



The Role Of The Match Office In Matching As A Marriage Needs Agent

Muhammad Maymun^{1*}

¹*UIN Sunan Kalijaga Yogyakarta*

Corresponding Author: ¹*maymun.jr@gmail.com*

Article History:

Submit:
2021-05-24

Publish:
2022-07-04

Abstract

Abstract: This paper aims to explain the role of Rumaysho's matchmaking agency in helping the public in choosing their soul mate. This writing method is a qualitative research with a socio-normative approach. Rumaysho's matchmaking agency was established as a da'wah institution and helped the community in finding their soul mate. The role of the Rumasyho matchmaking agency is not only to find but to guide potential partners to marriage. Many people in the modern era have become less confident in choosing a mate, so the alternative is to come to the Rumasyho matchmaking bureau to register themselves.

Keywords: Marriage, Matchmaking, Rumaysho Office

1. Introduction

Marriage as stated in Law No. 1 of 1974 that marriage is an inner and outer bond between a man and a woman as husband and wife with the aim of forming a happy and eternal family or household based on the One Godhead.¹The marriage process does not just happen right away, but there are things that need to be passed before carrying out a marriage, namely matchmaking. The current number of matchmaking in the meeting of men and women is a common occurrence to

¹ Law Number 1 of 1974 concerning Marriage, Article 1 Paragraph (1).

get to know each other. However, many men and women still fail in choosing a mate. On the other hand, the development of technology that is growing rapidly, it is undeniable that the activity of finding a mate is now increasingly varied, one of which is a matchmaking agency as a way out in finding a partner.²

The old habit in looking for a partner is to bring together families directly, which was introduced by their parents, but not in this day and age. Many teenagers who are busy in work and other matters prefer to determine their potential partner to a matchmaking agency and they are willing to register themselves through a matchmaking agency program so that they can choose the criteria they want.³ Determining a partner through a matchmaking agency is considered a decisive way to end his single status so that the choice of a matchmaking agency is productive and there is no need to laboriously determine a potential partner.

A matchmaking agency is an institution that offers services in finding a partner or potential mate to continue the efforts of the two until marriage. One of them is the Rumaysho Matchmaking Bureau which has been developing since 2017 until now.⁴ The existence of a matchmaking agency has an impact on society in finding a partner outside of busy activities and does not have much time to look for potential partners.⁵ Rumaysho matchmaking agency continues to grow and improve for its devotees. Of the many problems for a person, the matchmaking agency is able to become a guide in the guidance of finding a mate that is tailored to the community's criteria. Until now, the Rumaysho matchmaking agency provides opportunities in the national term and is not limited to the Bantul-Yogyakarta area. Of the many problems, according to the head of the Rumaysho matchmaking agency, people register themselves because they don't believe in themselves in expressing their feelings.

There have been many studies on matchmaking agencies, some of these studies can be grouped into three groups. The first group is discussing the practice of finding a mate in utilizing online sites, and in the discussion comparing the practice of conventional matchmaking in social and modern traditions such as

² Ughni Labib Ilhamuddin Is Ashidiqie, "People's Choice in Online Matchmaking Agents: Needs or Demands," *Temali*, Vol. 3:2 (July-December 2020), p. 282.

³ Fatihatul Anhar Azzulfa, "Online Matchmaking Bureau for Needs or Demands," *al-Maqashidi*, Vol. 3:1 (January-June 2020), p. 36.

⁴ <https://biromatch.rumaysho.com/>, access March 11, 2022.

⁵ *Ibid.*,

increasing the use of social media, from the writings found by Mar'atus Sholihah.⁶ The second group is discussing the impact of choosing a matchmaking agency, both old and modern. The old concept is the practice of matchmaking which is introduced through the parents, while the new one is through the use of technology and internet networks to connect to several users who are registered on the matchmaking bureau web which are then compared with the impact of the benefits or drawbacks of the practice. This work can be found written by Regita Amelia and Rizqa Febri Ayu.⁷ The third group is to discuss the rise of matchmaking bureaus in urban areas, where people are more enthusiastic in the dense mobility of work which is the reason for having romantic relationships a little less attention is paid so that more people choose their potential partners through the practice of online matchmaking bureaus which are considered to be able to accommodate their needs in matchmaking talent. The article was found by Fatihatul Anhar Azzulfa's article.⁸

This paper is included in the first group category, but this paper has differences with the first group, specifically this paper contains a discussion of the role of the Rumaysho matchmaking agency in guiding the matchmaking desired by both parties to the prospective partner and as far as the effectiveness of the Rumaysho matchmaking agency is safe in finding a partner for both. which is then analyzed with sociological theory and Islamic studies.

