

Analysis of Fiqh Syafi 'Iyyah on Interaction with Whatsapp after the Engagement (Case Study at Mudi Princess Samalanga)

Maisarah¹, Afrizal², Rahmiyati³

^{1,2,3}Institut Agama Islam (IAI) Al-Aziziyah, Indonesia

maismuhdgrade@gmail.com, maisarah@iaialaziziyah.ac.id

Abstract

The engagement period is the time to get to know the prospective bride and groom so that they get the heart to carry out the marriage. In an important period of interaction made by the bride and groom. Moreover, in today's digital era there is no distance barrier to being able to communicate like the WhatsApp application. With a variety of features that can be used by potential partners after the engagement period. Before the marriage contract takes place, the prospective partner is still ajnabi and ajnabiyah whose boundaries need to be maintained. Therefore, further research is needed on interactions with WhatsApp after the engagement period at MUDI Putri Samalanga. With the habit of santriwati using late at night to interact with potential partners. So is the pattern of communication with WhatsApp in accordance with Syafi'iyah fiqh as the book they study everyday. By using qualitative research methods with normative-empirical research types by conducting observations, interviews and documentation and analyzing using descriptive methods. So it was found that the female MUDI female students used WhatsApp by chatting, video calling and voice calling while still paying attention to the signs outlined in Islamic teachings as learned in classical books. They still maintain in writing the words and when speaking directly. Using words that are commonly used in general and speaking only as needed and still maintaining aurat by dressing modestly, wearing a headscarf, wearing a veil and wearing socks.

Keywords

fiqh; interaction; whatsapp; engagement



I. Introduction

Marriage or marriage is a contract that justifies association and limits the rights and obligations of a man with a woman who is not a mahram. For the first phase before heading to marriage, the prospective husband and wife will go through the main phase as a form of seriousness on the husband's will in fostering a household ark with the woman of his choice, which is usually called the marriage period or the engagement period. Engagement with giving kha' is expressing the desire to marry a certain woman and informing this desire to the woman and her guardian (Wahbah, 2011). If the request is granted, then the two are nothing more than a promise to marry. But the marriage was not yet done with him, and the woman is still a foreign woman to him until he enters into the marriage contract with her.

Aminullah (2018) states that interaction is a basic process in establishing living relationships with others as social beings. Thus, interaction with prospective husbands and wives after going through a period of engagement is an interest that will have a good impact on both parties in fostering communication relationships while in the household. The term premarital ta'aruf is a process of further introduction between men and women who want to share the same principles in order to understand each other. So in this case, a

fairly mature interaction is needed, such as communicating with each other, in order to create a good relationship between the family and the prospective partner. As stated in I'anathuthalibin (2018) "Interaction between prospective pre-marital couples in getting to know each other is allowed according to the view of Syafi'iyah Fiqh, as long as it does not cause harm in its application".

Not a few also the context of the interaction of teenagers after the engagement period who pay less attention to boundaries, in today's technological advances through communication media can now interact indirectly very easily. Distance is not a significant obstacle and is not a problem if the communication network through WhatsApp also helps in establishing almost direct relationships. So one of the interactions of the current MUDI Putri Samalanga female students is by utilizing technological advances in the form of social media such as WhatsApp.

One of the means in technological advancement is also a video telephone (video call) which has the benefit of being a telephone with a video screen and capable of capturing video (images) as well as transmitted sound. Video telephone functions as a means of communication between one person and another in real time (real time). However, some of the impacts that can make us as social media users escape from things that can violate religious law, one of which is to interact between men and women via WhatsApp such as chatting, voice calls" to "video calls" with the opposite sex for reasons which is not allowed in Islamic law because there is no clear need.

Using WhatsApp as a means of interaction with the opposite sex who is not a mahram is the same as talking directly over the phone, meeting face to face by phone, texting, and sending letters. All of them have something in common, namely speaking together between the opposite sex who is not a mahram. This equation also contains a legal equation. There are two legal cases related to interactions in the form of voice calls, chats and cellular video, namely the law of talking to the opposite sex who is not a mahram and the law of seclusion.

It is forbidden for men to look at women even though they are old who are not mahram without any urgent need and according to Islamic law which has ordered to lower the gaze, because it is a means and a way to a heinous act. However, interacting through conversations between men and women who are not mahrams is not prohibited because the voice does not include the genitalia which is not forbidden to listen to it but on the condition that it does not worry about slander or it sounds delicious (Zainuddin, 2018).

MUDI Putri Samalanga has a schedule to finish the evening recitation at 23.30 WIB and continue with an additional 30 minutes to provide test material for female students. However, the habit of the special class students who are allowed to use gadgets is to use this time as a break, which is 24.00 WIB while using WhatsApp to interact with their fiancé. When the time used is also late at night, it will become something that causes slander, whether hearing a voice or seeing an unclean face if it can bring lust. Therefore, there is a need for an in-depth study of the use of WhatsApp for female students in the Takhasus MUDI Putri Samalanga class.

Based on the background that the researcher has described, therefore this paper aims to describe the Syafi'iyah Fiqh Analysis about Interaction with WhatsApp after the Engagement Period (Study of Santriwati Mudi Putri Samalanga). With several goals to be achieved, namely:

1. To find out the description of the interaction of female students in the Takhasus MUDI PUTRI Samalanga class with their future husbands via WhatsApp after the engagement period.

