said to be ideal for marriage, and the age of 35 is the age that is past the ideal age for marriage, and single status is based on the fact that online matchmaking agencies are a service for finding a partner.

Meanwhile, data collection techniques were explored through interviews, as an effort to obtain data in the field through direct questions and answers with respondents. Where the author uses tools in the form of an interview guide so that the interview is more focused on the research focus. The interview was conducted in an open and unstructured manner, because in a qualitative approach generally open interviews are carried out where the subject knows that they are being interviewed and also knows what the purpose of the interview is. This unstructured interview is carried out by asking questions more freely and freely but still referring to the research focus. In this research, interviews were conducted face to face with predetermined sources (Mustari & Rahman, 2012).

The analysis was carried out in an interdisciplinary manner, namely discussing it with various scientific disciplines such as religion, social and culture (Almagribi, A. B., & Muslimah, 2021), as a scientific concept which is a new finding from the results of this research (Ahmad Muhajir, 2021). And the author also tries to use a historical approach, namely making a systematic and objective reconstruction of the past, by collecting, evaluating, verifying and synthesizing evidence to establish facts and reach conclusions.

RESULTS AND DISCUSSION

Online Matchmaking Bureau Concept

Establishing a safe household is certainly a dream for every individual, this is based on the search for a specific soul mate. Considering that marriage is worship and a form of obedience, seriousness is needed in dealing with it. A person who has made a sacred promise through marriage (Nurnazli, 2019) is a human being who perfects his religion as a condition for his worship as a servant. Marriage is also considered a good deed which aims to protect one's desires from bad deeds (Cahyani & Ayu, 2020)

Determining your life partner is the same as determining the materials for making the foundation of a house. If you put it like this, choosing the wrong partner means making the wrong foundation even though the walls and other parts are strong. Foundation here is defined as faith or theology or views in thinking (Nasution, 2012, p. 282). If the foundation is weak then when there is a shock it will easily shake, just like choosing a mate and building a household ark.

Historically, in 1970 the partner search service was initially carried out using print media. During its development, namely in the 1980s, video dating emerged, with the sophistication of technology, partner seekers could see each other. Furthermore, commercial companies emerged which aimed to accommodate someone looking for a partner, both offline and online. Online services in online form include kiss.com and match.com (Febrina, 2014)

The emergence of this phenomenon certainly has its own different sides, one of which is that the bond created between potential partners who do online dating and offline dating is different. This is because regular dating requires quite a long time to start interacting with a potential partner, while online dating is done by interacting using the internet network (Rosen et al., 2008). Apart from that, according to Jeff Gavin, Adrian Scott and Jill Duffield, based on the results of their research, it is clear that 94% of couples who undergo online dating, after the first meeting, will decide to meet again (Febrina, 2014). Apart from that, one of the benefits of using this service is that someone will not be preoccupied with distance and time issues. This is because the online dating website is not hindered by time and space.

In Indonesia, many matchmaking sites have emerged, for example jomblo.com, setipe.com, ayonikah.com, jodohsakinah.com, indonesiacupid.com and rumahtaaruf.com. In carrying out its functions, each site has its own concept, some accompany their members to get to the marriage stage, or simply bring their members together. Basically, someone who decides to do online dating is returned to the respective members. Indeed, online contacts are made through the system to gauge whether individuals across the media might also be interested. From there, individuals usually organize to meet face-to-face (Human et al., 2020).

Apart from that, some of the matchmaking agency sites can be accessed for free, such as indonesiacupid.com, rumahtaaruf.com and setipe.com, and there are also paid ones as applied by the sites jasanikah.com, jodohsakinah.com and ayonikah.com (Supratman & Mardianti, 2016). Apart from that, there are also sites that strictly keep the identities of their members secret, as implemented by rumah taaruf.com. This site does not display photos or information about its members openly on its website, and does not allow its members to communicate directly with each other in undergoing the taa'ruf process, unless they have entered a serious stage, namely meeting with each member of their family to plan a marriage and The communication process must also be accompanied by a moderator from the service (Supratman & Mardianti, 2016). This is of course different from other matchmaking sites, where members can communicate directly without intermediaries from other parties, in the sense that these services only provide facilities and features.

