Religion and Business: Capitalization of Religion in Online Ta’aruf Accounts

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Abstract: Research on the capitalization of religion in online ta’aruf practices on social media, especially on Instagram, with a focus on the accounts @belajartaaruf, @KomunitasTa’aruf, and @Komunitas Ta’aruf. The main aim of this research is to understand the phenomenon of capitalization of religion in the context of online ta’aruf and its impact on ta’aruf practices and marriage. Netnographic methods are used to collect data, while qualitative analysis will be applied to identify trends and patterns related to the capitalization of religion on social media. In addition, this article will discuss the historical background of capitalism and the influence of religion in this phenomenon, as well as provide examples of the commercialization of religion in the financial and marketing industries. However, the findings from this research show that the ideas in ta’aruf have decreased in the values of ta’aruf and marriage. Ta’aruf is described as an alternative way for society to achieve marriage which is a "human biological instinct".

Keywords: Capitalization, Religion, Ta’aruf

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INTRODUCTION

In this era, religious studies are not only obtained face to face because understanding of religion can now be accessed online thanks to advances in social media. However, conducting religious studies certainly requires financial costs and opportunities. Religion is considered an idea that provides guidance for humanity not only in this world but also in the afterlife. Religion is a basic human need. According to Muhammad Abduh and Burhanuddin Salam, as quoted by Hasanah, religion is related to human efforts to understand the meaning of beliefs about the existence of the universe and religion itself. Religion is a guide to life, morals, and guidance for humans. (Hasanah, 2020) However, religion today is often used in various aspects, both in the context and function of religion itself for the benefit of certain individuals or groups in getting what they need, one of which is economic needs, to meet their own or their group's needs.

Sociology views religion in material and abstract forms and as an ideological doctrine. Religious identity is even more easily materialized by acting, thinking and behaving. In this area, religion is considered to originate from culture, or religious practice, where religion is not only about religious doctrine but also the way a person practices his religion. With advances in technology, religion can now be seen in real life. (Rohmatillah, 2019a) This not only happened before the internet but also after, which allowed social media to emerge and develop quickly and be accessed by the wider community.

Information Communication and Technology (ICT) has become a commodity that cannot be denied anymore due to advances in the Industrial Revolution. Technological advances have made it possible to provide various conveniences to meet needs quickly. (Oktora & Muhtasib, 2019) Due to the fact that almost everyone has a smartphone, people can easily access the internet, so that various information can be easily accessed according to their needs. Social media, also called social networking, is a type of online media that allows young people to participate and share information with other people, it can be used to share opinions among users, promote business, expand networks and relationships, and even share files or documents. (Nurpratiwi, 2019) Apart from that, social media functions in the field of religion as a way to spread religious knowledge so that it is mutually beneficial and easily accessible to the public.

Fakhruroji said, religion began to be transmitted through the media. These media include nu.or.id, islampos.com, and voa-islam.com. Currently, one of the media that is no less important as a medium for preaching is social media. Social media is a very accessible platform. The dissemination of information through the sharing feature makes information grow rapidly. Known social media platforms include Facebook, Instagram, and WhatsApp. The application has a "share" feature which can share all information via links or something similar. (Fakhruroji & Muhaemin, 2017)

Social media has developed into an effective tool for the capitalization of religion. Actors utilize the interactive, personal, and viral features of social media to reach a wide audience, build personal relationships with audiences, and disseminate religious information quickly and widely. Advertisements that use religious symbols are one way to exploit religion on social media. To attract customers' attention, advertisements often use religious symbols, such as mosques and churches, among others. Food advertisements, for example, may use photos of mosques or churches to give the impression that the product is halal or holy. (Aenal Fuad Adam, 2020) According to
Ahmad Muttaqin's findings, the phenomenon of conveying religious opinions on social media can be commercialized in the form of commodification of religion. (Muttaqin, 2020)

Apart from that, social media is also used to market religious goods, such as religious books, clothing and worship equipment. These items are usually packaged and promoted as items that can increase purity and faith. For example, an advertisement for a religious book might say that the book can help readers become closer to God. In addition, social media is used to build a business-oriented religious identity. Often, religious brands are used to attract customers, for example by creating glamorous and contemporary religious imagery. For example, an Instagram account that focuses on selling Islamic clothing may use photos of models dressed in an attractive and Islamic style, so it can be said that this is part of religious capitalization, which seeks to exchange religious postulates for material values.(Syafuddin & Mahfiroh, 2020)

Capitalization of religion refers to the use or exploitation of religion for certain political, economic, or social benefits. This can occur when religion or religious beliefs are exploited by individuals, groups, or governments to gain power, control the masses, or achieve certain goals that are not always in line with the true values or teachings of that religion. (Ulya, 2018) When religion is exploited for political, economic, or social interests, this can lead to the manipulation of information, misuse of religious teachings, or the use of religious symbols for purposes contrary to the religion's true values.

