

Representation of the Islamic Values in the Website of rumahaftaruf.com as a Digital Dating Agency Service

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Abstract - The presence of internet technology is a necessity. The “awesome” characteristic of internet technology is logically malleable. That means limit of technology used is how far humans being can be empowered. Within that framework, the manifestations of internet technology implementation are so wide, including as online dating. The internet facilitates the search for spouses through the online dating web. In Islamic terminology these pages packed with a construction of Islamic values. Furthermore, the objective of this study was to explain representation of Islamic values in the way of a dating digitally in the page of “rumahaftaruf.com”. The used of internet as tool of mediation means of matchmaking in this page is interesting to examine more deeply, because more based on a reflection mechanism Islamic behavior. The Islamic behavior is, such as in the offline dating, man and woman are not allowed to meet without a mediator (a third person). This mediator is a person of alumni from “rumahaftaruf.com”. This study is a qualitative research, with content analysis method. The website of “rumahaftaruf.com” as the main data will be operated with a guide theories of representation, in order to find some categories of Islamic values. The secondary data comes from various supporting sources / references deemed relevant to this research. The study results show the mechanism of this website reflected the values of Islamic association. Besides that, from this study also concluded that these pages represent Puritanism of dating, the value of Islamic brotherhood and group identity. This page is also a page that does not pay, do not rely on purely transactional relationship, has an agenda that is not directly communicate socially appropriate procedure rules to the Islamic.

Keywords - Islamic Value, rumahaftaruf.com, Digital Dating.

I. INTRODUCTION

In the Islamic religion matchmaking process, its begins with *taaruf* or introduction, despite the fact that the word has a broader meaning in the context not only introductions between men and women. In understanding the audience, said *taaruf* rather be seen as a more specific word meaning, which is about the process of introduction between men and women are likely to be spouses. Meaning *taaruf* in this case related to two different types you want to see a match each other before marriage. His relationship with the study of communication is, in the process there grew a communication event which is the process of interpersonal communication. Interpersonal communication is automatically established between two persons who mutually explore the possibility perpetuation of relations with the institution of marriage.

Taaruf as the construction of interpersonal communication increasingly facilitated in this recent centuries. Technological fly humans transcend time and space that hinder the communication. New media technology in this case, makes it easier for humans to interact with each other in a personal framework. With the new media process *taaruf* become easier in terms of delivering the message. However, interpersonal communication itself will never be replaced. To a certain extent, interpersonal communication began to shift after the presence of a variety of new media, although one important postulation of interpersonal communication is the face to face communication. The new media also has its own features such as a line that can make video calls or may be via skype. The data of Internet users, according to market research agency, estimated in 2018 reached up to 3, 6 billion worldwide.

As far as the observation of researchers, in Indonesia there are at least six sites or digital dating sites in cyberspace. Its page format is different - different, there is of a general nature in the sense of not carrying value of certain teachings, until *rumahtaaruf.com* which is focusing its mechanism of action on the teachings of Islam. Internet users who want to undergo online dating can join in one of the online dating sites are actively using social networking or other that it can also be used to establish communication. In Indonesia, the six online dating sites are quite famous and have thousands of users involved is *setipe.com*, *jodohsakinah.com*, *indonesiancupid.com*, *ayonikah.com*, *rumahtaaruf.com* and *siapnikah.com*. Perhaps also there are many other online dating sites, which can be searched through the Google search engine. You as the audience are free and autonomous individuals can explore each online dating sites which has its own characteristics that, according to your needs.

Rumahtaaruf.com site is chosen as one of the online dating pages because, according to preliminary observations, it displays a working mechanism that follows the rules of interpersonal communication in the context of Islamic sharia. This is quite interesting to see, because the large flow of personal human relationships between the opposite sex is generally more comfortable when held in a loose or possibly free format. To further get a clear explanation, then the site for crawling content, features, and other aspects of the content analysis method, with the hope representation of values to Islamization was described with intact and clear.

II. THEORETICAL CONSTRUCTION

A. The Concept of Representation

Representation is a concept that has some understanding. Representation is a social process of representing, also a product of the process of a social and representing (Fiske, 1990). The "*rumahtaaruf.com*" page is at least a discourse construction that represents a particular aspect of a social institution called *taaruf*. Some attempt to be presented by the manager of the page regarding the existence of the site as something different. The difference with the personal relationship site / dating another for example (which immediately caught the eye of users of new media) is the tagline that uses *syar'i* said. The site clearly wants to say the identity of the working mechanism of the organization.

