Choosing a Couple through *Ta'aruf*: A Students' Interpersonal Interest in Achieve Marriage

Desy Amaliasari [*a], Ris'an Rusli [b], Iredho Fani Reza [c]
[a,b,c]*Universitas Islam Negeri Raden Fatah Palembang*

*Corresponding author : deyamaliasari209@gmail.com

Abstrak

Penelitian ini membahas ketertarikan interpersonal mahasiswi yang akan memilih *couple* melalui ta'aruf mulai dari alasan akan memilih ta'aruf sampai menemukan ketertarikan interpersonal. Penelitian ini adalah penelitian kualitatif dengan desain deskriptif. Subjek penelitian adalah perempuan yang merupakan mahasiswi yang aktif pada organisasi berlabel Islam di salah satu Perguruan Tinggi di Republik Indonesia. Metode pengumpulan data menggunakan wawancara, observasi dan dokumentasi. Metode analisis data menggunakan Interactive model which consists of three stages, namely data condensation, data display and conclusions: drawing. Berdasarkan hasil penelitian, dapat disimpulkan bahwa Ketertarikan Interpersonal Mahasiswi yang akan Memilih couple melalui ta'aruf adalah hal-hal yang berkaitan dengan perilaku yang muncul ketika terjadinya pertemuan dan bentuk wajah yang dianggap menarik. Seperti sikap, tutur bahasa, keramahan dan ketampanan. Dari penelitian tersebut diketahui juga faktor yang akan membuat wanita memilih ta'aruf adalah dari dalam diri sendiri dan lingkungan.

Kata Kunci

Ta'aruf; Ketertarikan Interpersonal; Pernikahan

Abstract

This study discusses the interpersonal interests of students who will choose couples through ta'aruf starting from the reasons for choosing ta'aruf to finding interpersonal interests. This research is a qualitative research with a descriptive design. The research subject is a woman who is an active student in an organization labeled Islam in one of the universities in the Republic of Indonesia. Methods of data collection using interviews, observation and documentation. Data analysis method using Interactive model which consists of three stages, namely data condensation, data display and conclusions: drawing. Based on the results of the study, it can be concluded that the interpersonal interests of students who will choose a couple through ta'aruf are matters related to the behavior that appears when a meeting occurs and the shape of the face that is considered attractive. Such as attitude, speech, friendliness and good looks. From this research, it is also known that the factors that will make women choose ta'aruf are from within themselves and the environment.

Keywords

Ta'aruf; Interpersonal Interest; Marriage

Introduction

As an effort towards marriage there are several paths taken by each person. One of them is through dating. Jahja (2011) revealed that in courtship dating is important because teenagers fall in love and hope and plan marriage. He himself must think seriously about the issue of compatibility of dating couples as life partners.

In addition to dating, the approach process with prospective couples can be done through *ta'aruf*. *Ta'aruf* itself is defined as a process of getting to know each other and introducing themselves which aims to establish themselves before stepping into marriage in accordance with Islamic rules (Bana, 2013).

We conducted preliminary research by interviewing one of the student organizations with the Islamic label. Organizations whose cadres generally choose *ta'aruf*. This is also supported by the results of the interview: "Yes, the seniors on average do *ta'aruf* before marriage and see several other cadres like that" (Interview, August 16, 2018).

Based on the above, it can be seen that there are several women who are students,

interested in choosing *ta'aruf*. However, when referring to what was expressed by Pasiak (2002) women can feel other people's feelings deeply and because of this, men often use it to play with women's emotions.

This is also supported by Kartono's (2006) statement that women are more emotional than men. From the two opinions above, it can be seen that women tend to find it difficult to hold back their feelings when men begin to approach them.

Based on the phenomenon, the researcher tries to relate the phenomenon to interpersonal interest. Humans in living life cannot be separated from their relationship with other people. Generally, a person does not always establish interpersonal relationships with anyone he meets.

Usually a person will only establish contact with people who are considered attractive to him, on the contrary to people who are considered unattractive, they will tend to stay away from them and avoid social contact with them (Rahman, 2013).

Singh (2015) stated that interpersonal attraction is something that refers to the extent to which a person likes or dislikes other people based on the level of development of attractiveness.

Then Kanu (2011) stated that interpersonal attraction is the desire to interact with other people based on various factors including the attractiveness of a personality that values closeness or similarity.

Interpersonal interest according to Baron, Byrne and Branscombe is something that can be expressed through several dimensions, namely strong liking, mild liking, neutral, mild dislike, and strong dislike (Wisnuwardhani and Mashoedi, 2012).