The reasons why someone uses this service include: First, the busy activities of the members, which makes them feel like they don't have time to look for a partner. Second, it's simple and efficient, by using this service, members don't need to be busy spending time meeting each other, to get to know each other, members only need to use the role of social media. Third, lack of self-confidence. It cannot be denied that in humans there is a nature of not being confident in certain things, one of which is a lack of confidence in finding or looking for a partner. So, this matchmaking agency is considered to be able to help find a partner. Fourth, it is more comfortable, one thing that almost happens to humans, especially when they want to approach someone they like, is that they find it difficult to approach the opposite sex. Therefore, they use this service, because members understand that the aim and purpose of using this service is to find a partner.

However, for some people participating in these services is still considered or seen as a negative stigma. This is because, in general, when looking for a partner, someone will look for them by offline dating. Thus, the existence of a matchmaking agency is a service that accommodates someone to find a partner.

Public Response to Online Matchmaking Bureaus

Before analyzing people's opinions about online matchmaking agencies, the author first wants to present points from interviews that the author has conducted with several informants or respondents. This is intended so that readers can find out the informant's perception of online matchmaking agencies. The results of the interview are:

First, the informant named MG, a 26 year old man, works as a Civil Servant and has a desire to get married, but is hampered because he has not yet found a partner or candidate. Initially, MG didn't know about the online matchmaking agency that the author meant, he only knew about a matchmaking application on his smartphone. After the author explained, MG began to know and understand about the matchmaking agency that this service could help him find a partner. However, for MG he prefers to look for a partner in general, this is because he believes he will find a partner in his own way and even if he still hasn't found a partner, MG prefers to find one through his parents or siblings (Interview, 19 May 2023).

Second, 25 year old female RU explained that with her current condition she wanted to get married soon, apart from her own wishes, encouragement from her parents was also a consideration. RU was given the freedom by his parents to find his own partner. According to him, with this freedom, if he has not yet found a partner, he will return this freedom to his parents. This means that when he heard RU's statement about looking for a partner, he didn't need an online dating agency, even though he knew that the online dating agency could be used as a way to make it easier for him to find a partner. The choice to leave it to his parents to find a partner was based on the fact that he trusted his parents more (Interview, 19 May 2023).

Third, MA is a 30 year old man and works in a private company. MA revealed that even though he is 30 years old and not yet married, this is because he has not yet found a partner/broker. For MA, seeing her condition like this, she doesn't have a choice or doesn't need the services of an online matchmaking agency to find her partner, even though she has received many demands to get married quickly, both from her parents, siblings and the surrounding environment. According to him, he can still look for it himself and considers that these pressures are not something that makes him rush to get married, apart from that, MA also considers that his busy schedule or busy activities are not something that causes him not to find a partner. Apart from that, MA realized that the online matchmaking agency could be an alternative way to find a partner if he really hadn't found one by the time limit he had planned (Interview, 20 May 2023).

Fourth, not much different from MA, a 28 year old male IK informant who is starting his business, he explained that the reason he is not married is not because he doesn't have a partner but at the moment he is

focusing on his business, apart from that he also has a target of getting married if his business is successful. develop. IK received various encouragements to get married immediately, but he remained an idealist who wanted to develop his business first. According to him, the problem was finding a partner, later he would try to find one himself, even though he realized that the existence of an online matchmaking agency could be a solution for him (Interview, 21 May 2023).

Fifth, the last informant named BA, a 27 year old male working as an entrepreneur, explained that the reason he was not married was because he was very selective in choosing a partner, he also knew about online matchmaking agencies, even though BA realized that by using this service he could be able to find a suitable partner. according to the criteria. However, BA does not want to take advantage of the existence of the matchmaking agency, according to him he is more interested in looking for himself in other ways and he believes that he will find the one that suits him (Interview, 21 May 2023).

Based on the results of the interview above, at a glance it can be said that there are various kinds of perceptions regarding searching for online matchmaking agencies, which then influence and give rise to decisions or actions of the respondents. However, one thing that cannot be denied is that the informants' decisions certainly had their own intentions and orientation. As the author will analyze the informants' perceptions of the existence of online matchmaking agencies.