Representation comes from English, representation, meaning representation, representation or depiction. Representation is how the world is constructed and socially represented to and by us. This requires us to explore the formation of textual meaning and requires investigation of

how it generates meanings in diverse contexts. Representations and meaning of culture has a certain materiality (Barker, 2015).

Representation theory shows a process in which a sense (meaning) produced by using language (language) and can actively exchange by / and inter members of the group in a culture (culture). Representation connects the concept (concept) in mind by using language that allows us to define objects, people or events that are real (real) and an imaginary world of objects, people, objects and events that are not real (fictional). If it connected with the discussion of this writing, the page's new media has made the representation of objects displayed in that page by using a tool called language (language). Language itself consists of a symbol and sign of this can be observed from the narration, pictures, photo, caricatures, etc. In the website of "*rumahtaaruf.com*" the representation is done through the language used, which tends to the disclosure of the identity of the page's Islamize. Thus at once a sign that the page is devoted to Muslim internet users.

B. The Islamic Values

Value, according to Alport, a belief that makes people act on the basis of his choice. This choice is the result of a series of psychological processes that then lead individuals to actions and deeds that match their chosen values. While, Kupperman define normative value as benchmark human influence in determining the choice between alternative ways of action (Mulyana, 2004). In Islam the value is described as the embodiment of the essence of Islam itself that is as a way of life that leads man to truth. Islam is a religious doctrine revealed by Allah SWT. Through His Messenger to mankind as *rahmatan lil'alam* (the grace of nature). The teachings in Islam are not limited to aspects of ritual but also aspects of civilization. The scope of Islamic teachings encompasses three domains: first, beliefs, associated with the pillars of faith, such as faith in God, angels, *kitabullah* (scripture), messenger, day of resurrection and destiny; second, deeds, divided into two parts, 1) worship (eg *shahadah*, *shalat* (pray) *zakat* (alms), fasting, pilgrimage and other worship that governs human relations and Allah), 2) *Muamalah*, which is related to human interaction with others, whether individuals or groups such as contracts, expenditures, penalties, criminal and civil law; third, ethics, which is concerned with morality, manners, or courtesy that becomes an ornament for a person in order to achieve virtue. Values such as honesty, reliability, fairness, patience, gratitude, forgiveness, do not depend on the material, accept what is, surrender to God, shame behaves

badly, brotherhood, tolerance and mutual help (Mujib & Mudzakhir, 2008)

The scope of Islamic teachings is the values that must be transformed through education to Muslims. The meaning of Islam as an educational paradigm is a construction of knowledge built by the universal values of Islam in understanding the reality of the world of education as Islam understands it by virtue of the essential principles, namely the principle of monotheism, the principle of unity of the meaning of truth and the principle of unity of the source system which subsequently derived element - educational element as a world view of Islamic education (Mujib & Mudzakhir, 2008). These principles underlie the order of etiquette and life where education as ingredients in bringing mankind to its *fitrah* (natural tendency) namely the education of faith, morals and social. All these criteria are gathered in the word of Allah. When the characterization of human losses that deviates from the path of Islamic education, both human as an individual, as a human generations, and humanity as a whole:

“For the sake of time. Verily, man is truly in loss, except those who believe and do righteous deeds, and advise-advise to obey the truth and counsel-advise to be patient patience” (Al-Ashr, 103 : 1-3)

The above verse at the same time indicates that the education process is human-centered as a target of *taklif*, and is a social process that demands community cooperation in life.

C. In The Frame of Digital Era

The present era is the digital era, where information technology manages to overcome spatial and spatial disparities. Digital era is characterized by the increasingly widespread network of integrated communication and information technology internet. The Internet is a loose network of thousands of computer networks that reach millions people all over the world. His initial mission was to provide a means for researchers to accessing data from a number of expensive computer hardware resources. However, now that the Internet has become a means of communication very quickly and effectively, so that has strayed away from its original mission. Today, the internet has become so powerful and powerful as an information and communication tool that we cannot ignore (LaQuey, 1997). Digital era is a term that is used in the emergence of digital, internet network, especially computer information technology. In the New Era, Digital Media use to describe this terminology of digital.