The birth of a matchmaking bureau is due to the development of this modern era which is all digital so that millennial or young people cannot be separated from the influence of technology so that many young people find it easier to get matchmaking through online media applications that are widely provided.⁹

This paper tries to look at the effectiveness in choosing a mate through a matchmaking agency as an access to the door of marriage. The purpose of this paper is the extent to which the successful practice of the role of matchmaking bureaus in managing their institutions and the concepts offered to the community in choosing their matchmaking criteria. This paper is the result of qualitative

⁶ Mar'atus Sholihah, "The Practice of Finding Life Partners Through the Use of Online Matchmaking Bureau Sites", *Journal of ADHKI: Journal Of Islamic Family Law*, Vol. 3:2 December 2021, pp. 79-93.

⁷ Regita Amelia, Rizqa Febri Ayu, "Online Matchmaking Bureau Uses and Impacts", *Scientific and Shari'ah Journal*, Vol. 19:2 December 2020, pp. 164-171.

⁸ Fatihatul Anhar Azzulfa, "Online Matchmaking Bureau: Needs or Demands" *Journal of al-Maqashidi*, Vol. 2:1 January June 2020, p. 35-49.

⁹ *Ibid.*, p. 37.

research, the source of the data obtained is primary, namely interviews with the executive chairman of the Rumaysho dating bureau foundation and secondary data obtained from several related articles and the approach is a socio-normative approach.¹⁰ Namely, to describe the current phenomenon of the emergence of online matchmaking bureaus, namely the Rumaysho dating bureau foundation.

1. Matchmaking Door to Marriage

Matchmaking is one form of one's efforts in building a house, if marriage is like a finished house, matchmaking is like a foundation in forming a house.¹¹ The selection of a mate, of course, should not be arbitrary, if the matchmaking is material, then choosing the material in forming a strong house then the material is chosen with good material so that the house is sturdy forever.¹² In Islam matchmaking or choosing a mate has been given the characteristics that have been described by the Prophet in his hadith which reads:

أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَبِيِّ لَ اللَّهُ لَيْهِ سَلَّمَ أَلَّ الْمَرْأَةُ لِأَرْبَعٍ لِمَالِهَا لِحَسْبِهَا لِحَمَلِهَا لِذِينِهَا
أَظْفَرَاتِ الدِّينِ يَدَاكَ

"From Abi Hurairah ra that the Messenger of Allah said: A woman is married for four reasons, because of her wealth, her lineage, her beauty and her religion. Pay attention to his religion, you will be safe." (Narrated by Bukhari Muslim)

From the factors mentioned above, at least it can fulfill the four characteristics of choosing a mate so that it can support the continuity of one's household so that it remains strong and sturdy in family life.¹³ So the placement of a mate in the selection criteria is a form of someone's endeavor when they want to continue their marriage in order to achieve the ideal household. There are so many matchmaking processes, each region must have its own characteristics. one of which is the uniqueness of matchmaking in the Makassar area, precisely the Bone custom of the Bugis community which has a unique cultural element in matchmaking by expressing several languages that contain the meaning of

¹⁰ Kahmad, Sociology of Religion, (Bandung: PT Remaja Rosdakarya, 2000), p. 10.

¹¹ Ahmad Zakarsih, Measuring Kufu' in Choosing a Match, (Jakarta: Fiqh Publishing House, 2018), p. 9.

¹² Mar'atus Sholihah, "The Practice of Finding a Life Partner Through the Use of Online Matchmaking Bureau Sites," ADHKI, Vol. 3:2 (December 2021), p. 83.

