

# The Role of WhatsApp as a *Murabbi* Communication Media in Founding the Couples of *Ta'aruf*

(Case Study of *Murabbi*'s as a Mediator of the *Ta'aruf* Couples)

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**Abstract**—This study aims to analyze usage of WhatsApp among *Murabbi* (educator) in exchanging Information and the self-disclosure of *Ta'aruf* partners. *Ta'aruf* interpreted as a form of introduction in order to know more deeply about the prospective husband or wife before carrying out marriage. This study uses a qualitative descriptive method with a case study approach that occurs in Wahdah Islamiyah community organizations (organizations). The phenomenon was studied using new media theory and communication privacy management theory. The data is then obtained based on observation and in-depth interviews with purposive sampling technique on choosing the informants. The results showed that *Murabbi* using media WhatsApp as a personal media that are interactive and privacy in exploring the personal information of *Ta'aruf* partner. The ease of use in using WhatsApp is fast, easy, and has a lot of features, so the *Ta'aruf* partner understand each other easily. The self-disclosure process that *Ta'aruf* pairs do is a transactional communication process mediated by *Murabbi*.

**Keywords**—WhatsApp, *murabbi*, information exchange, *ta'aruf*

## I. INTRODUCTION

The development of Information and Communication Technology which has been transformed into a media that can no longer be distinguished in the reality of its use. This is because the acceleration of development in the field of communication technology is very fast and fast. So that these developments are highlighted by the world as a form of communication style transformation. Communicating through technology media is considered to be more effective and interactive in meeting communication needs in virtual space.

The difference between mass and personal communication is no longer clear since the same technology can be used for both purposes. The difference can only be understood by introducing the social dimension, with regard to the type of activity and social relationships involved [1]. The use of communication technology in the exchange of information is no longer limited by the distance of space and time, but becomes infinite. The emergence of internet technology as a

new medium (*New Media*) which supports the process of communication and information exchange. New media is a variety of communication technology devices that share the same characteristics which are only possible with personal digitization as a means of communication [2]. We can find this in the process of communication and exchange of information through various electronic media such as computers, laptops, cellphones, and other electronic devices.

The ease and effectiveness of communication has also increased significantly with the emergence of various social media that are present in the form of *online platform* which is used as a means of social in virtual like WhatsApp. Shirky in Nasrullah [3] explains that social media and social software are tools to improve users' ability to share, cooperate among users and take collective action, all of which are in the outside the institutional and organizational framework.

Various facilities obtained in the process of exchanging information through WhatsApp is often a topic of conversation in various mass media. As reported by Kompas.com regarding the world's most popular instant messaging application. In addition, Jan Koum also stated that WhatsApp messenger users had reached 1 billion in 2016 [4]. According to the Global Web Index report released in January 2019, WhatsApp is the most accessed digital service after YouTube [5].

Relationships are usually developed through the application WhatsApp. It can take the form of friendship, family, work to more intimate relationships such as romance, household, and other privacy relationships. Of the various relationships developed through WhatsApp instant messages, there are many irregularities and violations in the communication and information delivery process.

*Instant messaging services such as WhatsApp allow for easy communication with people over long distances. The method has become quick, easy, and inexpensive* [6].

Usually, these deviations are related to matters of privacy. Like dating relationships that lead to sexual immorality, fraud, and other cases that originate from intense communication

without any assistance and monitoring from parents or family. As reported by Tribunjateng [7] regarding the invitation to have sex with high school students through *WhatsApp* with the lure of marriage but culminating in fornication.

The presence of *Ta'aruf* culture is an effort to reduce moral damage and various forms of deviance among adolescents who are hit by love. *Ta'aruf* literally means acquaintance, acquaintance can be done with anyone, both male and female. Hefni [8] states that knowing each other is one of the demands of human life as a social being. Without knowing each other, humans will have difficulty even being unable to manifest their identity as social beings. The meaning of *Ta'aruf* becomes more specific when it is aimed at finding a life partner without going through the dating process. *Ta'aruf* is defined as a form of introduction in order to know more deeply about a prospective husband or wife.