This research will look at forms of religious capitalization of ta’aruf accounts on Instagram. These accounts are @komunista’arufku, @ta’arufan_id, and @belajar.ta’aruf. The capitalization of religion that occurs does not just happen but begins with the display of external religious symbols contained in the idea of reification. Reification is the process in which human social relationships are considered to be the nature of the individuals involved in them or the nature of some product of those relationships, such as traded goods. (Reification and the Consciousness of the Proletariat by Georg Lukacs, t.t.) Reification can also mean reducing human social relationships or interactions into material form so that everything looks like objects. There is nothing wrong with reification in ta’aruf, but the reduction of the embedded narratives of ta’aruf and marriage will reduce the essence of marriage itself. The explanation of these things will be known based on the discoveries of phenomena based on netnographic methods.

The selection of the three Instagram accounts was due to a combination of a specific focus on ta’aruf practices in an Islamic context, the quality of the content presented, and the social influence they have. First, these accounts consistently publish content relevant to the practice of ta’aruf, making it possible to explore and understand diverse aspects of the process. Second, the quality of the content presented, such as in-depth narrative, diverse views, and detailed information, may have attracted attention because of its relevance to your research interests. Finally, the social influence of these three accounts can be an important factor, because the popularity and trust of users in these accounts can provide better access to data and in-depth insights about ta’aruf practices in the context of social media. By selecting these three accounts, you can access rich and varied resources to best support your research.

The aim of this paper is to analyze the content presented by three Instagram accounts that focus on ta’aruf practices in an Islamic context. The analysis aims to understand the type of content published by these accounts, user responses to that content,
as well as general impressions about the effectiveness of these accounts in disseminating information and influencing behavior related to ta’aruf.

METHODS

This research uses a netnographic approach to explore online ta'aruf practices, with a particular focus on social media platforms such as Instagram and Facebook. This approach allows researchers to carry out active monitoring of interactions and content related to ta'aruf, as well as to collect data through screenshots and field notes. The methodological steps include active monitoring of ta’aruf-related interactions and content, data collection through screenshots and field notes, as well as in-depth analysis of patterns, themes and narratives that emerge in online ta’aruf practices. Content analysis was carried out to identify types of ta'aruf messages, user responses, and the impact of social media on ta'aruf dynamics.

It is hoped that this research will provide in-depth insight into how ta'aruf develops and changes in a digital context, as well as its implications in modern society. With a netnographic approach, researchers can better understand how ta'aruf is adapted and interpreted by social media users, as well as how online interactions influence the dynamics of ta'aruf in today's digital context.

RESULTS AND DISCUSSION

The First Sub-The Phenomenon of Capitalization of Religion

After carrying out a netnographic analysis of three Instagram accounts, @komuniasta’aruflku, @ta’arufan_id, and @belajarta’arufl, it was found that the three accounts were effective in presenting diverse content related to ta’aruf practices in the Islamic context. @komuniasta’aruflku tends to focus on inspirational narratives and success stories in ta’aruf, while @ta’arufan_id presents deeper views on the principles of ta’aruf in Islam. On the other hand, @belajarta’arufl offers practical views and step-by-step guidance on how to do ta’aruf effectively. User response to this content is also quite positive, with lots of interaction in the form of comments, likes and sharing content. However, it should be noted that to evaluate overall effectiveness, a more in-depth analysis is needed regarding the impact of the content on the understanding and practice of ta’aruf in society.