McCroskey and McCain suggested three dimensions of interpersonal attraction, namely Social, Task and Physical. (Tardy, 1988). Social according to desire, duty as mainstay and physical for appearance. These three things can represent anything that arises when interpersonal attraction occurs, the three dimensions are broad and have their own meaning when used to see a person's initial assessment of others.

Based on the initial interview conducted by the researcher, it can be seen if the subject of the SK is sure to choose *ta'aruf* because it is from himself and the support of the closest people. The following is the statement of the Decree to the researcher during the initial interview:

"Ta'aruf is a choice, the first is because I

want to improve myself, I was just saying that there are many foreign cultures that date, I want to be different from the others and the second for me, ta'aruf is unique, two people are not dating, they don't spend time together. His youth for fun, exclamations and suddenly serious commitments is far more unique to me than the third one, because indeed the ta'aruf process is what God intended to create us humans, there are male and female so that we can know each other" (Interview, April 16 2018, 17:15 WIB).

Furthermore, the subject with the initials YI said that if he did not want to date and chose to repent because he did not want to cause trouble for his parents in the future, the following was YI's statement to the researcher during the initial interview: "Because we remember that dating is a sin, not only we bear the sin but our parents also there, they prefer to study ta'aruf and Islam teach them to ta'aruf, so choose la ta'aruf" (Interview, 19 April 2018, 16:30 WIB).

Based on initial interviews with subjects and informants as well as opinions from Pasiak (2002) & Kartono (2006) regarding women's emotions, the researchers are interested in knowing the interpersonal interests of female students who will choose *ta'aruf* in realizing marriage.

Methods

This study uses a qualitative type of research. According to Sugiarto (2015) qualitative research is a type of research whose findings are not obtained through statistical procedures, which aim to reveal holistic-contextual phenomena through collecting data from natural settings by utilizing the researcher himself as a key instrument. Qualitative research is descriptive and tends to use an inductive approach to analysis.

The research design used in this research is descriptive qualitative research method. Descriptive research according to Creswell is a research design that describes individual lives, collects and tells stories about people's lives and writes stories from individual experiences, descriptive research designs collect data through story collections, report personal experiences and discuss the meaning of experiences for individuals (Herdiansyah, 2010). 2014).

In this study, the subject was selected using a purposive sampling technique, meaning that the subject of the data source was taken based on the characteristics possessed by the selected subject because these characteristics were in accordance with the purpose of the research to be carried out (Herdiansyah, 2014).

In accordance with the focus of the research, the subjects of the data sources are three women who will choose *ta'aruf*, with the following subject criteria:

1. An active member for the 2018 period from an Islamic-based organization at a university in the Republic of Indonesia.
2. Female gender.
3. Age range 20-25 years.

This study reveals the subjective experience of female students who will choose a partner through *ta'aruf*. In determining the subject, the researcher uses a purposive sampling technique, meaning that the subject of the data source is taken based on the characteristics possessed by the selected subject because these characteristics are in accordance with the purpose of the research to be carried out (Herdiansyah, 2014).

The primary data collection technique uses semi-structured interviews and is supported by observation and documentation techniques (Herdiansyah, 2014).

Stewart and Cash defines an interview as an interaction in which there is an exchange or various rules, responsibilities, feelings, beliefs, motives, and information (Herdiansyah, 2014).

The purpose of semi-structured interviews is to find problems more openly, where the parties invited to the interview are asked for their opinions and ideas. Interviews are conducted in situations where a number of representative samples are asked the same question and this is important. All aspects are seen as having the same opportunity to answer questions called open standard interviews as expressed by Patton (Moleong, 2014).

The data analysis technique uses an interactive model which consists of three stages, namely data condensation, data display and conclusions: drawing (Miles et al., 2014).

Results and Discussion

This study discusses the interpersonal interests of female students who will choose a partner through *ta'aruf*, with three subjects who are active in student organizations labeled Islamic. Subject 1 had the initials YI, subject 2 had the initials SK and subject 3 had the initials DY. The three subjects are active members of student organizations with Islamic labels. They are both studying at one of the universities in the Republic of Indonesia, but with different majors. YI majoring in PAI, SK majoring in Comparative Schools and DY majoring in Mathematics. SK is an overseas child who comes from Kuripan village, Tiga Dihaji sub-district, South Oku district. YI was born in Banyuasin on October 29, 1996.

Everyone wants to get married, this is also what the three subjects feel, but that desire does not make them choose an approach to a couple through courtship but they have their own choice, namely through *ta'aruf*. *Ta'aruf* is an Islamic-style couple process, a process to get closer to a potential couple according to the guidance of the Prophet Muhammad. The importance of getting to know a prospective couple before deciding to get married in a non-dating way. That path is ta'aruf (Hana, 2012).