The self-concept plays a role in a person's openness in exchanging information, Barker said in Husain [9], This self-concept has three components, namely: (a) a person's image about one's appearance such as beauty, beauty or the beauty of his body; (b) a person's concept of abilities (advantages) and disabilities (weaknesses) themselves, and their future, as well as the quality of their life adjustments: *honesty, self-confidence, independence and courage*; and (c) the latter concerns a person's feelings about himself, his attitude toward his worth, pride and humiliation. When a person has entered the phase of beliefs, values, ideals, aspirations, and commitment to his philosophy of life, he will easily open himself up.

*Ta'aruf* activities have been carried out and occupied by *Wahdah Islamiyah*. This can be seen among the *Wahdah Islamiyah* who do not recognize the term dating, but through the *Ta'aruf* process. *Wahdah Islamiyah* is a social organization that accommodates community activities in terms of awareness of moral personality.

The importance of *Murabbi* who acts as a third party in *Ta'aruf* makes. *Murabbi* is a person who has broad knowledge and insight about Islam, must convey knowledge to his students and educate them to form a quality personal self.

*Murabbi* as a mediator and liaison between *Ta'aruf* couples who want to get married with the information exchange that occurs in them. So that self-disclosure arises with the hope that each party creates a common understanding and can continue to the next stage.

Previously the *Ta'aruf* process was mediated *Murabbi* using a simple way. *Murabbi* told his coach that he was a brother who already had the ability to marry in relation to a woman who was ready to be married by using data in the form of a document that explained the date. After that they meet each other to see each other or known as *Nazar* so that they exchange information and ask questions that have not been revealed. However, The *Ta'aruf* process no longer uses a simple method, but has used communication technology in order to simplify the information exchange process, namely by using *WhatsApp*. Online media (digital media) has become an

attraction so that people prefer to use it for the purpose of delivering messages because of its low cost and easy use. Research examining ongoing relationships often asks people about their general patterns of interaction in online and offline relationships as opposed to particular interactions between relational partners [10].

By using the media *WhatsApp* here, *ikhwan* who are ready to get married send complete biodata first to their *Murabbi*, then follow up and forward them to the *Wahdah Islamiyah* Marriage and Family Development Institute (LP2KS) or *Murabbiyah's WhatsApp* group. Furthermore, if the brother who is in the *Murabbiyah* group feels that it matches the criteria of the brother, then the sister can also submit a bio to *Murabbiyah* so that it can be forwarded to the *Murabbi* to be given to the *ikhwan* concerned. Then each learn from each other. In the next stage, *Murabbi* and *Murabbiyah* determine a meeting place in order to bring together brothers and sisters which are known as *Nazar* in order to foster stability to enter the next level. Research on the use of social media in relationship development has been widely researched. Departing from this phenomenon, the researcher is interested in examining more deeply about how the role is *WhatsApp* as a *Murabbi* Communication Media in bringing together *Ta'aruf* pairs?

## II. RESEARCH METHOD

In this study using a qualitative descriptive method that aims to provide an in-depth description of *Murabbi* as a mediator in information exchange and self-disclosure to the *Ta'aruf* *Wahdah Islamiyah* pair in Makassar with the type of case study research. This study uses two sources of data, namely primary data and secondary data. Primary data in this study were obtained by researchers through in-depth interviews and observations through observations in the *Wahdah Islamiyah* Makassar environment. Where interviews were conducted on *Murabbi* and spouses *Ta'aruf* *Wahdah Islamiyah* in the exchange of information and self-use through the use of *WhatsApp* media. Meanwhile, secondary data were obtained from documentation and literature studies that were directly related to research problems. This data is in the form of direct observations by researchers about events that occur in the field. In determining informants, researchers used purposive sampling technique by means of researchers finding and determining informants who are considered to be able to provide the necessary data. Researchers can determine other informants who are considered to provide more complete data.