In short, the capitalist system relies on owning the largest capital to make a profit. This system is often criticized because capitalists tend to become speculators and monopolize the system to gain large profits without taking any risks. Ayn Rand (1970) defined capitalism as a system that prioritizes individual rights, such as the right to own assets. By considering capital as the driving force of the economy, capitalism recognizes the power of investors, who invest capital at the risk of losing their businesses. To allocate resources optimally and efficiently, markets must have perfect interactions between supply and demand. Because there is an invisible hand responsible for restoring balance, the economy runs naturally without government intervention. In his book entitled The Protestant Ethic of Spirit Capitalism, Max Weber stated that religious beliefs drive capitalism. The history of capitalism itself is very long, lasting from the 15th century until the emergence of the Industrial Revolution in England. Many people consider this period as a sign of the birth of capitalism in Europe, which was then used as a social and economic system. For some people, this system was born and developed because of
religious support, the influence of income on wages, profits and rent, and the role of the state in assisting and shaping capital. (Fealy, 2008)

Many people have a negative attitude towards capitalism itself because most people find it difficult to accept the contextual perspective between Islamic issues and capitalism itself. Maxime Rodinson argues that although he neither likes nor opposes capitalism, Islam has an affinity with capitalism. He argued that capitalism should be separated into two types: capitalism as an institution and capitalism as a mentality. The commercialization of religion has emerged in many fields, including the financial sector, where more and more Islamic banks are emerging. Bank Muamalat Indonesia was the first Sharia bank in Indonesia which was founded in 1991. Bank Mandiri Syariah followed suit in 1999. Since then, the banking industry has developed rapidly. This is shown by the total assets and banks owned by three Sharia banks in 2007, which reached 39 trillion rupiah.

Ary Ginanjar has become famous in the fields of marketing, publication and sales because of his efforts to unite company management and motivational services with scholars who use spiritual power through dhikr and prayer using visual media and his ESQ (Emotional Spiritual Quotient). Televangelists and televangelists are similar. Dawah has long been associated with financial gain. Dai are always looked upon favorably by society because they can teach and inspire trust. However, this ustad gradually became a celebrity who was promoted by the media and political elite, including entrepreneurs who promised change and marketed goods and services. Abdullah Gmnastiar, best known as Aa Gym, built his business empire by placing his name in newspapers, recordings, Islamic education, multilevel marketing, and radio programs. (Adam, 2019)

**Ta’aruf Online accounts on Instagram**

The feeling of Islamism among the younger generation of Muslims encourages them to learn independently and instantly through Instagram, which allows unlimited access to various information. (Moh Dahlan, 2020)

@belajartaaaruf

@belajartaaaruf with the tagline "Help you find a life partner who can be your best friend" has been on Instagram for a long time. This platform has sparked interest among young people of marriageable age, as evidenced by the large number of followers and the number of pre-marital training classes. His Instagram account has reached 211 thousand followers by sharing 1,981 content about learning ta’aruf, starting from principles and mindsets about ta'aruf, ways to invite ta'aruf, concrete efforts to find candidates to invite ta'aruf to marriage terms and agreements. In his Instagram bio, there is information about the registration mechanism and online classes (paid), as well as a link to YouTube to learn ta'aruf for free with the videos provided, as well as a link to purchase ta'aruf books either via Shopee or the website. personally @belajartaaaruf. Meanwhile, ta'aruf education and training programs are carried out online.

The @belajartaaaruf account also provides webinars conducted via live Zoom with competent and professional speakers who present ta'aruf material to find the right soul mate. The learning process in @belajartaaaruf is carried out online with 2 learning models. Independent learning participants will get access to videos, written modules and ebooks. As well as direct learning through live webinars via zoom, 2 live workshops. This platform also uses marketing strategies with the lure of fees for participating in learning.
as sincerely as possible. However, users are required to pay a minimum learning contribution of IDR. 50,000.

![Instagram account @belajartaaruf](image)

**Picture 1. Instagram account @belajarta’aruf**

**@komunitastaaruku**

The Instagram platform with the tagline "Find your soul mate here" has 132 thousand followers with 21.8 posts as of November 11 2023, the posts provided are packaged well. This can be seen from the type of posts, which do not just post biodata of ta'aruf participants but also provide education that inspires the participants and followers who see it to also take part in the ta'aruf process.

The registration mechanism that users must carry out to take part in the online taarud process is by filling in the form, confirming the account admin, registering, entering the member group, and after that the ta'aruf process between members continues. During the registration process, the @komunitasta’aruf account provides member package options, there are 4 types of packages, namely membership for six months at a cost of Rp. 150,000, member for one year at a cost of Rp. 200,000, members can get a partner at a cost of Rp. 300,000 and finally, members can get a match and pre-wedding class Rp. 500,000. So, every participant who wants to join @komunitasta’aruf is required to purchase the member package that is already available.
@ta’arufan_id

The @ta’arufan_id account is used by matchmakers who want to find their partner quickly. This account has been in existence since 2017. The mechanism offered by this account is an endorsement method, namely by promoting the profiles of ta'aruf participants through the @ta’arufan_id account, which has 456 thousand followers with 7,823 thousand posts as of November 11. The posts presented on the @ta’arufan_id account are not only profiles of ta'aruf participants but also education about ta'aruf as well as posts of previous ta'aruf participants who have succeeded in holding weddings.

