

## Capitalization of Religion in Online Ta'aruf Accounts

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### Abstract

Taaruf as a "religious" way of introduction is often associated with the most "syar'i" pre-wedding process. Perhaps this is true, but this depiction was apparently used by the accounts @komuniastaarufku, @taaruf\_id, and @belajartaaruf to gain commercial interests. This research will look at the extent to which Islamic ideas in taaruf accounts emerge in the context of reification. After that, the reification of these ideas became a form of religious capitalization. By using netnographic data mining methods, this research can answer these objectives comprehensively. Based on the research that has been carried out, the idea of taaruf appears to be expressed in a reification of marriage. Taaruf is only used as an intermediary for the concept of marriage, which is always presented in the biological realm, so it reduces the essence of marriage itself. Apart from that, taaruf accounts also cover these offers with the hashtags hijrah, sunnah, halal, etc., as part of "good design" to make them look more Islamic. Such forms of reification are, of course, aimed at the capitalization process so that the taaruf process in these accounts is closely related to the capitalization of religion.

**Kata Kunci:** *Capitalization, Religion, Ta'aruf*

### Abstrak

Penelitian ini membahas fenomena kapitalisasi agama dalam praktik taaruf online di media sosial, khususnya di Instagram, dengan fokus pada akun-akun @belajartaaruf, @KomunitasTaaruf, dan @Komunitas Taaruf. Metode netnografi digunakan untuk mengumpulkan data, sementara analisis kualitatif digunakan untuk menganalisis tren kapitalisasi agama di media sosial. Selain itu, artikel ini juga membahas konteks sejarah kapitalisme, pengaruh agama dalam kapitalisme, dan contoh-contoh komersialisasi agama dalam industri finansial dan pemasaran. Praktik taaruf online juga telah mengalami perubahan dalam tujuan pernikahan, dengan lebih fokus pada aspek biologi dan kapitalisasi agama. Meskipun taaruf online dapat memfasilitasi pernikahan, tidak menjamin keberlangsungan pernikahan yang harmonis dan tanpa hambatan.

**Kata Kunci:** *Kapitalisasi, Agama, Ta'aruf*

### Introduction

In this era, religious studies are not only obtained face to face because understanding of religion can now be accessed online thanks to advances in social

media. However, conducting religious studies certainly requires financial costs and opportunities. Religion is considered an idea that guides humanity not only in this world but also in the afterlife. Religion is a basic human need. According to Muhammad Abduh and Burhanuddin Salam, as quoted by Hasanah, religion is related to human efforts to understand the meaning of beliefs about the existence of the universe and religion itself. Religion is a guide to life, morals and guidance for humans.<sup>1</sup> However, religion today is often used in various aspects, both in the context and function of religion itself, for the benefit of certain individuals or groups in getting what they need, one of which is economic needs, to meet their own or their group's needs.

Sociology views religion in material and abstract forms and as an ideological doctrine. Religious identity is even more easily materialized by acting, thinking and behaving. In this area, religion is considered to originate from culture or religious practice, where religion is not only about religious doctrine but also the way a person practices his religion. With advances in technology, religion can now be seen in real life.<sup>2</sup> This not only happened before the internet but also after, which allowed social media to emerge and develop quickly and be accessed by the wider community.

Information Communication and Technology (ICT) has become a commodity that cannot be denied any more due to advances in the industrial revolution. Technological advances have made it possible to provide various conveniences to meet needs quickly. Due to the fact that almost everyone has a smartphone, people can easily access the internet so that various information can be easily accessed according to their needs. Social media, also called social networking, is a type of online media that allows young people to participate and share information with other people. It can be used to share opinions among users, promote business, expand networks and relationships, and even share files or documents.<sup>3</sup> Apart from that, social media functions in the field of religion as a way to spread religious knowledge so that it is mutually beneficial and easily accessible to the public.

Fakhruroji said religion began to be transmitted through the media.<sup>4</sup> These media include nu.or.id, islampos.com, and voa-islam.com. Currently, one of the media that is no less important as a medium for preaching is social media. Social media is a very accessible platform. The dissemination of information through the sharing feature makes information grow rapidly. Known social media platforms include Facebook, Instagram, and WhatsApp. The application has a "share" feature, which allows users to share all information via links or something similar.

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<sup>1</sup> Hasanah, "Komodifikasi Agama dalam Pilpres 2019 (Analisis Pesan Kampanye di Situs YouTube)."