¹³ Ahmad Zakarsih, Measuring Kufu' in Choosing a Mate, p. 11.

politeness which is usually done by the host by listening to every word and sentence and then being greeted back from the candidate. the other is usually the dialogue is pitched or rhymed.¹⁴

Choosing a partner in the concept of Islam according to Dena Kurniasari in his article quoting from Khoiruddin Nasution's writings, there are at least three aspects in choosing the right life partner. Of these three aspects are:

a. Prospective Muslim husband or Muslim wife

The meaning of the words above is that when choosing a partner, look at it from a religious perspective, whether the faith is strong or not, because if one's faith is weak, it will affect the quality and be easily tempted in worldly affairs.

b. Prospective husband or wife who is obedient to Allah

The purpose of the writing is that what is ordered and prohibited is a benchmark against him at the command of Allah swt so that it is not easy to be negligent and sincere in doing good deeds in order to get the ridho of Allah swt.

c. Prospective husband or wife who believes in Allah SWT

The purpose of the article is that a marriage that creates a sense of Rahmah, Sakinah or mawaddah is not to forget the biological need to continue offspring and protect oneself and worship. So if this goal can be carried out, then a sakinah, mawaddah and rahmah marriage will be created¹⁵

So it can be said that the door before marriage is to choose a partner or mate that fits the criteria mentioned above so that the spouse of the prospective husband or wife can form a strong foundation in marriage. There are so many hadiths that provide an overview in choosing a mate which is highly recommended for anyone who wants to get married and is able to immediately find a mate according to Islamic provisions as narrated by Abdullah bin Mas'ud, namely:

"From Abdullah Ibn Mas'ud Ra said: The Messenger of Allah said to us: O young generation, whoever among you is able to have a family, let him marry because he can

¹⁴ Nurhayati, "Language Characteristics in the Procession of Proposing Bugis Bone Customs," Tamaddun, Vol 17:1 (June 2018), p. 10.

¹⁵ Dena Kurniasari, Nurul Sri Utami, "The Phenomenon of the Online Matchmaking Bureau: Needs or Demands," al-Mahsut, Vol. 15:1 (March 2021), p. 4.

lower his gaze and maintain his private parts. Whoever is not able, then let him fast because he can control you” (HR Muttafaq Alaihi).

It can be said that matchmaking is a means for someone to avoid immoral acts so that they can proceed to the level of marriage. Thus, looking for a partner should not be looking for according to the criteria for a potential mate above that have been determined. So choosing a mate criteria at least has an ideal element. The ideal here is to be able to cover the shortcomings of a partner and understand each other so that they can form a strong household.

B. Classic and Modern Matchmaking Concept

Various ways and forms of classical matchmaking practices, parents are usually involved in choosing their children’s partners which have an impact on their mood.¹⁶The choice of partners chosen by parents tends to have an impact on their children. Mutual respect and unselfishness in determining something is the right upbringing for their parents. So for parents who provide space opportunities without coercion with feelings that their children want to do in line with the principles and principles of marriage, namely willingness, approval, agreement and interaction with family members, it is a good way for their children to choose a husband/wife candidate.¹⁷

In this classic concept, it is not much different from some of the processes carried out by previous people, on average they were introduced through the friendship of their parents, family relatives or asking the kyai. These cases are often found in rural areas which are still embedded in the minds of parents, so matchmaking is still controlled by parental supervision. In general, couples who are betrothed through kinship occur because they want to maintain family kinship so that they continue to be connected with their relatives, which is called Endogamy¹⁸. Such marriages can be found among the habib or Arab descent.

There are some people in choosing their soul mate judging from the age of growth, usually preferring the younger matchmaking on the women’s side because it is not easy to rebel against or fight against their future husband when they are married. This habit is often found in the scope of the pattern of

¹⁶ Mar’atus Sholihah, “The Practice of Finding a Life Partner through the Utilization of Online Matchmaking Bureau Sites,” p. 84.

¹⁷ Ibid., p. 85.

¹⁸ Darussalam, “Marriage of Endogamy with Islamic Perspectives and Science,” Tahdis, Vol. 8:1 (2017), p. 7.

pesantren and village communities. Introductions between the two candidates in the conventional form are built on the will of the family to introduce their respective candidates

The tendency of Indonesian society in choosing a partner by parents or family tends to the endogamy system.¹⁹ namely in a separate ethnic group or group with the reason that it is more easily recognized by both parties so that there is no need to bother for the matchmaking of their two children. As for choosing the criteria for a mate among young people, it usually happens because of the introduction of friends or being introduced by friends. However, the introduction may not reach the end of the proposal because it is the two partners who know whether it is suitable or not and this often happens in the scope of work.