## III. RESULTS AND DISCUSSION

The development of communication technology is increasingly advanced and is supported by the emergence of various types of media or information delivery applications that have fast connections. This immediately changed people's style in communicating and receiving information, so that more through instant applications. One application that is often used by the community is *WhatsApp*. *WhatsApp* is a popular application that has been widely used by the world community,

including Indonesia. This is because the use of this chat application can provide information that we convey to message recipients, in a large number of words capacity. So that it can provide the delivery of more detailed information and describe the things that the communicator wants to convey to the communicants, then in the *Ta'aruf* process at Wahdah Islamiyah *Murabbi* uses WhatsApp because the development of the increasingly advanced digitalization era makes it possible to use it as a communication medium for *Murabbi* to candidates. *Ta'aruf* couple who want to get married.

#### A. *Murabbi Using WhatsApp as a Medium of Information Exchange*

The use of WhatsApp by *Murabbi* and prospective *Ta'aruf* couples who wanted to get married as a medium for sending short messages. Exchange of information in the form of complete biodata that has been filled in by prospective *Ta'aruf* pairs in the form of text messages and following the format given by *Murabbi* via WhatsApp chat messages.

Selection of communication media WhatsApp by *Murabbi* because the development of chatting media connected to the internet is real time so that the communication process via WhatsApp is conveyed faster than other messaging applications. As the statement was expressed by Ustadz Ir. Muhammad Taufan Djafr, Lc., MHI in his interview excerpt

Now with WhatsApp, it is used more when fast internet access is accessible so that is why we chose WhatsApp over other messengers (interview on 29 March 2019)

The use of WhatsApp through private chat rooms makes it easy to deliver personal text messages. The WhatsApp chat room menu is used by *Murabbi* and prospective *Ta'aruf* partners to exchange messages intensively and interactively. This is in accordance with the statement of Dr. Ustadz. Muhammad Yusron, Lc., MA.

"The communication process with prospective *Ta'aruf* partners uses WhatsApp as a communication medium that makes it easy to exchange messages and interact. (Interview, 29 March 2019)

Exchange Messages via WhatsApp used by *Murabbi* as a communication medium provides convenience because the delivery system is fast and is not limited by space and time so that it can streamline time in managing *Ta'aruf* at Wahdah Islamiyah. This is stated in an interview with ustadz Dr. Muhammad Yusron, Lc., MA, who stated

"... Now yes, it's for convenience because it no longer takes time to meet because in the past there were a lot of processes to meet, immediately look for *Murabbi*'s time to exchange CVs. *Murabbi* sent it, then *Murabbi* was sent directly to the candidate, for example, so hurry up ... "(Interview, 26 March 2019)

The management of *Ta'aruf* at Wahdah Islamiyah, which is mediated by *Murabbi*, uses *WhatsApp* to support smooth communication with prospective male *Ta'aruf* partners. This

form of communication is carried out intensely because the function of the chat room feature is used by *Murabbi* and prospective *Ta'aruf* partners in exchanging information. As stated by Ustadz Abdul Malik Nurdin, S.Pd that:

"Yes, WhatsApp really plays a big role and is very, very used. WhatsApp is used to smooth communication between *Murabbi* and *Mutarabbi* who are getting married, yeah, that is very intense communication" (Interview on 4 April 2019)

Ease of exchange of information through communication media WhatsApp supported by the features available on WhatsApp in the form of word, excel, PowerPoint, pdf, and image document files. This is used by *Mutarabbi* who wants to get married in the process of exchanging information with *Murabbi*. As stated by Ustadz Muhammad Amir Gani, Lc, which revealed that:

"So the first is a document, then the second is a photo image, if the document is a biodata sent via WhatsApp, then the second is the photo, for example if asked by the candidate's partner, send it via WhatsApp" (Interview on April 4, 2019)

Information about the criteria for *Ta'aruf* couples who are exchanged through the WhatsApp application by *Murabbi* and prospective *Ta'aruf* partners who want to get married. This information relates to important information and must be known, including the criteria for religion, physicality, property, and descent in choosing a *Ta'aruf* partner. This is in accordance with what was expressed by Muhammad Ridwan, S.Pd:

"For an ordinary man, if I personally, the criteria that I want to see are how moral he is, how is his relationship with both parents, how is his relationship all this time then as normal men we automatically want a beautiful white one, then have a good religion, then If you can be good at cooking, you are good at taking care, you are used to taking care, you can educate yourself like that, including what kind of independence, we are looking for someone who is patient, can be grateful to Allah for all conditions, not demanding too much, does not like to complain and so on. " (Interviewed 22 March 2019)

The communication made by *Murabbi* with the prospective *Ta'aruf* Wahdah Islamiyah partner who wanted to get married; in the past the process only used direct or face-to-face communication. However, along with the times, the communication and information system changes rapidly, the communication between *Murabbi* and the *Ta'aruf* couple who want to get married has switched to the WhatsApp communication media. This is because the communication process via WhatsApp is more efficient and affordable when viewed from its easy use, inexpensive, and has many features in the process of exchanging data such as biodata, photos, and other files.

Use WhatsApp as a medium for exchanging information, *Murabbi* and the *Ta'aruf* Wahdah Islamiyah partner take advantage of several frequently used features, including document files in the form of written chat messages or in the form of word documents, pdf, and photos sent after both parties

commit to the next steps. In addition, audio, maps, video features are also used to support the communication process between *Murabbi* and the *Ta'aruf* pair.

The communication made by *Murabbi* with the prospective *Ta'aruf* Wahdah Islamiyah partner who wanted to get married; in the past the process only used direct or face-to-face communication. The features used on WhatsApp have mediated the potential *Ta'aruf* and *Murabbi* pairs when interacting virtually, so that information exchange is carried out based on text alone, even expressions are shown through symbols as an implication of the phenomenon of communication in the cyber world. The reality of the cyber world has obscured the relationship between *Murabbi* and prospective *Ta'aruf* partners from just a medium for delivering messages, but WhatsApp can be used as a person-to-person and person-to-many communication and gives users the flexibility to create and display content.

WhatsApp-generated content through the information exchange process by *Murabbi* and prospective *Ta'aruf* partners can communicate directly with each other through personal messages to maintain privacy and group messages as a form of participation in information exchange in the Wahdah Islamiyah community. *Murabbi* uses WhatsApp as a medium for exchanging information in the Wahdah Islamiyah community by utilizing the group feature as the goal of fostering and maintaining a friendly relationship with his assistants.

The development of communication technology is increasingly advanced and is supported by the emergence of various types of media or information delivery applications that have fast connections. This immediately changed people's style in communicating and receiving information, so that more through instant applications. One application that is often used by the community is WhatsApp. WhatsApp is a popular application that has been widely used by the world community, including Indonesia. This is because the use of this chat application can provide information that we convey to message recipients, in a large number of words capacity. So that it can provide the delivery of more detailed information and describe the things that the communicator wants to convey to the communicants, then in the *Ta'aruf* process at *Wahdah Islamiyah* *Murabbi* uses *WhatsApp* because the development of the increasingly advanced digitalization era makes it possible to use it as a communication medium for *Murabbi* to candidates. *Ta'aruf* couple who want to get married.

#### *B. Ta'aruf Partner Opening through the WhatsApp Application*

Digging into the information that is exchanged by *Murabbi* through the WhatsApp instant message application, you can find information that is private in nature about the personal character of the prospective *Ta'aruf* Wahdah Islamiyah partner. This is examined further in this study. These criteria can be a reference for prospective *Ta'aruf* pairs to step into each stage in the *Ta'aruf* process which is mediated by *Murabbi*. The criteria that were discussed in more depth were found by researchers in the following observations and interviews:

1) *Information exchange Murabbi using WhatsApp as a medium of information exchange:* The information exchange process begins with a description of the physical characteristics of the *Ta'aruf* pair without attaching a photo. Photos of the candidate pair can be sent after the candidate *Ta'aruf* pair agrees with the physical characteristics described in the biodata information. This was explained by Ustadz Muhammad Amir Gani, Lc:

"Yes, so the biodata is first sent to the brother, so before this brother knows that A, the bio is sent to A, we ask for the bio, so on WhatsApp we send the biodata first in a physical description if you are sure that a new picture is sent or photo of the couple who wanted to marry." (Interview, April 4, 2019)

Specific descriptions of the physical characteristics of the *Ta'aruf* pair candidates who undergo the *Ta'aruf* process are mentioned in the biodata. This was explained by Dr. Ustadz. Muhammad Yusron Ansar, Lc., MA., Ph.D., stated that:

"So on WhatsApp sent high physical characteristics and special features such as wearing glasses or, usually the end also includes wearing a veil or not, then if we ask for a new picture, we send it, but we require that if it has been seen, it will be deleted immediately because by seeing it can be strengthening the soul." (Interview, 26 March 2019).