Looking at the statements of the informants above, even though their preferences tend not to want to use online matchmaking agencies, the informants gave a positive impression of the existence of these online matchmaking agencies. One of them was expressed by informant IK "even though I don't want to use this service, I give positive feedback about online matchmaking agencies, because this service can help or make it easier for people to find a partner, either because they want to get married soon, are tired of looking for a partner, or just want to try it (for fun)." Thus, the author can say that when looking for a partner, the informants tend not to use online matchmaking agencies. Judging from rational choice theory, the informants' decisions were rational choices. Because in this decision there are informants' own motivations and preferences based on their own desires and goals, which will then lead to their own satisfaction.

Analysis of Emergency Rules for the Phenomenon of Online Matchmaking Bureaus

Linguistically the word "emergency" comes from the phrase "al-darar" which can be interpreted as something that falls without being able to be restrained. The meaning of idtirar is ihtijatu ila al-syai', namely needing something. Mu'jam al-wasith explained that the word idtirar ilaih means someone really needs something. Al-Jurjani in his work Al Ta'Rifat, says, the word harm is formed from al-dharar (mudarat), namely a disaster that cannot be avoided (Az-Zuhaili, 1997).

Meanwhile, the term emergency has several meanings, the following are the meanings put forward by the ulama. Asy Suyuti is of the opinion, "emergency is a situation where a person does not consume things that are not permitted then he will perish or will almost perish. Meanwhile, another opinion says that emergency means protecting himself from destruction or a situation that is so emergency that only by breaking something he can survive, otherwise if he does not violate it he will perish or die (Ahmad Bilal Almagribi, 2021). So in this situation it becomes permissible for him to violate things that are haram or it's just an emergency, then in a situation like this the disadvantage is allowing something that is prohibited.

Based on the definition above, it can be said that urgent is a sentence that expresses an urgent need or a difficulty that is beyond the limits, which if not implemented will have a negative impact on limbs or even life. However, it can be seen from these definitions that they are only used to describe emergencies related to food issues. Therefore, this definition is narrow and does not encompass a perfect understanding of urgency as a theory or principle relevant to justifying illegality or coercion.

Regarding the narrowness of the definition above, Wahbah Zuhaili put forward the following definition: "Emergency is the emergence of a dangerous situation or a feeling of difficulty that is so severe that a person experiences that there is fear that damage (zahar) or something that will hurt the soul, body, honor, mind arises." , treasures, and so on. When this happens, humans must do things that are haram or ignore obligations, or delay the time for carrying them out with the aim of avoiding harm that could befall them, provided that they do not violate all the provisions of the Sharia'.

The peculiarity of this definition is that it includes all types of emergencies, namely those related to food and medicine, exploitation of other people's assets, maintenance of the principle of contractual balance in various transactions, acts carried out based on terror or coercion, protecting life or property, etc., and fulfill mandatory Sharia obligations. It's actually a more general sense of urgency.

From this understanding it can be understood that there must be limits (zawabith) for an emergency or situation so that the law can be followed and also general rules can be violated to determine what must be done as a result of the emergency. So clearly not everyone claims that there is an emergency that is justified by his claims or justified by his actions. The desired limitations that can limit the meaning of this emergency are as follows:

This emergency is already visible before the eyes, it is known based on strong prejudice through existing experience, or when someone truly believes in the essential danger of the five very basic needs

maintained by religion and Shari'ah, namely religion, soul. , honor, intelligence and wealth

someone who is in distress has no choice but to violate the orders or prohibitions of the Sharia', or there is no other justified way to avoid harm other than breaking the law.

Where he is truly worried about losing his life or limb, the danger is coercive, such as being forced to eat a carrion by threatening to lose his life or body part if someone has something halal and good in front of him.

Not allowing people to be forced to violate the main principles of sharia that have been mentioned, in the form of the rights of others, creating justice, fulfilling missions, avoiding damage and maintaining the diversity of principles and principles of Islamic faith; for example in any case adultery, murder, immorality and robbery are all prohibited; because this is the essence of mafsadat.

A person who is forced to limit himself to what is permissible due to the perspective of the jurists of jurisprudence at the lowest level or in the measure should be protected from harm, because the permissibility of things that are haram is an emergency.