<sup>2</sup> Rohmatillah, "Komodifikasi Agama Pada Hijrah Fest Di Indonesia Ditinjau Dari Teori Kapitalisme."

<sup>3</sup> Nurpratiwi, "Urgensi Literasi Agama dalam Era Media Sosial."

<sup>4</sup> *Ibid.*,

Social media has developed into an effective tool for the capitalization of religion. Actors utilize the interactive, personal, and viral features of social media to reach a wide audience, build personal relationships with audiences, and disseminate religious information quickly and widely. Advertisements that use religious symbols are one way to exploit religion on social media. To attract customers' attention, advertisements often use religious symbols, such as mosques and churches, among others. Food advertisements, for example, may use photos of mosques or churches to give the impression that the product is halal or holy.<sup>5</sup> According to Ahmad Muttaqin's findings, the phenomenon of conveying religious opinions on social media can be commercialized in the form of commodification of religion.<sup>6</sup>

Apart from that, social media is also used to market religious goods, such as religious books, clothing and worship equipment. These items are usually packaged and promoted as items that can increase purity and faith. For example, an advertisement for a religious book might say that the book can help readers become closer to God. In addition, social media is used to build a business-oriented religious identity. Often, religious brands are used to attract customers, for example, by creating glamorous and contemporary religious imagery. For example, an Instagram account that focuses on selling Islamic clothing may use photos of models dressed in an attractive and Islamic style, so it can be said that this is part of religious capitalization, which seeks to exchange religious postulates for material values.<sup>7</sup>

Capitalization of religion refers to the use or exploitation of religion for certain political, economic, or social benefits. This can occur when individuals, groups, or governments exploit religion or religious beliefs to gain power, control the masses, or achieve certain goals that are not always in line with the true values or teachings of that religion.<sup>8</sup> When religion is exploited for political, economic, or social interests, this can lead to the manipulation of information, misuse of religious teachings, or the use of religious symbols for purposes contrary to the religion's true values.

This research will look at forms of religious capitalization of taaruf accounts on Instagram. These accounts are @komuniastaarufku, @taarufan\_id, and @belajartaaruf. The capitalization of religion does not just happen but begins with the display of external religious symbols contained in the idea of Reification. Reification is the process in which human social relationships are considered to be the nature of the individuals involved in them or the nature of some product of those

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<sup>5</sup> Aenal Fuad Adam, "Kapitalisasi Agama Menuju Pasar, Komodifikasi Dan Komersialisasi Agama | Jurnal Musamus Administrasi Publik."

<sup>6</sup> Muttaqin, "Women's Identity in the Digital Islam Age."

<sup>7</sup> Syafuddin dan Mahfiroh, "Komodifikasi Nilai Islam Dalam Fashion Muslim Di Instagram."

<sup>8</sup> Ulya, "GAYA HIDUP KOSMOPOLITAN MUSLIMAH: ANTARA SYARIAT, TREND MASA KINI DAN KAPITALISASI AGAMA (Studi Budaya Pop Terhadap Pemilihan Putri Muslimah Indonesia)."

relationships, such as traded goods.<sup>9</sup> Reification can also mean reducing human social relationships or interactions into material form, so that everything looks like objects. There is nothing wrong with reification in taaruf, but the reduction of the embedded narratives of taaruf and marriage will reduce the essence of marriage itself. The explanation of these things will be known based on the discoveries of phenomena based on netnographic methods.

## **Research Methods**

This research falls into the category of qualitative research, which does not utilize numbers or statistical data. Meanwhile, the research approach used uses an empirical approach, using netnographic data mining methods. The author tries to understand the social patterns that emerge in the taaruf accounts above. Then, it will be analyzed using the theory of reification and capitalization of religion.

## **Discussion**

### **The Phenomenon of Capitalization of Religion**

In short, the capitalist system relies on owning the largest capital to make a profit. This system is often criticized because capitalists tend to become speculators and monopolize the system to gain large profits without taking any risks. Ayn Rand (1970) defined capitalism as a system that prioritizes individual rights, such as the right to own assets.<sup>10</sup> By considering capital as the driving force of the economy, capitalism recognizes the power of investors, who invest capital at the risk of losing their businesses. To allocate resources optimally and efficiently, markets must have perfect interactions between supply and demand. Because there is an invisible hand responsible for restoring balance, the economy runs naturally without government intervention. In his book entitled *The Protestant Ethic of Spirit Capitalism*, Max Weber stated that religious beliefs drive capitalism. The history of capitalism itself is very long, lasting from the 15th century until the emergence of the Industrial Revolution in England. Many people consider this period as a sign of the birth of capitalism in Europe, which was then used as a social and economic system. For some people, this system was born and developed because of religious support, the influence of income on wages, profits and rent, and the role of the state in assisting and shaping capital.<sup>11</sup>