Matchmaking that occurs today is by using the help of a third party. The third party is usually someone other than their own family.²⁰ The point is that there is a party who mediates in the matchmaking process, this happens because of the will of both parties who register at the institution. Matchmaking with a concept like this is commonly found in several online media applications and has become a trend among the public.

Entering the modern era, which is all digital, has an impact or influence on people's lives starting from family, mindset, work and socializing.²¹ This impact also affects the community in finding a mate. The emergence of the internet in the community, the matchmaking shift began to be developed, which was originally from the conventional stage described above, now using applications or the web to find a partner. The community's need for finding a mate is growing with the level of dense work, especially people in the city. The main factor is due to time constraints that are less supportive of his work.²²

In general, applications or websites found in matchmaking bureaus serve as a registration flow between men and women, so the matchmaking bureau is its service. Usually, this matchmaking agency has developed a lot among Muslims who are concerned with Shari'ah and apply the rules in conducting matchmaking, namely:

¹⁹ Fatihatul Anhar Azzulfa, "Online Matchmaking Bureau for Needs or Demands," p. 38

²⁰ Ibid., p. 39.

²¹ Aslan, "Parenting Parenting in the Digital Age," *Studia Insania*, Vol. 7:1 (May 2019), p. 21.

²² Regita Amelia, Rizqa Febry Ayu, "Online Matchmaking Bureau: Uses and Impacts," *Juris*, Vol. 19:2 (December 2020), p. 168.

- a. Registering which is filled with complete bio data with the status of another person, then both of them are not allowed to communicate together, make appointments or other things, either directly or through other media without the knowledge of the matchmaking bureau.
- b. Straighten his intention to get acquainted with each other to know each other's personalities accompanied by a matchmaking bureau who mediates between the two so that it is less likely to commit immoral acts
- c. Exchanging information, either by exchanging biodata from the two potential partners, both in writing and orally, with the main details usually telling about the situation of their families from both parties.
- d. After the process is carried out, then a period of time is given to be reunited to be asked by the matchmaking bureau in its development, then the matchmaking bureau will conduct nazor with the two potential partners.²³

The phenomenon of the occurrence of matchmaking bureaus is caused by modern lifestyle patterns that are increasingly developing in cities. Usually a lot happens with women who work for the sake of achieving personal success. So it is not uncommon for women who have a career to be more selective in choosing their mate.²⁴ There are five factors that cause many people to choose a matchmaking agency, namely:

- a. A person's busy work activities so that they feel they don't have much time in choosing a partner, the alternative is to come to a matchmaking agency.
- b. The existence of a matchmaking agency makes it easier for someone because it is considered effective and easy so that they are not preoccupied with other matters so that choosing the role of a matchmaking agency is considered more appropriate.
- c. Many lack self-confidence so that they are less open in social situations, this actually makes a person ashamed of himself for not being able to appear confident.
- d. Some people also have difficulty approaching someone so they need a companion so they can approach the opposite sex to meet them.

²³ Dena Kurniasari, Nurul Sri Utami, "The phenomenon of the Online Matchmaking Bureau: Needs or Demands," p. 6.

²⁴ Ibid., p. 10.

- e. Trauma to someone can be a factor of the many difficulties that a person has, this factor is having been hurt by other people in approaching their partner.²⁵

Matchmaking bureaus are now increasingly becoming a trend, with matchmaking bureaus, people prefer to come directly to register themselves. There are many criteria in matchmaking bureaus, both online and offline, but not a few online matchmaking bureaus are in demand, many people turn to online matchmaking bureaus for reasons that security and privacy are more secure and easily accessible via mobile phones with internet capital. Online matchmaking bureaus, which are increasingly being discussed by the public, are certainly a potential means of finding a partner in the modern era that makes the process of introduction and compatibility between the two parties.²⁶

Then a statement emerged regarding the benefits of a matchmaking agency that was more practical to use by the community. Practically what is meant in this case is the ease of communicating as the following points:

- a. Both potential partners have the opportunity to see personal data that has been provided from the matchmaking bureau which is usually displayed on the web with the permission of both parties so that they can take advantage of the site provided by the matchmaking bureau.
- b. Usually there is communication that has been provided for users to interact with each other just to get to know the two candidates better
- c. The compatibility of the two has the potential to establish a more serious relationship to the level of marriage²⁷

Thus, the existence of a matchmaking agency is not only an access to search for a matchmaking agency, but is involved on a social scale, making the matchmaking agency a place for assistance services to parents who want their children to be more independent so that the choice of a partner for both parents is left to the matchmaking bureau. The existence of a matchmaking agency that is more modern today is a complementary tool for digital developments today, it does not mean that a matchmaking agency can determine a life partner but as a supporting tool in finding a life partner for both candidates.