The three subjects will choose *ta'aruf* because they feel that is what Allah SWT wants. YI considers that with *ta'aruf* he can avoid sins that will arise when dating and based on Islamic teachings which do not allow approaching adultery. SK feels that by choosing *ta'aruf*, he can use his time as well as possible and can focus on improving himself and his maturing process will be faster. DY chose *ta'aruf* because he wanted to meet people he had never known and in the future he would feel more different. The three subjects also received support from their parents regarding their choice to perform *ta'aruf*.

So that it can be seen that the factors that make the three subjects choose to repent are from within themselves, namely the desire to follow the path that Allah SWT recommends and avoid sins that will occur when dating, as well as from the environment by looking at the average cadre from the organization also choosing to ask questions.

In life there should be no hesitation, an attitude of doubt is an attitude that can never give a clear direction. Doubtful attitude will make a problem increasingly unclear and in the end it will be difficult to solve (Yudantara, 2008). The three subjects strongly believe in *ta'aruf*. They feel optimistic that they will get a couple even without dating and are not worried about getting the wrong couple from *ta'aruf*. DY and SK both believe that Allah will surely give the most appropriate couple for their servants. YI was a little worried that later she would get the wrong couple from *ta'aruf*, but when she looked around her who had done *ta'aruf* and there were no complaints, YI was again more sure not to worry about the couple later.

Actually, there is no special relationship between age maturity and readiness for marriage. Mature age does not guarantee that someone is ready to marry, and vice versa. Psychological maturity and mental readiness are more needed, there is no age standard that a good marriage is done at such or such age. When a person has completed the requirements for marriage such as puberty and common sense, then in fact he is ready to get married. Because everyone's maturity is different (Ahmad & Qaseem, 2013).

Readiness for marriage is an important thing in a person's life, because after marriage that person will enter into a new life, where he is required to be able to unite the egos of two people who are physically and mentally different. YI believes that she is ready to get married in 2020, because according to her that year she has completed the targets she has set. SK felt ready to get married when he was 25 with the reason before entering that age he wanted to achieve the things he had planned before going to marriage. DY thinks that he is ready to get married next year when he has finished his undergraduate studies, because he thinks he will struggle to achieve his goals with his husband.

Talking is important in creating closeness. The three subjects have almost the same topic when talking to the opposite sex, namely about organization and knowledge. The results of observations by several researchers show that the content of most women's conversations revolves around

issues of a family nature and intimacy (Kuntjara, 2003).

Each gender is attracted to the opposite sex. Being attracted to the opposite sex has something to do with sex hormones in humans.

There will be no interest if the hormones in the body have not reached a certain level to be attracted to the opposite sex (Chodjim, 2015). The three subjects still have an interest in the opposite sex. but that's not a reason for dating. Instead, he prefers to pray or get married immediately. Even YI currently likes a member of his organization. The above is also supported based on data obtained from the two informants who knew YS and KK that the three subjects still liked the opposite sex.

In choosing the criteria for a couple, you should think about the basic needs for marriage. Make a long list, when the need is physical, the criteria may be someone who is pleasing to the eye and can be carried everywhere.

If the need is material, maybe the criteria is someone who has been established. When someone wants to get a couple like their parents, it is a primary need, where it comes from oneself (Pujiastuti, 2008).

YI's criteria are pious, achievement, handsome and neat, but for YI, piousness is more important than the opposite sex itself. The criteria for the men that SK likes are pious, handsome, taller than him, ideal body and Indo skin, and performance, but SK doesn't need to look for the perfect one because he believes that everyone has their own strengths and weaknesses. While DY likes men who are handsome, tall and black, sweet, neat and with achievements, for DY the piety of the man is still the main thing.

Judgment of good-tasty will be different for each person. Past experience greatly determines the judgment of others. Everyone will have their own assessment of others according to how they feel (Natta and Deny, 2008). SK and DY judge the opposite sex by the attitude the man shows. SK himself saw from the speech used by men. Meanwhile, YI sees friendliness, honesty and good looks.

Interpersonal interest is defined as an assessment of other people, the assessment usually takes place when getting acquainted with other people, then the assessment process has taken place, in other words we have thought about whether the person is suitable enough to be our friend or the person is not suitable, so we prefer not to interact at all, the context of the assessment is only limited to activities in interpersonal

relationships (Rahman, 2013).