In conditions of treatment, so that things that are haram are used in accordance with the doctor's recommendations that are trustworthy and fair both religiously and scientifically, and apart from prohibited drugs, there must be no other drugs or methods that can replace prohibited drugs so that the above conditions are met, namely prohibited drugs are one - the only way out.

For those who are forced to eat, they have to go through one day and one night until they find nothing to eat other than haram food. This time limit provision comes from the Prophet.

If, in a state of widespread emergency, leaders were able to determine that if the state did not implement the requirements of the emergency principle, there would be tyranny, or real harm, or a very narrow and even distribution of benefits, these expectations would be detrimental to the state.

The purpose of canceling a transaction due to an emergency is to create justice, or not to damage the principle of balance between the parties to the transaction.

Regarding emergency, the Qur'an has explained it through several verses, one of which specifically emphasizes clearly that makhsamah (severe hunger), namely one verse from surah al-Ma'idah as well as several other verses. From these verses, it is understood that there is permissibility for everything that is forbidden, including food emergencies. But even so, these verses are sufficient to explain the essence of emergency. One of these verses is Q.S. AnNahl: 115 "Indeed, Allah has only forbidden you (eating) carrion, blood, pork and what is slaughtered in the name of someone other than Allah; but whoever is forced to eat it without wronging it or transgressing limits, then indeed Allah is Most Forgiving, Most Merciful" (Department of Religion of the Republic of Indonesia, 2006).

Allah is All-Knowing that compulsion leads to a violation of this, so this verse explains: but whoever is forced, namely in an emergency, for example because of unbearable hunger, then he eats when he does not want to, that is, do not make excuses for eating it and do not - if you are forced to eat it - beyond the limits permitted by religion, then Allah will not give sanctions to him, because Allah is indeed Most Forgiving, forgives the mistakes of His servants not because of his will, will also forgive intentional mistakes if he repents (Shihab, 2002)

Scholars differ in determining the rules of this fiqh. The Hanafi school formulates 17 rules, while the Syafi'i school only has five rules. It must be noted that fiqh rules only consist of principles contained in sharia legal provisions, that is, the application of these rules is aglabiyah (mostly applicable), does not have a comprehensive (universal) nature (Rizani, 2021). So this collection of Sharia rules is not a generally applicable law. Because one of the characteristics of these rules is that they are only general in nature, they apply comprehensively to every person and legal event that fulfills the requirements and characteristics that must be present in applying legal rules.

The thing that causes fiqh rules to be aghlabiyah is that there is an emergency. Ulama have formulated that exceptions to the rules of fiqh are matters that contain an emergency, considering that they have an important and special meaning (Nashihin et al., 2019). In relation to these emergency rules, Ibn an-Nujaim determined them into 6 branches of rules, while al-Zuhaili considers that there are 8 emergency rules that are considered important, namely:

(Al Musyaqqatu tajlibu at taisir) Difficulty requires ease. This rule explains that difficulty is the cause of ease, and tolerance emerges in times of hardship. Due to this, the difficulty (masyaqqah) here is the difficulty of expecting tolerance and is outside of the norm. The meaning of this rule is that laws that cause difficulties in implementing them for amukallaf or his property, then the Shari'a eases the law according to its ability without difficulty. or sin

When difficulties arise, the law becomes airy. This rule means that there is masyaqqah, and those who feel constrained by the provisions of Sharia law in general, they have reason to accept rukhsah which is not subject to comprehensive general rules. As long as there is still narrowness and difficulty, they can choose the easiest and easiest with the broadest (Saputra, A. D., Rahmatia, A., & Muslimah, 2021). Application forms include: 1) People who have a lot of debt and are living in difficulty, and debt collection from them will be postponed until they are debt free or debt free. 2) Hearing testimonies from women and children

about incidents in bathrooms or other places that men do not usually visit to protect against loss of rights (Ardi Akbar Tanjung, 2021)

An emergency situation removes prohibitions (Adh Dhararu Yuzal), for ushul scholars, what is meant by an emergency situation that makes something that is prohibited permissible must fulfill the following conditions: 1) a situation that threatens oneself. 2) done in moderation without going too far. 3) there is no other choice, so if it is fulfilled then you can do haram things.

Emergencies are calculated based on the amount. The definition of this rule is that there are limits that make it permissible to do haram things, namely things that are easy and things that can cause harm (Hasanudin, 2021).