Many people have a negative attitude towards capitalism itself because most people find it difficult to accept the contextual perspective between Islamic issues and capitalism itself. Maxime Rodinson argues that although he neither likes nor opposes capitalism, Islam has an affinity with capitalism. He argued that capitalism

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<sup>9</sup> “Reification and the Consciousness of the Proletariat by Georg Lukacs.”

<sup>10</sup> “Ayn Rand Kapitalisme cita-cita yang tidak diketahui | Andreescu Mihnea - Academia.edu.”

<sup>11</sup> Fealy, “Consuming Islam.”

should be separated into two types: capitalism as an institution and capitalism as a mentality. The commercialization of religion has emerged in many fields, including the financial sector, where more and more Islamic banks are emerging. Bank Muamalat Indonesia was the first Sharia bank in Indonesia, founded in 1991. Bank Mandiri Syariah followed suit in 1999. Since then, the banking industry has developed rapidly. This is shown by the total assets and banks owned by three Sharia banks in 2007, which reached 39 trillion rupiah.

Ary Ginanjar has become famous in the fields of marketing, publication and sales because of his efforts to unite company management and motivational services with scholars who use spiritual power through dhikr and prayer using visual media and his ESQ (Emotional Spiritual Quotient). Televangelists and televangelists are similar. Dawah has long been associated with financial gain. Dai is always looked upon favourably by society because they can teach and inspire trust. However, this ustad gradually became a celebrity who was promoted by the media and political elite, including entrepreneurs who promised change and marketed goods and services. Abdullah Gmnastiar, best known as Aa Gym, built his business empire by placing his name in newspapers, recordings, Islamic education, multilevel marketing, and radio programs.<sup>12</sup>

### **Taaruf Online accounts on Instagram**

The feeling of Islamism among the younger generation of Muslims encourages them to learn independently and instantly through Instagram, which allows unlimited access to various information.<sup>13</sup>

#### **A. @belajartaaaruf**

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

The @belajartaaaruf account also provides webinars conducted via live Zoom with competent and professional speakers who present ta'aruf material to find

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<sup>12</sup> Adam, "Kapitalisasi Agama Menuju Pasar."

<sup>13</sup> Moh Dahlan, "Geneologi Islamisme di Kalangan Muslim Millennial Indonesia."

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

B. @komunitastaaruku

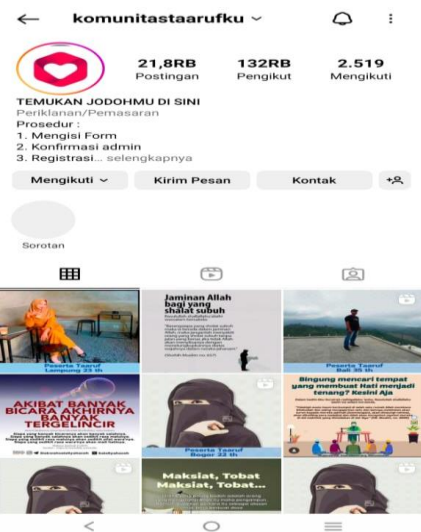
The Instagram platform with the tagline "Find your soul mate here" has 132 thousand followers with 21.8 posts as of November 11 2023, the posts provided are packaged well. This can be seen from the type of posts, which do not just post biodata of ta'aruf participants but also provide education that inspires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

The registration mechanism that users must carry out to take part in the online taarud process is by filling in the form, confirming the account admin, registering, entering the member group, and after that the ta'aruf process between members continues. During the registration process, the @komunitastaaruf account provides member package options, there are 4 types of packages, namely membership for six months at a cost of Rp. 150,000,

member for one year at a cost of Rp. 200,000, members can get a partner at a cost of Rp. 300,000 and finally, members can get a match and pre-wedding class Rp. 500,000. So, every participant who wants to join @komunitastaaruf is required to purchase the member package that is already available.

C. @taarufan\_id

The @taarufan\_id account is used by matchmakers who want to find their partner quickly. This account has been in existence since 2017. The mechanism offered by this account is an endorsement method, namely by promoting the profiles of ta'aruf participants through the



@taarufan\_id account, which has 456 thousand followers with 7,823 thousand posts as of November 11. The posts presented on the @taarufan\_id account are not only profiles of ta'aruf participants but also education about ta'aruf as well as posts of previous ta'aruf participants who have succeeded in holding weddings.