2) *Information exchange Murabbi using WhatsApp as a medium of information exchange:* The exchange of information on WhatsApp is limited because physical information can only be known by the party concerned, namely the prospective *Ta'aruf* partner and their parents. This aims to prevent misuse of information that violates the Shari'a, especially regarding the physical problems of prospective *Ta'aruf* pairs. As explained by Ustadz Ir. Muhammad Taufan Djafri, Lc., M.HI below This physical problem with the times began to emerge ideal desires but syar'i it does not violate, while on WhatsApp the physical picture is not pictured because there is a fear of being misused. It's just that if asked, only certain people can see (interview, 29 March 2019).

Photos of the potential spouse that have been sent can be seen within a certain period of time, where after being shown to the guardian, the photo must be deleted to avoid misuse of the photo. As an opinion, this was stated by Ustadz Ir. H. Iskandar Kato, M.Si. as the chairman of the Wahdah Islamiyah DPP Research and Development Center.

Regarding physical usually on WhatsApp Send a photo image if it has been seen and feels stable or indirectly deleted, only the mother or father can see the two parties, usually the mother is a man who usually wants to see a prospective daughter-in-law or whether the father or mother wants to see the candidate son-in-law (interview, April 11, 2019).

The use of WhatsApp by *Murabbi* in exchanging information about these physical characteristics is limited which can only be known by the parties concerned, namely the prospective *Ta'aruf* and his guardian. This aims to prevent

misuse of information that violates the Shari'a, especially regarding the physical problems of prospective *Ta'aruf* pairs.

Communication that occurs between *Murabbi* and prospective *Ta'aruf* partners on WhatsApp through the private chat feature can inform real-time the messages being exchanged so that the information belongs to the sender and recipient of the chat message. The information that *Murabbi* exchanges via the WhatsApp application is stored directly on the smartphone's memory. The form of personal identity privacy and photo images of prospective *Ta'aruf* pairs that *Murabbi* exchanged with the use of WhatsApp, through persuasive conversation management activities in a touch of religious values adhered to in *Wahdah Islamiyah*.

Confidentiality and limited information can be accessed by the *Ta'aruf* partner so that the *Ta'aruf* partner's photo is not misused. Access to information in the form of still images that are exchanged through use WhatsApp by *Murabbi* it must be with the approval of both after going through the biodata approval stage and the *Ta'aruf* rules adopted in *Wahdah Islamiyah*.

Limited information in the form of still images, can only be seen by the families of each *Ta'aruf* candidate pair, utilization WhatsApp as a communication medium for *Murabbi*, it has a download feature in the chat room. This supports the storage of image information that has been previously downloaded, then the file is automatically stored in the smartphone folder. Information storage connected from WhatsApp to telephone smart can have saved no time limit. Concerns about the picture message that *Murabbi* exchanged are the most emphasized for immediate deleted, after being shown to the family environment of the two prospective *Ta'aruf* pairs.

3) *WhatsApp media usages*: Based on the research results obtained in that field *Murabbi* as a communication bridge, using WhatsApp as a personal medium in advance of receiving information conveyed by *Murabbi* who have the desire to marry, so that more clearly they can provide personal information and desired criteria.

This is in accordance with Mc Quail [2] that new media is a variety of communication technology devices which share the same characteristics which in addition to being only recently made possible by digitization and its wide availability for personal use as a means of communication. From the results of research in the field, *Murabbi* uses WhatsApp as a media that is very active in finding information where the communication process is interactive, clear and easy to understand by delivering messages in text form.