Every participant who wants to post by the @ta’arufan_id account is required to pay Rp. 100,000 with various promos given to attract interested ta'aruf participants, one of which is a 50% discount for registration in November. The facilities provided by the @ta’arufan_id account include posting the participant's biodata twice, becoming a member for one year, and getting a complete guide on the steps to successful ta'aruf until marriage.
Form of Reification in Online Ta'aruf Accounts

George Lukacs, a social science theorist belonging to the neo-Marxian school of thought, was the first person to use the term "reification" in the discussion of social science. In his book entitled, History and Class Consciousness (1923), Lukacs agrees that commodities are an important structural problem in society's life. In its position as society's primary commodity, materials form the basis of relationships between individuals. Therefore, each individual tends to build the social realm based on the interests of his material realm. According to George Lukacs, reification means reducing human social relationships or interactions into material form, so that everything looks like objects. Philosophically, it is clear that the philosophy of materialism, especially Karl Marx, who was Lukács' teacher, greatly influenced the style or pattern of his thinking.

In reification theory, the main postulate is a reduction in the level of human relationships, from value to symbol value. That is, social relationships between people become more formal than they should be based on warmth and intimacy. People only build relationships and social communication for rational reasons, which can be economic interests, natural resources, or even politics. (Afifuddin, t.t.) Lukács argues that reification can occur in all aspects of life, and can occur anywhere and at any time. Reification and capitalism both focus on the formation of a commodity system, but Karl Marx understood the concept of commodities as limited to the economy, while reification has a broader view or understanding. Reification reduces the entire social reality of society to materiality and objectivity, which then covers human consciousness and produces the construction of false consciousness within humans.
The next question is how reification theory can explain the phenomenon of online ta’aruf on Instagram. Knowledge of how the reification mechanism works is essential to answer this question. In this case, George Lukács explains the 3G (Good style, Good taste, and Good design), namely the basic idea of how reification works at a theoretical level. Good Style is another term for "fashion", which means variety, style, appearance and personal clothing that contains elements of everyday aesthetics such as elegance, beauty and beauty. Meanwhile, design is the main keyword in this term. Grammatically, the word "design" can be considered as a form of a noun or noun which includes an explanation of the shape, design, motif, pattern and pattern. According to Lukács' reification, motifs and patterns are areas of aestheticization of people's lives. They function and work within a rational structure by paying attention to extensionalist elements that can spread or even destroy certain types of consciousness (hegemony).

If this understanding is applied in the context of the idea of ta’aruf on social media, it will be related to religious symbols that ratify ta’aruf as the best way to prevent adulterous behavior through marriage. "Outer appearance" packaged in religious language can create better trust in the social media community. In this aspect, marriages that begin with ta’aruf are considered "religious", rather than in other ways. Apart from that, ta’aruf can act as "wasilah" to speed up marriage, which can lead a person to the practice of avoiding adultery.

The idea of young marriage in the picture above gives the public an understanding that marriage will protect youth from immoral acts in the form of dating. In this context, dating is categorized as behavior that tends towards adultery. The form of good style contained in the ta’aruf account above only emphasizes the "outer" aspect of marriage and ta’aruf as an "anti-adultery" campaign. However, if we examine it further, marriage
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and ta’aruf have more essence than that. Marriage has the aim of forming an eternal family, which does not only revolve around the biological side. Therefore, to maintain this situation, prospective marriage partners must be proven to be ready both mentally, physically and materially. A person must think more carefully before making a decision to get married, because basically marriage in Islam is the longest form of worship and is a holy thing. One of the verses most often quoted in the Koran and used as a basis for explaining the purpose of marriage is in Surah Ar-Ruum verse 2:

وَمِنْ آيَتِهِ أنَّ خَلَقَ لَكُمْ مِنَ الْإِنسَانِ زَوْجَةً لَّا تُذْكَرُ لَهَا إِلَّا أَنْ تَبْتَغُوهَا وَجَعَلَ بِنَيْنَكَ مُوَٰدَةً وَرَحْمَةً أَنْ فِي ذٰلِكِ لَا يُؤْتَى لِلْقَوْمِ يُتَفَكَّرُونَ

"And among His signs (greatness) is that He creates mates for you from your own kind, so that you may be inclined and feel at ease with them, and He creates between you a sense of love and affection. Indeed, in that there are really signs (of God's greatness) for people who think".