Media technology has the characteristics can be manipulated, is a network or the Internet, in addition to the Internet such as print media, television, magazines, newspapers and others are not included in the category of new media. mass media change to new media or the internet because there is a cultural shift in a delivery of information. The digital era media capabilities make it easier for the public to receive information more quickly in this case the Internet makes mass media flocked move the bow.

Furthermore, by making the web or the " rumahtaaruf.com ", the real managers have to design a digital marketing activity for the service that they hold. Theory - the theory of marketing cyberspace be applied in this work. Unlike the traditional media that only capable of translating message one direction, new media is able to implement two-way communication or more. Using social media (new media) se like marketing communication tools are not just like using the Internet and information technology, but will have to use tactics and strategy of communication (Wigstrom & Wigmo. 2010). Thus we can see that the communication strategies used in the " rumahtaaruf.com " for example, theme-oriented religious values.

Another theoretical thinking about the era of digital, for example disclosed by Kaplan and Haenlin. They said that social media is a group of Internet-based applications that used ideology and technology of Web 2.0, where users can create or exchange information on the application. Some media a social and al that is very popular and me have millions of users in Indonesia is *Facebook*, *Twitter*, *Instagram*, *YouTube*, *Blog*, and more. Social media and website are make probability to communicate with millions of others (Williams & Whiting, 2013). For marketers this is a potential and a tremendous opportunity to be used as a marketing communication tool u sat. So, unlucky me he was allowed to share the information between users becomes easier (Akrimi and Khemakem. 2012).

The social media has a shopping passage with timer ran other communication media, namely Always on and Everywhere (Powers. At.al. 2012). Social media users can accessed anytime and anywhere, because besides it can be accessed via computer, also can be accessed through mobile / smart phone. It is giving ang bullet for marketers to conduct marketing communication anytime and anywhere.

III.METHODOLOGY

The method used in this study is qualitative interpretative, a method that focusing on the sign and the text as an object of

study, as well as how researchers interpret and understand the code (decoding) behind the sign and the text (Piliang, 2012).

Research on the website that writers do including the type of research with content analysis (Content Analysis) is simply defined as a method to collect and analyze the contents of a "text". Text can be words, meanings of images, symbols, ideas, themes and various forms of messages that can be communicated. Content analysis seeks to understand data not as a collection of physical events, but as symbolic phenomena to express the meaning sometimes in a text, and gain an understanding of the message represented, according to its purpose, the Content analysis method becomes an option to apply to research related to the message content communication in a text (Ekomadjo, 2006).

Qualitative content analysis is not only able to identify the manifest messages, but also the latent messages of a document under study. So more able to see the tendency of media content based on context (the social situation around the document or the text under study), process (how a media production process or the contents of the message and the actual manner organized jointly) and emergence (gradual or phased formation of the meaning of a message through the understanding and interpretation) of the documents examined (Bungin, 2004).

IV. DISCUSSION

A. The Logic of Website Identity

Looking at page views "*rumahtaaruf*" in terms of shape / design simple web. The template is so simple with quite a lot of content loading content, not about *taaruf* course, but also about families and children - children for example. Web design can be make more easily to explore the users to download many features, to find information about *taaruf* and marriage. In addition to a simple form, color scheme used is also limited to the green and white colors and there is a little red (but appeared more prominent because it is used for coloring emblem or symbol, as well as the name of the website). The red color appears firm in the order of the forms on the symbol. Warne red is the first letter of the word *taaruf*, where the symbol is written large. The decide to wrote it could be interpreted that the manager of the website wishes to emphasize that *taaruf* which in the end is the household, must be supported by strong fundamentals. The artistic alphabet of " T " as prop building / roof of the house that could be construed as an institution or family / household. Sustaining it, showing of the strength of the two parties (couples) that the starting-point is *taaruf* process earlier. This also reinforces the creation of identity / institutions in accordance

with the orientation of the values adopted by the website manager and want to also be widely disseminated to public.