The assumption in the theory of new media put forward by Luders [1] that the difference between mass and personal communication is no longer clear because the same technology can be used for both purposes. The difference can only be understood that by introducing the social dimension, it relates to the types of activities and social relationships involved. Extraction of information carried out *Murabbi* with the use of *WhatsApp*, it can be said to be a dimension of social

relations regarding personal matters described by prospective *ta'aruf* couples who want to get married.

The social dimension formed by the assisted cadres who want to get married is described in the self-concept developed by the assisted cadres through bio-data which contains general information such as full name, age, occupation, physical characteristics, organizational experience, vision and mission, criteria for the desired potential partner and also the assessment of the personal character of the fostered cadres who are well known *Murabbi*. This is in accordance with what Stuart and Suden in Wahyuni [11] said that the self-concept is all the ideas, thoughts, beliefs and convictions that individuals know about themselves and influence individuals in their relationships. *Murabbi* uses the *WhatsApp* media to exchange information about the self-concept that has been formed by the two prospective *ta'aruf* pairs which are contained in the bio.

*Murabbi* in using *WhatsApp* as a medium of information exchange, it provides advice in the form of motivation that is conveyed to its readers in the form of text messages. This was conveyed by *Murabbi* to the prospective *ta'aruf* partner before he wanted to undergo *ta'aruf* and the views given to the cadres who wanted to get married, especially in terms of their readiness to build a household. This was conveyed by *Murabbi* in the form of a chat message containing persuasive sentences and took place interactively within the *Wahdah Islamiyah* community group.

This is consistent with what Luders [1] explains that the difference between personal media and mass media can be described as the difference in the type of engagement required of users. Media personal is more symmetrical and requires users to play an active role, both as recipients and producers.

Use *WhatsApp* *Murabbi* chose it as a medium of information exchange because the communication process through *WhatsApp* was more efficient. This can be seen from the fast delivery and not limited by space and time, so that it can streamline the time in managing *ta'aruf*. In addition, its utilization is affordable, cheaper, easier and has many features. This is in accordance with the reference to the explanation of the characteristics of social media, one of which is the social simulation expressed by Baudrillard [12], namely the idea of simulation that awareness of the real in the minds of the public decreases and is replaced by pseudo reality. run efficiently.

Furthermore, Iswara in Dominikus [13] states that one of the characteristics of digital media is the speed (actualization of information) when events or events that occur in the field can be directly uploaded into *WhatsApp*, without having to wait for minutes, hours or days, as happens in electronic media. Accelerate the distribution of information to accesses, with global reach via the internet network. The communication process that exists between the prospective *ta'aruf* and *Murabbi* pairs in exchanging information quickly because *WhatsApp* uses the internet data network so that the ongoing communication process is not limited by time and runs effectively.

Utilization of media *WhatsApp* which is fast, cheap, and easily accessible. The communication process carried out by *Murabbi* and the cadres assisted by *Wahdah Islamiyah* who carried out the *ta'aruf* process had *adab-adab* in their use. Where the use of *adab-adab* is in accordance with Islamic law and the rules applied in *Wahdah Islamiyah*. The rules and teachings include the communication process carried out by fostered cadres who want to get married through *Murabbi* or a third person. This is in accordance with what Kreaif stated in Haryatmoko [14] that special ethics are basic moral principles in a special field, namely how to make decisions and act in everyday life on the processes and functions of an organization. Specific ethics are divided into two parts, namely, Individual Ethics concerns the obligations and behavior of humans towards themselves. Social ethics talks about the attitude and behavior obligations as members of society related to the values of courtesy, manners and mutual respect.

Special ethics, in terms of potential partners *ta'aruf* using the *WhatsApp* application as an effort to communicate with prospective *ta'aruf* partners, maintaining the values that have been adopted in the personal development of prospective *ta'aruf* partners. *Murabbi's* guidance for prospective *ta'aruf* couples who want to marry is based on Islamic values in maintaining social boundaries between the opposite sex.