Based on the verse above, it is clear that Islam requires married couples to create sustainable harmony between those who love and care for each other, so that each party can live safely in their household. A sakinah household, as requested by Allah SWT in Surah Ar-Rum verse 21 above, is an ideal Islamic household. The verse describes three key words: sakinah (as-sakinah), mawadah (al-mawaddah), and mercy (ar-rahmah). According to Nurhayati, as-sakinah is a peaceful state where the household in question carries out Allah SWT's commands diligently, respectfully and tolerantly towards each other.(Nurhayati, 2011) This situation can be implemented well if the couple does not only depend on the harmony of their marriage from the biological aspect.

Picture 4. Good taste
The image above shows the purpose of marriage which can be taken into consideration by society. However, the purpose of marriage has experienced a huge reduction in the idea of online ta’aruf. Marriage in the post above is only associated as an instinctive human effort to channel biological desires. In fact, according to Atabik and Maudhiah, marriage also includes a spiritual aspect that can calm the heart by sitting together and talking each other. This tranquility causes a greater desire to worship. Islam sees marriage as a way for husband and wife to have a pleasant home. In a marriage bond, couples can work together and work together peacefully in managing their household affairs, that way, there will be sufficient time to carry out Allah SWT’s orders. (Atabik & Mudhiiah, 2016)

Marriage is also seen as an opportunity to build good and strong personal character because of the family responsibilities that each husband and wife bear during their marriage. In this way, Allah will reward those who succeed in fulfilling their family promises. Therefore, marriage provides social stability and a dignified way of life for each partner (husband and wife). (Husna, 2018) For women, this function may be more important because marriage gives them rights as wives and mothers, in addition to their rights as individuals. The purpose and function of marriage can foster a sense of responsibility to care for and educate children, which encourages a person to make the people they are responsible for happy. (Agus Riyadi, t.t.)

A concrete picture of good design from the ta’aruf phenomenon on Instagram can be observed through the practices of using social media, one of which is Instagram. One of the striking elements of ta’aruf accounts in this realm is related to "Islamic" jargon which can increase the trust of the social media community in the ta’aruf procedures they offer. The hashtags #hijrah, #sunnah, and #halal also color ta’aruf content on Instagram.
Hashtags, or the term hashtag, have long been known to social media users, especially Instagram, where they are used to group content according to their purpose. Undoubtedly, regular use of hashtags can help create a self-image that sticks to business accounts and personal content because hashtags are known to a wide audience. Based on the associated hashtags, social media users can better ensure that the content matches what public are looking for. The tagnames #halal and #sunnah are aimed at Muslim users who want marriage practices that are most in accordance with Islamic law.

The Profitable Ta'aruf Business: from Reification towards Traded Selling Value

There is a practice of capitalization of religion in online ta'aruf. In the process of capitalization of religion, something is created based on exchange value rather than use value. This means that something is created not only because it is useful to an audience, but rather because it can be exchanged in the market. Therefore, the focus of production is to generate capital accumulation rather than to meet the desired needs of society. (Nugroho, 2021)

The process of capitalization of religion in online ta'aruf begins with uploads on online ta'aruf medium social media accounts about symbols and values that explain the benefits of marriage and avoiding dating or adultery. Then package the content in an interesting way and according to market needs. In other words, the media and the values contained in it focus on the capitalization of religion. (Haryanto, 2018) If you look carefully, almost all of these online ta'aruf providers use social media as the main tool to market their products and attract customers on the internet along with smartphone applications and websites as derivative products.
The process of capitalization of religious content continues by telling the main story that ta'aruf is a way to find a soul mate who will bring people closer to marriage according to Islamic law and keep them away from practices of sexual relations with the opposite sex which are prohibited by Islam. When social media people are interested in the campaign, they will be directed to the website like the image above. The website contains paid ta’aruf classes provided to its followers.