The construction of identity that you want to appear on the physical side of the website also looked at the name of the page. The name is a reflection of the whole existence of everything. Of that name, the audience can immediately provide their initial perceptions about what the orientation of an institution, organization and even did not rule out is the name of an individual. Although for individuals, the element of speculation is very large. The name "*rumahtaaruf-myQuran*" is a manifestation of the logic of identity that has clearly heading towards a particular religious doctrine that is Islam. Thus the website is certainly more intended for audiences who are Muslims, although the manager is also not possible to restrict the access of other faiths. Muslims has become a major target for this digital dating agency. With the mention of the term " my Quran "institutional identity becomes very clear, especially from the perspective of faith / religion.

Furthermore, another category that we can interpret is the website address. From the perspective of address, home page located at www.rumahtaaruf.com this also illustrates well what will be found internet users who open it. That address is already characterize an alliance of believe or religion which will be the basis of thought and activity in these pages. The word home is the Indonesian word meaning residential buildings, while *taarof* is the Arabic word which means krang more are introductions. Of address that has been specifically symbolizes all the trinkets that deal with households and businesses achieve these, the audience already knows from the beginning what they want to go.

The address of the page from a technical point also affects the preferences of audiences to visit the site. In the Google search engine, the page's address www.rumahtaaruf.com quite good in the sense of easy, because included in the front page / first page (albeit somewhat down) on the display of the Google search engine. When an address of the page still makes the front page of a search engine, then technically these pages have SEO (Search Engine Optimization) was good. There are certain techniques in SEO increased, so pages that we have will always go on the first page of Google search engine.

B. The Value of Ukhuwah (brotherhood).

The existence of the page www.rumahtaaruf.com cannot be separated from the body or forum that preceded it. Before the page was established as a digital matchmaking agencies virtual world, there is an institution that is established in

advance that my online discussion forum Quran. Nearly two decades ago, or more precisely in 2001 with the introduction of identity sub forum and matchmaking is one part of my online discussion forum Quran. Furthermore, in 2004 its changes the shapes into a sub forum, marriage, and establish household, which is abbreviated in the acronym "Keep Hold". This institution became a kind of container or *taaruf* activity and event facilities mate search for the members of the forum. Institutionalization is so dynamic, until finally in January 2014 stood institute called "home taarof my Koran" that has an address in cyberspace is www.rumahtaaruf.com.

What can be seen from a trip up the institution is nothing but the manifestation of brotherhood or sisterhood and unity. The value of brotherhood is reflected in the construction of how an organization is run by its administrators. Mechanism is an important feature in image, image and perception of an organization. In rumahtaaruf.com seen between members, especially is a successful married in the forum is a partner who has the task of service as a mediator. In fact, the mediator is quite spread to various cities in Indonesia, and carries out their duties as "facilitator's field" against taarof couples who are *offline* or in person. According to a study conducted by researchers at the various features on the page www.rumahtaaruf.com, there are currently 25 active mediators who are handling the process taarof various cities. As an illustration, a total of 25 pairs rumahtaaruf.com mediators are scattered in several major cities in Indonesia, such as Jakarta, Bogor, Depok, Karawang, Cianjur, Bandung, Cirebon, Purwokerto, Yogyakarta, Surabaya, Medan, Padang and Balikpapan. This is a manifestation of terminology *ukhuwah*, although geographically they diaspora one from other.

We all know that in a big house called Islam, stayed in it several times to Islamic organizations which of course have its own truth claims. May be mentioned for example, religious organizations such as Muhammadiyah, Nahdlatul Ulama (NU), Persatuan Islam (the Islamic Union / PERSIS), Lembaga Dakwah Islam Indonesia (LDII), Majelis Tafsir Al Quran (MTA), and so on. The affiliation to the one of the organization generally makes his own plays an unsubstantiated claim. But there is a person, that although be bounded organizationally, someone still apply moderate and has one node opinions congruent with the activities undertaken rumahtaaruf.com. Thus very possibly members or even that has become a field facilitators (mediators) They come from various organizational backgrounds. The issue is certainly not in the context of this study, because in reality the dimensions of *ukhuwah* Islamiah (Islamic brotherhood),

no matter how small it has been shown by this digital *taaruf* institution.

For rumahtaaruf.com itself is believed by the board, as written on the page, it is not affiliated with any organizations or jama'ah. R umahTaaruf.com neutral not affiliated to any congregation. RumahTaaruf.com opens to the entire congregation, as long as it does not include the difatwakan heretical or deviant by the Indonesian Ulema Council (MUI) and the majority opinion of Ulama and Ustadz Indonesia or MUUI (rumahtaaruf.com). The statement clearly displayed a very good effort to embrace all people of the Islamic religion. There is no difference in treatment and based on the alliance membership - seseorang personal alliance to an organization.