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

### Form of Reification in Online Ta'aruf Accounts

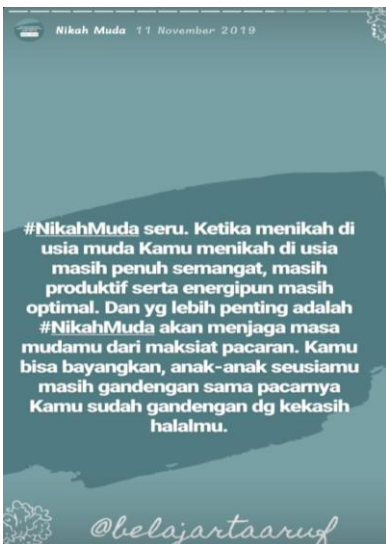
George Lukacs, a social science theorist belonging to the neo-Marxian school of thought, was the first person to use the term "reification" in the discussion of social science. In his book entitled, *History and Class Consciousness* (1923), Lukacs agrees that commodities are an important structural problem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

In reification theory, the main postulate is a reduction in the level of human relationships, from value to symbol value. That is, social relationships between people become more formal than they should be based on warmth and intimacy. People only build relationships and social communication for rational reasons, which can be economic interests, natural resources, or even politics.<sup>14</sup> Lukács argues that reification can occur in all aspects of life, and can occur anywhere and at any time. Reification and capitalism both focus on the formation of a commodity system, but



<sup>14</sup> Afifuddin, *Subjek-Subjek Algoritmik*.





Karl Marx understood the concept of commodities as limited to the economy, while reification has a broader view or understanding. Reification reduces the entire social reality of society to materiality and objectivity, which then covers human consciousness and produces the construction of false consciousness within humans.<sup>15</sup>

The next question is how reification theory can explain the phenomenon of online taaruf on Instagram. Knowledge of how the reification mechanism works is essential to answer this question. In this case, George Lukacs explains the 3G (Good style, Good taste, and Good design), namely the basic idea of how reification works at a theoretical level. Good Style is another term for "fashion", which means variety, style, appearance and personal clothing that contains

elements of everyday aesthetics such as elegance, beauty and beauty. Meanwhile, design is the main keyword in this term. Grammatically, the word "design" can be considered as a form of a noun or noun which includes an explanation of the shape, design, motif, pattern and pattern. According to Lukács' reification, motifs and patterns are areas of aestheticization of people's lives. They function and work within a rational structure by paying attention to extensionalist elements that can spread or even destroy certain types of consciousness (hegemony).

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

The idea of young marriage in the picture above gives the public an understanding that marriage will protect youth from immoral acts in the form of dating. In this context, dating is categorized as behavior that tends towards adultery. The form of good style contained in the taaruf account above only emphasizes the "outer" aspect of marriage and taaruf as an "anti-adultery" campaign. However, if we examine it further, marriage and taaruf have more essence than that. Marriage has the aim of forming an eternal family, which does not only revolve around the biological side. Therefore, to maintain this situation, prospective marriage partners must be proven to be ready both mentally, physically and materially. A person must think more carefully before making a decision to get married, because basically marriage

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<sup>15</sup> *Ibid.*,





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in Islam is the longest form of worship and is a holy thing. One of the verses most often quoted in the Koran and used as a basis for explaining the purpose of marriage is in Surah Ar-Ruum verse 21.

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ  
بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

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

Based on the verse above, it is clear that Islam requires married couples to create sustainable harmony between those who love and care for each other, so that each party can live safely in their household. A *sakinah* household, as requested by

Allah SWT in Surah Ar-Rum verse 21 above, is an ideal Islamic household. The verse describes three key words: *sakinah* (as-sakinah), *mawaddah* (al-mawaddah), and *mercy* (ar-rahmah). According to Nurhayati, as-sakinah is a peaceful state where the household in question carries out Allah SWT's commands diligently, respectfully and tolerantly towards each other.<sup>16</sup> This situation can be implemented well if the couple does not only depend on the harmony of their marriage from the biological aspect.