Based on the results of interviews with 10 informants including 4 couples *ta'aruf* and 6 *Murabbi* found that frequently used *WhatsApp* features. Among them are document files in the form of written chat messages or in the form of word documents, pdf, and photos that are sent after both parties commit to carrying out the next steps. In addition, audio, maps, video features are also used to support the communication process between *Murabbi* and the prospective *ta'aruf* pair. This is in accordance with Lister et al. [15] that one of the characteristics of social media is user-generated content (User Generated Content), a communication tool used as a symbiotic relationship. in a new media culture that provides opportunities and flexibility for users to participate.

4) *Exchange of information on WhatsApp*: Information exchange regarding the criteria for a potential partner *ta'aruf*, exchanged through the use of the *WhatsApp* application. Where in the process *Murabbi* mediated as a medium of communication for prospective *ta'aruf* couples who wanted to get married. The information exchanged relates to important information and it is obligatory to know, including religious, physical, property, and ancestry factors in choosing a life partner. This is in accordance with Castells in Gane and Beer [16] that information is an important entity of social media, because other media on the internet, social media users create representations of their identity, produce content and make interactions based on information. Even information is produced, exchanged, and consumed which makes that information valuable.

Based on the researcher's analysis, Roger and Kincaid's communication model in Liliweri [17] has a correlation with the facts that researchers get in the field. Rogers'

communication model implies a symmetrical relationship between the participants who show their equality in action and share information. The strength of the relationship substantively influences the communication process, that strength can be tested through an objective of authority. Here are the stages

5) *Equality of individuals in receiving information*: Based on the results of research in the field that the prospective partner *ta'aruf* those who want to get married send a bio containing the expected criteria, these criteria contain general information related to assets, ancestry, beauty and religion. *Murabbi* as a communication medium receives this information through the *WhatsApp* application in bridging the *ta'aruf* process.

The next process *Murabbi* and prospective *ta'aruf* pairs in the acceptance of the messages being exchanged aim to find understanding in the depiction of the exchanged biodata. The final goal of the biodata exchange is to reach an agreement in the biodata that is exchanged in the *WhatsApp* application.

6) *Actions taken based on information*: Action is a person's behavior in responding to information so that it can provide considerations in decision making. *Murabbi* provide considerations in determining the criteria for choice of candidate pairs of *ta'aruf*. Where *Murabbi* gives advice and gives confidence to the prospective *ta'aruf* pair with the message that if the main criteria have been met in the biodata being exchanged, the agreement on the acceptance of information will continue to the next stage.

7) *Dialogue in mutual agreement*: Dialogue is carried out to reach an understanding in the exchange of information. The results of research in the field found that the criteria were the determinants for the assisted cadres who had to undergo the process *ta'aruf* to go to the next stage. very dominant, especially influenced by religious factors, but it is undeniable that factors such as physical, moral, ethnic, and commitment to live outside the region are supporting criteria in his steadiness to move to the next stage.

Knapp envisioned the relationship development process as a form of ladder, where each step signified a new stage [18].

Seeking and extracting information is found in various aspects of social life. One of them is in the search for information carried out *Murabbi* as a mediator. The importance of disclosure by the *ta'aruf* partner. The information is confidential and is given the trust to maintain the confidentiality of the information. This can be analyzed using the theory of Communication Privacy Management which was popularized by Sandra Petronia in West and Turner [19] along with the assumptions in the theory.

8) *Personal biodata of ta'aruf candidates*: Petronia said in its first assumption that information disclosure private in this case focusing on content and exposure allows us to outline the concepts of privacy and intimacy. In accordance with the facts

found by researchers in the field that the ta'aruf process is mediated by Murabbi in exchanging biodata that has been drafted by the prospective ta'aruf pair. The bio was sent through the use of the WhatsApp application which was received by Murabbi.

Furthermore, *Murabbi* as the information mediator who maintains the privacy of the biodata. Such information has the right to be controlled by the candidate ta'aruf partner as the legal owner of the information exchanged, the information is addressed to the desired ta'aruf partner candidate. Sandra Petronia said there are five assumptions in the theory of communication privacy management. Researchers found that.