Source: www.rumahtaaruf.com

C. The Puritan Values

In the field of Islam, there is an *adab* or matchmaking with the name of *taaruf*. RumahTaaruf.com is an institution that is trying to run the *taaruf* procedure with a doctrinal reference of religious teachings as well as possible. This becomes something fundamental in relation to the Islamic law. RumahTaaruf.com keeps the puritan of *taaruf* as taught in Islam. This page has rules as a representation of their efforts to maintain the puritan in carrying out such activities, as written in the web, namely:

"RumahTaaruf.com more appropriate if called as a Media *taaruf* than Matchmaker, as a mate or not members of the proceeds *taaruf* keep the power of Allah. There are, at least three fundamental principles that distinguish the media *taaruf* RumahTaaruf.com with other dating agency, i.e are: (a). RumahTaaruf.com only facilitates *taaruf* members who are married to marriage, who are already married and have been married by their parents / guardians. That

has not been able to get married are welcome to enable themselves first before proceeding *taaruf*. (b). RumahTaaruf.com does not display personal data openly on the website page. No display name, photo, contact numbers and other data privacy in order to maintain the confidentiality of member *taaruf*. (c). RumahTaaruf.com does not allow direct communication between members of *taaruf* unless the *ta'aruf* process has entered a serious stage to the family. *Taaruf* process undertaken by mentoring a third person so that the process is maintained, avoiding the mistake that is likely to occur because of the activity of both-be a pair / seclusion (man and women without the third one) " (*rumahtaaruf.com*).

From the above statement can be seen that the "rumahtaaruf.com" regarded the institution of marriage or arranged marriage as a serious social construction. So that's just personal - personally ready or able to and have a strong desire to settle down are allowed to enroll. The word "capable" becomes an important requirement because; the design of this page is indeed fully dedicated to keeping the construction of a spouse's quest in the guidance of Islamic religious rules. Furthermore, keep the privacy of each member is also a priority that is done by this Islamic dating site. When you open the website we do not see the posting with the personal aspects. Then it's on that page will not be found name, photo and personal contact numbers each - each member. Communication is only done one door with the help of staff *rumahtaaruf.com*. This policy is different, for example with the discretion *jodohsakinah.com* allowed clearly framed photo on the website.

By keeping the pure value in the process of *taaruf* also carried by this page by providing field facilitator or mediator to assist the process of face to face meetings between members. So it's very undergoing a series of matchmaking in *rumahtaaruf.com* process, each potential partner will accompanied by one mediator. Mediator is a person who acts as a middleman for both parties. Mediators provided by *rumahtaaruf.com* are a married member of *rumahtaaruf.com* member. In this context, there are some functions and role of the mediator *rumahtaaruf.com*, namely: (1) Editor *rumahtaaruf.com* role to regulate and monitor the way the *taaruf* so keep to the existing Islamic law, (2) The mediator has the function as an intermediary for the course interaction / communication during the process *taaruf*. It is considered important to avoid a possible *mudharat* in direct communication. If communication is done directly by the

couple without any third-party, it can result in two problems, namely foreign mutual and triggered the problem or even to accept each other and trigger action towards harm, such as adultery. (3) Provide insight and advice as well as being a mediator, if the problem on both sides *taaruf* potential mates during the process is ongoing.

V. THE FINAL WORDS

The website of *rumahtaaruf.com* basically is matchmaking or dating service digitally and typically constructed using Islamic principles. The communication process performed by the couples listed in the site must be pass through the stages *rumahtaaruf.com* online beforehand. Communication involving moderator, where the pair of *rumahtaaruf.com* certainly not a *muhrim* and have differences that allow "cultural shock" occurs.

The results of this analysis revealing that, the process of working by this website reflects the values espoused Islamic association strongly. Besides that, this study also getting horizon that represents *puritanism taaruf* of this page, the value of Islamic brotherhood and group identity. The *rumahtaaruf.com* does not paid website, do not rely on purely transactional relationship, has an agenda that is not directly communicate ordinances association not deviate from the rules to Islamic values.

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