²⁵ Ibid.,

²⁶ Mar'atus Sholihah, "The Practice of Finding a Life Partner through the Utilization of Online Matchmaking Bureau Sites," p. 86.

²⁷ <https://biromatch.rumaysho.com/>. Access March 20, 2022.

3. The Role of Rumaysho's Matchmaking Bureau towards the Community in Guiding the Search for a Match in the Modern Era

Rumasyho matchmaking agency was founded by individuals in 2017 with a national and international reach. Currently the matchmaking agency has received legal protection and power. Established a rumasyho matchmaking bureau on the basis of da'wah through matchmaking with the aim of minimizing courtship for men and women outside of marriage. embarrassed for the women while the men feel less ready for some reason because of work and so on.²⁸

Currently, the registration of the Rumasyho matchmaking bureau is carried out independently, which means that the party concerned registers himself with several conditions that need to be submitted such as ID documents, personal data and status. By registering, there will be an administration fee of IDR 300,000. for the stages of the document registration process for registrants, confidentiality is guaranteed so that each person who knows the data is himself. In terms of age, the Rumaysho matchmaking agency does not limit the registration age for anyone, even judging from the registration data, many adults have registered themselves to get a partner, either at the age of 30 or below.²⁹

In the registration process, participants are asked to write a candidate partner according to the criteria for the desired partner and then the matchmaking bureau will select from these criteria. Then it is processed online ta'aruf with intermediaries both online and offline. Online is meant through an intermediary that has been provided, namely a moderator, then the question or answer is thrown to the moderator first to filter the intent of the question as well as the answer to the question, sometimes there are words that need to be understood by the moderator in order to facilitate the language. While offline, through face-to-face meetings with unlimited questions and answers, it means like-like things for the two potential partners and both are accompanied directly by the head of the foundation who guides them. The provision for question and answer is not given a limited period of time even according to some informants it is up to one month until they find a match before being met in person. the factor of the length of the meeting was caused by both parties having to find time to meet because their positions were not in the same city or even in different provinces.³⁰

²⁸ Interview with Liesky Rennita, Head of Rumaysho Matchmaking Bureau Foundation, Wonosari, Gunung Kidul, Yogyakarta, March 19, 2022.

²⁹ <https://biomate.rumaysho.com/register>. Access March 20, 2022.

³⁰ Interview with Liesky Rennita, Head of Rumaysho Matchmaking Bureau Foundation, Wonosari, Gunung Kidul, Yogyakarta, March 19, 2022.

Judging from the success of the handling of the Rumasyho matchmaking agency for the two partners, it can be said that it is very good, even the Rumasyho matchmaking agency provides facilities for both parties to look for other candidates to find a suitable partner. This means that the Rumasyho matchmaking agency remains in its responsibility for the smooth process of finding a mate for both of them. The responsibility of the Rumasyho matchmaking agency is not only limited to finding a mate, but there are several stages that need to be provided to the two prospective partners if they are considered suitable for marriage, such as:

a. Pre-wedding material

Pre-wedding material is given when both parties feel suitable and proceed to the sermon or proposal. The content of pre-wedding is material about the steps before marriage and choosing a good date according to shari'ah guidance in carrying out marriage and so on.

b. Education after marriage

In order to remain a strong family, the matchmaking agency Rumasyho provides facilities for couples with material knowledge about kinship in marriage, solutions when problems occur and ways to get to a *sakinah*, *mawaddah* and *warohmah* household.

c. Exam materials for both partners

The test material here is to measure the extent to which the couple's ability to answer material problems that have been given at the time of the pre-wedding, if they do not pass it will be evaluated again with the same material so that the couple really understands well

d. Equip with weekly studies

This weekly study is held once a week, both online and offline, equipped with religious and social sciences, especially monotheism, on the grounds that it is not easy to be tempted by worldly things.

e. Consultation

Consultation is intended for prospective partners or those who have successfully married. Rumasyho's matchmaking agency is always open to anyone who has registered.³¹

Thus the working system of the Rumasyho matchmaking bureau as described above is a big responsibility for the achievement of a partner who truly conforms to the provisions of the Shari'ah and to form a harmonious family.