![Payment Registration for Ta'aruf List](image)

The managers and owners of ta'aruf services through online media saw the potential profits from ta'aruf activities and then responded by offering goods and services with an "Islamic" frame. As in the picture above, for the reason that people are undergoing a "serious" period of ta'aruf, they are required to pay a registration fee. In this aspect, the capitalization of religion wrapped in religious jargon is very visible in ta’aruf accounts on social media. The seriousness which is an important point in ta’aruf according to the religious level must be shown through the nominal value of money, thus giving rise to an exchange value called capitalization.
The @ta’arufan_id account functions as a direct representation of the phenomenon of capitalization of religion in ta’aruf. This account requires a registration fee of 100,000, showing how religious elements enter the economic world, creating controversial dynamics. Prospective members who wish to undergo the ta’aruf process can apparently take advantage of paid registration. @ta’arufan_id then serves participants by providing membership bonuses and two profile posts for one year. This raises moral questions about whether ta’aruf, which is supposed to be a spiritual bond, should be involved in commercial practices like this.

Many experts highlight this approach to capitalization on religion. Fuad Adam believes that this practice can result in a shift in attention from religious principles towards material achievements. (Aenal Fuad Adam, 2020) When ta’aruf is measured from an economic perspective, the religious essence is often eroded. The capitalization of religion turns ta’aruf from a spiritual experience into an item that can be purchased. Rahmatillah follows such a pattern could lead to forcing commercial values into a space that should be filled with sincerity. (Rohmatillah, 2019b) Along with this controversy, there are calls to reflect back on the principles underlying ta’aruf and return attention to things such as sincerity, and spirituality. In short, the use of religion in ta’aruf, as done by the accounts @komuniastar’urufku, @ta’arufan_id, and @belajarta’aruf, raises moral problems.

The phenomenon of capitalization of religion in the ta’aruf process which culminates in marriage is carried out by several parties. Changes in the information sector have had an impact on various fields, including economics, politics, and culture. Incoming or acquired information usually influences and influences production, selection
and creative processes. This tendency causes some types of information to appear with greater value than others. Therefore, because it is profitable, the practice of buying and selling information (biodata or CV) similar to online ta'aruf media is emerging. Although information initially has use value, it later turns into exchange value. (Rahman & Zulhaqqi, 2020).

After being facilitated by technological advances, especially communication and information technology, which enabled increased capitalization of Islam, this phenomenon increasingly developed and took many forms. (Surahman dkk., 2019) Due to the market wanting the presence of facilitators or ta'aruf media that are more practical and can be carried out remotely, the capitalization of ta’aruf in online media cannot be denied. By codifying the online ta'aruf medium, providers are paying attention to the large market potential in the sector. This is regardless of the motivation and influence that underlies people's desire to practice ta'aruf online. By taking various forms, such as setting ta'aruf prices openly, selling ta'aruf media bundled with other goods and services, and including advertising and other profitable features, online ta'aruf actually exists and is a response to the large demand of the people Islam about that. In other words, these actions will follow ordinary market laws and processes, namely the existence of supply and demand.

Getting married through the online ta'aruf process does not necessarily guarantee a lasting and unhindered marriage. Yani and Mila found that women who passed the ta’aruf to get married had to experience various changes, including changes related to their roles, finances, their partner's family, and of course their husbands. Considering that they have to marry men they have not known for long, their data is only paper-based in the form of biodata, CV and several meetings. Therefore, this is very important, because this can be a condition that also takes longer for a wife to get to know her partner. Successful ta’aruf couples are greatly influenced by their hard work and ability to adapt to their partner. (Yani & Mila, 2018) Since the introduction period does not last long before marriage, his efforts will be doubled. Apart from that, the religiosity of people who choose ta’aruf, especially women (wives), influences how they live their lives after marriage. (Rosita & Indriana, 2014)

CONCLUSION

This section deals with the conclusion. The conclusion section should include the The sacredness of ta'aruf in Islamic law is utilized by online ta'aruf accounts on Instagram. This is indeed good, but in the realm of reification, the ideas in ta’aruf apparently experience a reduction in the values of ta’aruf and marriage. Ta’aruf is described as an alternative way for society to reach marriage which is "human biological instinct". Meanwhile, the original values of ta’aruf and other marriages which are the core of marriage regulations are not visible. Ta’aruf accounts design this idea in strong Islamic hashtags, so that symbolically it can be said that the method offered is the most "syar'i" method. All forms of ta’aruf framing that are described are solely to seek materialistic profits in various ways. This makes the capitalization of religion unavoidable in that realm.
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