When viewed from the dimensions of interpersonal attraction proposed by McCroskey and McCain, namely Social, Task and Physical (Charles H. Tardy, 1988). Social according to desire, duty as mainstay and physical for appearance. So the interpersonal interest of the three subjects is related to the behavior that appears when a meeting occurs and the face shape that is considered attractive, SK and DY judge it through the attitude that the man shows.

SK himself saw from the speech used by men. Meanwhile, YI saw the friendliness that occurred during the meeting and SK considered that the first thing a man could see was his body and that could affect his response to the man. YI and DY admit that good looks can affect their response to the opposite sex.

Conclussion

Based on the results of research oninterpersonal attraction of female students who will choose a couple through *ta'aruf*, it can be seen that the interpersonal interests of the three subjects are matters related to behavior that appears when a meeting occurs and the shape of the face

that is considered attractive. Such as attitude, speech, friendliness and good looks.

The factor that makes the three subjects choose *ta'aruf* is from within themselves, namely the desire to follow the path that Allah SWT recommends and avoid sins that will occur when dating, as well as from the environment by looking at the average cadre of the organizations that are followed. *ta'aruf*.

Even though a woman will choose *ta'aruf* but it does not limit them to make an initial assessment of the opposite sex before the occurrence of interpersonal relationships. In other words, a woman who will choose *ta'aruf* shows that she is able to hold her feelings when a man approaches her.

Suggestions for research subjects to be able to immediately complete the targets they want to achieve before marriage and continue to choose the *ta'aruf* path to get married. As well as for further research, it is suggested that this research can be developed using a qualitative method approach but with subjects who have experienced *ta'aruf*, for example interpersonal interest in couples who go through the *ta'aruf* process.

References

Ahmad Aida dan Qascem D Elita, (2013). Kusebut Namamu dalam Ijab & Qabul, Jakarta: PT Elex Media Komputindo.

Bana, Al Hasan. (2013). No More Heart Jatuh Cinta Berjuta Pahalanya. Bandung: PT Mizan Pustaka.

Chodjim Achamad (2015). Membangun Surga, Bagaimana Hidup Damai di Bumi Agar Damai Pula di Akhirat. Jakarta: PT Serambi Ilmu Semesta.

Hana, Leyla. (2012). Ta'aruf Proses Percouplean Sesuai Syari Islam. Jakarta: PT Elex Media Komputindo.

Herdiansyah, Haris, (2010). Metodologi Penelitian Kualitatif, Jakarta: Salemba Humanika.

Jahja Yudrik. (2011). Psikologi Perkembang. Jakarta: Kharisma Putra Utama.

Kanu, M Alusine. (2011). Experiencing Interactive Interpersonal Communication. Amerika: United States Of Amerika.

Kartono Kartini. (2006). Psikologi Wanita 1 Mengenal Gadis Remaja & Wanita Dewasa. Bandung: Mandar Maju

Kuntjara, Esther. (2003). Gander, Bahasa dan Kekuasaan. Jakarta: Gunung Mulia.

Miles, MB, Huberman, AM, & Saldaña, J. (2014). Qualitative data analysis: a methods sourcebook. SAGE Publications, Inc.

Moleong, Lexy J, (2014). Metode Penelitian Kualitatif, Bandung: Remadja Karya.

Nata Koko & P Deny. (2008). Membongkar Rahasia Ikhwan Nyebelin. Depok: PT. Lingkar Pena Kreativa.

Pasiak Taufiq. (2002). Revolusi IQ/EQ/SQ: Menyikap Rahasia Kecerdasan Berdasarkan Al-Quraan dan Neurosins Mutakhir. Bandung: PT Mizan Pustaka

Pujiastuti, Nurhayati. (2008). Rahasia Memikat Hati Mertua. Depok: PT. Lingkar Pena Kreativa.

Rahman Abdul Agus. (2014). Psikologi Soial. Depok: PT RajaGrafindo Persada.

Singh Kumar Arum. (2015). Social Psychology. Delhi: PHI Learing Private Limited.

Sugiarto Eko. (2015). Menyusun Proposal Penelitian Kualitatif: Skripsi dan Tesis. Yogyakarta: Suaka Media.

Sugiarto Eko. (2015). Menyusun Proposal Penelitian Kualitatif: Skripsi dan Tesis. Yogyakarta: Suaka Media.

Tardy H. Charles (1988). Methods and Instuments for Observing Measuring, and Assessing Communication Processes. London: Ablex Publishing.

Wijaya Hengki. (2018). Analisis Data Kualitatif Ilmu Pendidikan Teologi.

Makasasar: Sekolah Tinggi Theologis Jaffray.

Wisnuwardhani Dian & Mashoedi Fatimah

Sri. (2012). Hubungan Interpersonal. Jakarta: Selemba Humanika.