³¹ Interview with Liesky Rennita, Head of Rumasyho Matchmaking Bureau Foundation, Wonosari, Gunung Kidul, Yogyakarta, March 19, 2022.

Harmonious is when a partner or family feels happy which is characterized by a lack of disappointment, tension and satisfaction with himself and his family.³² From a psychological perspective, a harmonious family is ownership that has a sense of responsibility and trust between partners or families, namely mutual understanding, mutual acceptance, mutual respect, trust and love for fellow families so as to create an ideal family.³³

From the background of the establishment of a matchmaking bureau as a propaganda medium, of course its establishment is due to the anxiety of the general public who still looks confused in finding a mate, then it arises from the community that the existence of a matchmaking bureau provides easy opportunities in finding a partner. In modern sociological theory or better known as interactionism or social interaction. According to William James, a person's feelings about himself arise from his interactions with other people.³⁴ So it can be seen that the role of a matchmaking agency is a process of shaping the feelings of a person or potential partner towards another partner. This means that someone who initially cannot show his feelings towards others, then the role of this matchmaking agency becomes a supporting factor to show other potential partners as feelings for other potential partners. That the establishment of a matchmaking bureau as an convenience for the community in finding a mate caused by the lack of time to find a partner on their own, so that from this community a matchmaking agency Rumaysho was formed in Gunung Kidul, Yogyakarta.

Furthermore, in forming a sense of self-disclosure to others, the theory of social penetration can be found, namely closeness through self-disclosure.³⁵ According to Atman and Taylor, a person's relationship can be influenced by other people by way of self-disclosure personally but has a tendency to hide feelings. So, in line with the Rumaysho matchmaking agency, it makes it easy for people to express their feelings towards someone so that they are more easily recognized personally. So the role of the matchmaking agency becomes an influence on someone to be

³² Irna Dia Andriani, Ihsan Mz, "The Concept of Qana'ah in Realizing a Harmonious Family from the Al-Qur'an Perspective," *Reason*, Vol. 3:1 (June 2019), p. 67.

³³ Jarman Arrozi, Martin Putra Perdana, "Family Education with Western and Islamic Perspectives (Study of Family Psychology According to Zakiah Daradjat)," *Muaddib*, Vol. 11:2 (July-December 2021), p. 163.

³⁴ *Ibid.*, p. 222.

³⁵ Ristiana Kadarsih, "Social Penetration Theory and Interpersonal Relations," *Da'wah*, Vol. 10:1 (January-June 2009), p. 53.

more sure of their feelings to find a realistic partner so that they can exchange information with each other.

Determination of a matchmaking agency as an agent of needs in society, according to the Maslah mursalah Asy-Syatibi theory that *maslahah* is something good and can be accepted by common sense.³⁶, then the role of the Rumasyho matchmaking agency is an institution that is accepted by the community and for the community that the matchmaking agency is something that is needed in this modern era in expressing his feelings towards others. So that the form of this benefit has two elements of interest, namely: First, realizing the benefits³⁷, goodness and pleasure that can be felt by himself. The correlation between the community and the Rumasyho matchmaking agency is a benefit that can be achieved by someone with other potential partners through the Rumasyho Matchmaking bureau. Second, avoiding damage and ugliness (*Dar'ul Mafasid*). So the role of matchmaking bureaus as matchmaking agents has greatly helped people who are still having difficulties in finding a partner and helping individuals not to commit immoral acts because they still haven't found a partner, so preventing badness and damage is more important to be saved first. Thus, in the *Nash al-Qur'an*, the Rumasyho matchmaking agency does not contain a single verse that is appropriate, but in a social environment, the Rumasyho matchmaking agency provides benefits.