9) *Information limitation*: On one side of this limitation, people keep private information to themselves. And on the other hand people reveal some private information to other people in the relationship. Researchers found facts in the field that the potential partner ta'aruf Those who want to get married have very private information where the personal information is a photo or picture of the prospective ta'aruf partner that is exchanged through the WhatsApp application and accepted and exchanged by Murabbi. This is because photos can be misused by prospective ta'aruf couples who want to get married and can lead to the desire to go to the next stage.

10) *Control and ownership of information*: On the idea that people feel they have private information about themselves, they believe that they should be in a position to control who (if any) can access that information. Researchers found the results in the field that the biodata sent by the prospective partner ta'aruf through the WhatsApp application and accepted by Murabbi to be later exchanged to the prospective partner ta'aruf has very privacy matters, especially when exchanging photos or facial images of a potential partner where the potential partner as the owner of the information has the right to know who is who can see the information.

11) *Management system based on rules*: Understand the decisions people make regarding private information. A rule-based management system allows management at both the individual and collective levels and is a complex arrangement consisting of three processes: characteristics of privacy rules, coordination of boundaries, and a process of boundary turbulence. The fact that researchers found in the field is that the processes are guarded Murabbi In exchanging the biodata of the ta'aruf couple, maintaining restrictions in asking questions that do not need to be questioned in the bio, then the communication made through the WhatsApp application between Murabbi and prospective ta'aruf couples who want to get married need to coordinate in delivering messages- closed messages, especially regarding the issue of exchanging photos (faces).

The expected criteria presented by the potential partner ta'aruf which is outlined in the form of biodata can be influenced in Murabbi's communication as an intermediary

medium with prospective ta'aruf partners. The criteria written by the prospective ta'aruf pair are very idealities can change with persuasive messages that Murabbi conveyed to prospective ta'aruf pairs with no need that hope is the only criterion for stepping into the ta'aruf process.

12) *Management dialectics*: Communication process WhatsApp Ta'aruf candidate pair exchanged in the communication process between the desire to open up and to close. This is according to what researchers find in the field that the four criteria that are the main reference for prospective ta'aruf pairs, namely the religious criteria being the dominant criteria chosen, regarding these religious criteria it cannot display information clearly that it shows the obedience of worship, only things -the things concerning the activeness of tarbiyah and their participation in religious activities, then secondly, the physical information regarding this physical information is very clear in the depiction through the exchanged biodata because things that become detailed such as height, skin color, weight, and photos sent with prerequisites to be kept private,

The results of research by researchers in the field show that the openness of the potential partner ta'aruf who wants to get married is very important because conveying information to Murabbi needs to be open and not withhold information that should be known by Murabbi and the potential spouse who wants to marry unless the information is of a very privacy nature and is of concern in the wrong use. This concept is in line with what was explained [20] that self-disclosure is a type of communication when information about oneself that is normally kept secret is told to others. There are two important things that information should normally be kept or kept secret and that information should be shared with others either in writing or verbally.

#### IV. CONCLUSION

*WhatsApp* as a communication medium used by *Murabbi* because it has an efficient system in exchanging information messages to prospective *Ta'aruf* pairs. This changes the style of communication which used to take time for prospective *Ta'aruf* partners to meet *Murabbi* and convey information. *Murabbi* using WhatsApp as a personal medium that is used personally in digging up information on prospective *Ta'aruf* partners who propose the criteria set forth in the form of biodata and are very private, especially in the exchange of image information (faces). Information has become data that is translated by the WhatsApp application into words that can represent the communication process between *Murabbi* and the prospective *Ta'aruf* partner. The form of conversation is interactive because using WhatsApp is relatively inexpensive, easy, fast, and has supporting features. Message feature *Chat* WhatsApp has obscured the form of personal and mass communication, so that *Murabbi* and prospective *Ta'aruf* partner are mediated by conversations on WhatsApp's room chat. Chat boundaries on WhatsApp are known as the nature of the room *Murabbi* occupies in exchanging messages. The

private chat message feature is used by *Murabbi* to keep messages that are confidential and can only be known by prospective *Ta'aruf* partners. The WhatsApp group feature is used by *Murabbi* for coaching and maintaining friendship with his mentors.

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