Something that is permitted due to obsolescence will be invalidated if the emergency situation disappears. For example, tayamum is canceled when you get water as a substitute for purification from widhu (Maulida, 2021)

Emergency situations are not permitted to cancel other people's rights. Even though these conditions are the reason why it is permissible to carry out prohibitions, for example eating carrion, blood, drinking intoxicating liquor, but not bringing down other people's things.

Don't lose convenience because of difficulty. That is, if you cannot do what you are told except for a few parts, then the obligation falls on the part that can be done (Rohmat Khanif, 2021), and you cannot give up because you cannot do it without it.

General or special needs occupy an emergency position. Important needs, both general and specific, have an impact on changes to legal provisions, as is the case in emergencies. However, urgency exceeds the need to change existing laws, because urgency is a situation which, if resisted, will cause danger and loss of life and safety of other people (Shamsudin, 2021).

Making an online matchmaking agency an option can be said to be only a complementary tool in finding a life partner, so under any circumstances it is necessary to prioritize utilizing family channels such as parents, siblings or relatives. So this online bureau media is not a priority for finding a life partner. Some users use matchmaking applications only as a medium for discussion about life, to increase friendships, or even just for entertainment. Matchmaking agencies are becoming a trend because they are influenced by the surrounding environment such as friends and others. This is a fulfillment of human socialization needs, but not in emergency situations and still has consequences in its use that can cause harm. This is contradictory and not in line with the emergency rules above.

CONCLUSION

In this modern era, which is known as the digital era, it also has implications for the process of finding a life partner, one of which is manifested in the form of a matchmaking service site. Based on the results of the interview above, the aim is to find out whether the existence of an online matchmaking agency is a need or a demand. So the researchers concluded that; First, people's preference for online matchmaking agencies can be said to be a necessity if a person is in an urgent situation and condition. Second, for the informants, online matchmaking agencies are not their preference for finding a partner. This means that under any circumstances the majority of informants do not need an online matchmaking agency, the informants' preference in looking for a partner is to use the services of their parents, siblings or friends.

Apart from that, the decision of the informants, whether they need an online dating agency or not, is a rational choice, because the informants have their own way of looking for a partner, and this choice is subjective. Thus, based on the informants' statements, it can be said that online matchmaking agencies have not yet become a necessity as a way to find a partner.

The online matchmaking application has become an alternative choice for people to find a partner, whether serious or not. In line with the development of digital technology, looking for a partner can be done only using digital media. If in the past when a matchmaking agency or partner search agency required both prospective partners to meet each other and meet face to face first, this is different from the current situation where you only need to download a matchmaking application.

Making an online matchmaking agency an option can be said to only be a complementary tool in finding a life partner, so under any circumstances it is necessary to prioritize utilizing family channels such as parents, siblings or relatives. So this online bureau media is not a priority for finding a life partner. Some users use matchmaking applications only as a medium for discussion about life, to increase friendships, or even just for entertainment. If it is related to the theory of emergency rules, the use of online matchmaking agencies is not yet included in emergency conditions. And it will be dharurat if there are reasons that can be justified according to sha'i law, including:

Used for busy work and activity reasons so there is no time or opportunity to look for a life partner.

The marriage age is sufficient or even exceeds the ideal age but you have not yet found a soul mate or perhaps there is no one who is suitable, so an alternative online matchmaking bureau can be used as an alternative medium.

Not a few people find a life partner through online matchmaking agencies, meaning that the positive

impact of this media for some people is a solution to ending their single life, aka loneliness, even though they are aware that there are online matchmaking agencies that are unquote naughty.

If the conditions of time and place have changed in finding a life partner, giving rise to an uncomfortable situation, while on the other hand there are still good and Islamic matchmaking agencies, it is better to use online matchmaking agencies whose status can be accounted for as an effort to minimize media fraud. In the end, the ushul qaedah that can be used to answer the problems of the online matchmaking agency is "Al Irtikaabu biahaffi dhararain" Carrying out the less harmful of the two emergencies.