The image above shows the purpose of marriage which can be taken into consideration by society. However, the purpose of marriage has experienced a huge reduction in the idea of online taaruf. Marriage in the post above is only associated as an instinctive human effort to channel biological desires. In fact, according to Atabik and Maudhiah, marriage also includes a spiritual aspect that can calm the heart by sitting together and talking each other. This tranquility causes a greater desire to worship. Islam sees marriage as a way for husband and wife to have a pleasant home. In a marriage bond, couples can work together and work together peacefully in managing their household affairs, that way, there will be sufficient time to carry out Allah SWT's orders.<sup>17</sup>

Marriage is also seen as an opportunity to build good and strong personal character because of the family responsibilities that each husband and wife bear during their marriage. In this way, Allah will reward those who succeed in fulfilling

<sup>16</sup> Nurhayati, "PERNIKAHAN DALAM PERSPEKTIF ALQURAN."

<sup>17</sup> Atabik dan Mudhiah, "PERNIKAHAN DAN HIKMAHNYA PERSPEKTIF HUKUM ISLAM."

their family promises. Therefore, marriage provides social stability and a dignified way of life for each partner (husband and wife). For women, this function may be more important because marriage gives them rights as wives and mothers, in addition to their rights as individuals. The purpose and function of marriage can foster a sense of responsibility to care for and educate children, which encourages a person to make the people they are responsible for happy.<sup>18</sup>



A concrete picture of good design from the taaruf phenomenon on Instagram can be observed through the practices of using social media, one of which is Instagram. One of the striking elements of taaruf accounts in this realm is related to "Islamic" jargon which can increase the trust of the social media community in the taaruf procedures they offer. The hashtags #hijrah, #sunnah, and #halal also color taaruf content on Instagram. Hashtags, or the term hashtag, have long been known to social media users, especially Instagram, where they are used to group content according to their purpose. Undoubtedly, regular use of hashtags can help create

a self-image that sticks to business accounts and personal content because hashtags are known to a wide audience.<sup>19</sup> Based on the associated hashtags, social media users can better ensure that the content matches what public are looking for. The taglines #halal and #sunnah are aimed at Muslim users who want marriage practices that are most in accordance with Islamic law.

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

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

The process of capitalization of religion in online ta'aruf begins with uploads on online ta'aruf medium social media accounts about symbols and values that

<sup>18</sup> Agus Riyadi, *Bimbingan Konseling Perkawinan (Dakwah dalam Membentuk Keluarga Sakinah)*.

<sup>19</sup> "Seberapa Penting Fungsi Hashtag IG dalam Tingkatkan Engagement."

explain the benefits of marriage and avoiding dating or adultery. Then package the content in an interesting way and according to market needs. In other words, the media and the values contained in it focus on the capitalization of religion.<sup>20</sup> If you look carefully, almost all of these online ta'aruf providers use social media as the main tool to market their products and attract customers on the internet along with smartphone applications and websites as derivative products.



Figure 1 Paid Class Website by @belajartaaruf

The process of capitalization of religious content continues by telling the main story that ta'aruf is a way to find a soul mate who will bring people closer to marriage according to Islamic law and keep them away from practices of sexual relations with the opposite sex which are prohibited by Islam. When social media people are interested in the campaign, they will be directed to the website like the image above. The website contains paid taaruf classes provided to its followers.

<sup>20</sup> Haryanto, "Komodifikasi Agama Pada Media Sinema Sebagai Strategi Jualan Industri Perfilman Indonesia."



Figure 2 Registration Payment for Ta'aruf Registration at @komunitas\_taaruf

The managers and owners of ta'aruf services through online media saw the potential profits from ta'aruf activities and then responded by offering goods and services with an "Islamic" frame. As in the picture above, for the reason that people are undergoing a "serious" period of taaruf, they are required to pay a registration fee. In this aspect, the capitalization of religion wrapped in religious jargon is very visible in taaruf accounts on social media. The seriousness which is an important point in taaruf according to the religious level must be shown through the nominal value of money, thus giving rise to an exchange value called capitalization.

The @taarufan\_id account functions as a direct representation of the phenomenon of capitalization of religion in taaruf. This account requires a registration fee of 100,000, showing how religious elements enter the economic world, creating controversial dynamics. Prospective members who wish to undergo the taaruf process can apparently take advantage of paid registration. @taarufan\_id then serves participants by providing membership bonuses and two profile posts for one year. This raises moral questions about whether taaruf, which is supposed to be a spiritual bond, should be involved in commercial practices like this.