So from some understanding of sociological theory and *maslahah mursalah*. The matchmaking bureau as a marriage agent in shaping a person's individual is the result of the influence of the public who often feel ashamed in revealing their personality in finding a mate. So the role of the Rumasyho matchmaking bureau is a mediating solution between conflicts that occur in society in today's modern era, as a response from the community, the Rumasyho Matchmaking bureau is able to provide facilities for the problems experienced by someone in finding their soul mate and then the community responds that the Rumasyho matchmaking agency formed from the anxiety of the individual.

Some of the products from matchmaking bureaus include providing marriage materials, conducting routine religious studies on prospective couples, conducting practical exams on household-related materials and providing guidance to married couples through those who have registered themselves at the Rumasyho matchmaking bureau when looking for a soul mate. . Thus the role

³⁶ Amir Syarifuddin, *Ushul Fiqh*, (Jakarta: Kharisma Putra Utama, 2008), p. 208.

³⁷ *Ibid.*,

of the Rumaysho matchmaking agency is a solution to the answer for individuals today.

3. Conclusion

The development of the practice of finding a partner or mate is the basis for forming a marital bond, of course before marriage, the selection of a mate is the beginning of a person's relationship to get to know him more closely. determining a partner in the development of the times certainly varies, if in classical times it was called the conventional method, namely the selection of a mate is determined by parents, family or closest relatives in this modern era which is all digital, a person easily accesses internet media in getting closer to someone and not a few from the community Of course going to a matchmaking agency as an easy process in finding a partner.

The Rumasyho matchmaking bureau is an official institution that helps in finding a mate, the existence of the Rumasyho matchmaking agency makes it easier for people to find their life partner from introductions to marriage. Of course, the Rumaysho matchmaking agency is a third party in finding someone's mate. In the modern digital era, it is possible that someone works full time and thus experiences a lack of time to choose a partner or mate, so the alternative way is to use the services of a matchmaking agency.

Reference

- Arrosi, Jarman, Martin Putra Perdana, "Family Education with Western and Islamic Perspectives (Study of Family Psychology According to Zakiah Daradjat)," *Journal of Muaddib*, Vol. 11, Number 2 July-December 2021, pp. 160-176.
- Ashidiqie, ughni Labib Ilhamuddin Is, "People's Choices in Online Matchmaking Agents: Needs or Demands", *Temali Journal*, Vol. 3, Number 2 July-December 2020, pp. 281-287.
- Aslan, "Parenting Parenting in the Digital Age", *Jurnal Studia Insania*, Vol. 7, Number 1 May 2019, pp. 20-34.
- Ayu, Regita Amelia, Rizqa Febry, "Online Matchmaking Bureau: Usefulness and Impact", *Juris Journal*, Vol. 19, Number 2 December 2020, pp. 163-175.
- Azzulfa, Fatihatul Anhar, "Online Matchmaking Bureau for Needs or Demands," *al-Maqashidi Journal*, Vol. 3, Number 1 January-June 2020, pp. 35-49.

- Darussalam, "Marriage of Endogamy with Islamic Perspectives and Science", *Tahdis Journal*, Vol. 8, Number 1 2017, pp. 1-17.
- Kadarsih, Ristiana, "Social Penetration Theory and Interpersonal Relations", *Journal of Da'wah*, Vol. 10, Number 1 January-June 2009, pp. 53-66.
- Kahmad, *Sociology of Religion*, Bandung: PT Pemuda Rosdakarya, 2000.
- Law of the Republic of Indonesia Number 1 of 1974 concerning Marriage
- Nurhayati, "Language Characteristics in the Procession of Proposing Bugis Bone Customs", *Tamaddun Journal*, Vol 17, Number 1 June 2018, pp. 7-13.
- Rennita, Liesky. "Interview of Rumaysho Agency.
- Sholihah, Mar'atus, "The Practice of Finding Life Partners Through the Use of Online Matchmaking Bureau Sites", *Journal of ADHKI*, Vol. 3, Number 2 December 2021, pp. 79-93.
- Syarifuddin, Amir, *Ushul Fiqh*, Jakarta: Kharisma Putra Utama, 2008.
- Utami, Dena Kurniasari, Nurul Sri, "The phenomenon of the Online Matchmaking Bureau: Needs or Demands", *Jurnal al-Mahsut*, Vol. 15, Number 1 March 2021, pp. 1-12.
- Zakarsih, Ahmad, *Measuring Kufu' in Choosing a Match*, Jakarta: Fiqh Publishing House, 2018.