REFERENCES

Ahmad Bilal Almagribi, D. (2021). Tips for Maintaining Philanthropic Motivation in a Social Institution During a Pandemic. *Jurnal Baabu Al-Ilmi*, 7(1), 70–85

Ahmad Muhajir, D. (2021). Konsep dan Klasifikasi Ilmu Pengetahuan dalam Islam. Modernity: *Jurnal Pendidikan Dan Islam Kontemporer*, 2(2), 9–15.

Almagribi, A. B., & Muslimah, M. (2021). Implementasi Hubungan Ilmu, Budaya, dan Ekonomi pada Lembaga Pendidikan Islam Indonesia. Anthropos: *Jurnal Antropologi Sosial Dan Budaya (Journal of Social and Cultural Anthropology)*, 7(1), 28–35

Amelia, R., & Ayu, R. F. (2020). Biro Jodoh Online: Kegunaan Dan Dampak. JURIS (*Jurnal Ilmiah Syariah*), 19(2), 163–175. https://doi.org/10.31958/juris.v19i2.2362

Az-Zuhaili, W. (1997). Konsep Darurat Dalam Hukum Islam Studi Banding Dengan Hukum Positif. Gaya Media Pratama.

Azzulfa, F. A. (2020). Biro Jodoh Online: Kebutuhan Atau Tuntutan. Jurnal Hukum Islam Nusantara, 3(1), 35–49

Departemen Agama RI. (2006). Al-Quran dan *Terjemahannya*. Pustaka Agung Harapan

Febrina, F. (2014). Fenomena Online Dating (Studi pada Perempuan Muda di Jakarta). FISIP UI https://jurnal.arraniry.ac.id/index.php/peurawi/article/view/6532 /4092

Human, L. J., Rogers, K. H., & Biesanz, J. C. (2020). In person, online, and up close: The cross-contextual consistency of expressive accuracy. *European Journal of Personality*, 88. https://doi.org/10.1016/j.jrp.2020.104017

Husna Nashihin, Anisatul Baroroh, & Aslam Ali. (2020). Implikasi Hukum Teknologi Imformasi Dalam Perkembangan Teknologi Pendidikan Islam (Telaah atas Hukum Moore, Hukum Metcalfe, dan Hukum Coase). At Turots: *Jurnal Pendidikan Islam*, 2(2), 57–73. https://doi.org/10.51468/jpi.v2i2.39

Knox, D., & Schacht, C. (2010). Choices in Relationships an Introduction to Marriage and The Family (10th ed.). Wadsworth Cengage Learning

Muharman, N., & Wahyuni, R. (2019). Perilaku Komunikasi Pengguna Media Sosial Tantan Dalam Menjalin Relasi Pertemanan (Studi Pada Mahasiswa Universitas Syiah Kuala Banda Aceh*) Jurnal Peuraw*, 2(2), 16-27

Muslimah, D. (2020a). Cara Mudah Membuat Proposal

Nasution, K. (2012). *Hukum Perkawinan dan Warisan di Dunia Muslim Modern*. Tazzaka.

Neviandari, E. O. (2018). Self Disclosure Pengguna Aplikasi Kencan Online (Studi Etnografi Virtualpada Aplikasi Kencan Online Tantan). Universitas Brawijaya Malang.

Nurnazli. (2019). Penguatan Regulasi dalam pencegahan dan penanggulangan perkawinan anak. ADHKI: *Journal of Islamic Family Law,* 1(1), 75–87. https://doi.org/https://doi.org/10.37876/adhki.v1i1.4

Rizani, A. K. (2021). Musyawarah Sebagai Alternatif Penyelesaian Sengketa Waris Beda Agama: Evidence Based Solution Form Indonesia. *EL-Mashlahah*, 10(2)

Rosen, L. D., Cheever, N. A., Cummings, C., & Felt, J. (2008). The impact of emotionality and self-disclosure on online dating versus traditional dating. *Jurnal Computers in Human Behavior*, 24(5), 2124–2157

Shihab, M. Q. (2002). *Tafsir Al-Mishbah*. Lentera Hati.

Supratman, L. P., & Mardianti, P. (2016). Komunikasi Interpersonal Pasangan Suami Istri Melalui Taaruf Online Dating. *Jurnal Penelitian Komunikasi*, 19(2), 165–178

Tarigan, F. A. (2017). Sistem Informasi Biro Jodoh Online. Informasi dan Teknologi Ilmiah (INTI), 5(1), 20-24.