Many experts highlight this approach to capitalization on religion. Fuad Adam believes that this practice can result in a shift in attention from religious principles towards material achievements.<sup>21</sup> When taaruf is measured from an economic perspective, the religious essence is often eroded. The capitalization of religion turns

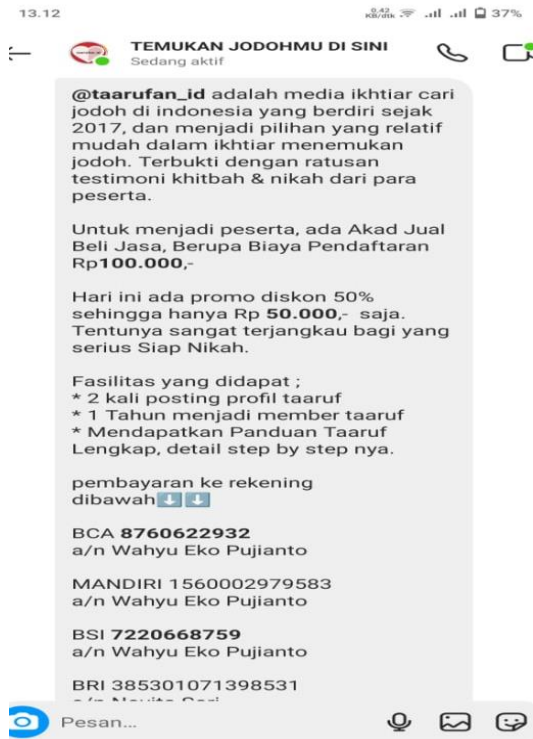


Figure 3 Registration fee @taarufan\_id

<sup>21</sup> Aenal Fuad Adam, "Kapitalisasi Agama Menuju Pasar, Komodifikasi Dan Komersialisasi Agama | Jurnal Musamus Administrasi Publik."

taaruf from a spiritual experience into an item that can be purchased. Rahmatillah follows such a pattern could lead to forcing commercial values into a space that should be filled with sincerity.<sup>22</sup> Along with this controversy, there are calls to reflect back on the principles underlying taaruf and return attention to things such as sincerity, and spirituality. In short, the use of religion in taaruf, as done by the accounts @komuniastaarufku, @taarufan\_id, and @belajartaaruf, raises moral problems

The phenomenon of capitalization of religion in the taaruf process, which culminates in marriage, is carried out by several parties. Changes in the information sector have had an impact on various fields, including economics, politics, and culture. Incoming or acquired information usually influences production, selection, and creative processes. This tendency causes some types of information to appear with greater value than others. Therefore, because it is profitable, the practice of buying and selling information (biodata or CV) similar to online ta'aruf media is emerging. Although information initially has use value, it later turns into exchange value.<sup>23</sup>

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

Getting married through the online ta'aruf process does not necessarily guarantee a lasting and unhindered marriage. Yani and Mila found that women who passed the taaruf to get married had to experience various changes, including changes related to their roles, finances, their partner's family, and of course their husbands. Considering that they have to marry men they have not known for long, their data is only paper-based in the form of biodata, CV and several meetings. Therefore, this is very important, because this can be a condition that also takes longer for a wife to get

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<sup>22</sup> Rohmatillah, "KOMODIFIKASI AGAMA PADA HIJRAH FEST DI INDONESIA DITINJAU DARI TEORI KAPITALISME."

<sup>23</sup> Rahman dan Zulhaqqi, "FENOMENA TA'ARUF ONLINE DAN PRAKTIK KOMODIFIKASI PERKAWINAN DI DUNIA DIGITAL."

to know her partner. Successful taaruf couples are greatly influenced by their hard work and ability to adapt to their partner.<sup>24</sup> Since the introduction period does not last long before marriage, their efforts will be doubled. Apart from that, the religiosity of people who choose taaruf, especially women (wives), influences how they live their lives after marriage.<sup>25</sup>

## Conclusion

The sacredness of taaruf in Islamic law is utilized by online taaruf accounts on Instagram. This is indeed good, but in the realm of reification, the ideas in taaruf apparently experience a reduction in the values of taaruf and marriage. Taaruf is described as an alternative way for society to reach marriage, which is "human biological instinct". Meanwhile, the original values of taaruf and other marriages, which are the core of marriage regulations, need to be visible. Taaruf accounts design this idea in strong Islamic hashtags, so that symbolically it can be said that the method offered is the most "syar'i" method. All forms of taaruf framing that are described are solely to seek materialistic profits in various ways. This makes the capitalization of religion unavoidable in that realm.

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