2. To find out the analysis of Fiqh Syafi'iyah on the interaction patterns of female students in the Takhasus MUDI PUTRI Samalanga class with their future husbands via WhatsApp after the engagement period.

II. Review of Literature

There are several literatures that have similarities with this research, including articles written by Eliyyil Akbar about "*Ta'aruf in Engagement Perspective of Syafi'i and Ja'f Ari*". He explains bTa'aruf superiors who refer to the opinion of Syafi'i and Ja'fari, in terms of viewing, see the potential partner is limited by the face and palms, because with these two members a woman or a potential partner can be judged on her attitude and character. According to Imam Shafi'i, the law of seclusion between men and women is haram unless there is a guardian, according to Ja'fari it is permissible on the condition that there is a mahram for women or non-mahram, meaning someone else (Eliyyil, 2015). Furthermore, the article written by Isnadul Hamdi (2017) in "*Ta'aruf And Engagement Before Marriage*" He explains Ta'aruf In the Qur'an, it means getting to know each other's personality, social background, culture, education, family, and religion. As foreengagement in the Qur'an, it is done after the prospective husband and wife have felt a compatibility through the process ta'aruf. In addition to journals, there is also a book related to ta'aruf written by Genta Tiara (2017) "*Ta'aruf Engagement Marriage for Muslimah*" which explores starting from not having a candidate, ta'aruf, preparation for walimah until the first night.

From some of the literature above, both journals and books have similarities that can be used as references in helping research. The similarity is about ta'aruf before engagement which is carried out by utilizing today's technological advances, namely WhatsApp. However, it has a difference that deserves to be continued with research, namely the focus point on the practice carried out, not just concepts such as research Eliyyil and Isnadul Hamdi. Where both of them explain the concept of ta'aruf in engagement according to Fiqh Syafi'iyah and Ja'fariyyah; and the concept of ta'aruf and engagement before marriage in the Quran.

2.1 Understanding Engagement

Another word for engagement is a proposal and the term for those who ask for a proposal from the woman he wants to marry is a suitor. The suitor is the root of the areca nut which means to apply, ask, marry and ask (Eko, 2006). The proposal in fiqh is called "engagement" which means a request. According to the term has the meaning of showing (declaring) a request for an arranged marriage from a man to a woman or vice versa with the intermediary of a trusted person (Abdul, 2010).

Engagement is the agreement of a man or woman in marriage, other than the marriage itself. So that the occurrence of engagement does not make things permissible because of marriage. However, as promises in general, promises in a proposal must be kept and leaving it is a despicable act. Engagement as an engagement of a man who proposes or a woman who is asked to marry in the period leading up to marriage can cancel the marriage proposal, even though she has previously received an application from the man who asked for her hand. Thus, deciding on the proposal is carried out in a good manner with the aim that neither party will feel hurt.

2.2 Legal Consequences of Post Engagement

The impact of post-engagement legal aspects, namely, material legal consequences and immaterial legal consequences:

a. Material Legal Consequences

The legal consequences are material, namely the human need for goods that have visible or visible properties, can be seen in their form or shape. Similarly, in the case of proposals that bring luggage to the proposed party, most of them bring part of the dowry or gift that has been mutually agreed upon. Dowry is the property given by the groom to the bride at the time of marriage (Zainuddin, 2018).

Syafi'iyah scholars explain that something that is brought by the applicant to the woman he proposes, after the application is accepted and before the marriage contract is established, it should be seen first. Was the luggage meant as a gift to marry her or was it just a gift? If the gift is intended to marry the woman he proposes to, then he has the right to ask for the gift back, whether the cancellation of the engagement comes from the man or the woman (Abdul, 2008).

b. Immaterial Legal Consequences

The immaterial legal consequences of post-engagement are impacts that are not visible and clear in the form of an item or other gift, but are more felt.

1. Breaking the Ties of Engagement

A man who proposes to a woman or a woman who is asked to marry in the period leading up to marriage can cancel the marriage proposal, even though she has previously received an application from the man who asked for her hand. Thus, deciding on the proposal is carried out in a good manner with the aim that neither party will feel hurt. The relationship of a man who proposes to a woman during the period between engagement and marriage is like that of a foreign man and woman (Ajnabi and Ajnabiyah). Even though they have been bound by an agreement to carry out a marriage, the proposal does not lead to legal consequences for both (Uthman, 2017). Therefore, in the period of engagement, the rights and obligations between the two are not valid, which is forbidden between them. As the law of seclusion between men and women who are not husband and wife or in the status of mahram.

2. The Law of Seeing Couples Post Engagement

The law after the occurrence of engagement is not like that of the couple after carrying out the marriage contract, so seclusion between them can be considered haram. However, if there is a mahram who accompanies them, then this is permissible. As stated in Fathul Mu'in "it is sunnah for two parties (prospective husband and future wife) to see and show each other apart from the aurat which is stipulated as a condition for prayer after intending to get married but before engagement" (Zainuddin, 2018). It's okay to see before the engagement takes place with the belief that the proposal will be accepted.

Meanwhile, in I'anattut Thalibin it is stated that "it is not circumcised in the sense that it is permissible for the benefit of two parties (prospective husband and prospective wife) to see and show each other apart from the aurat which is stipulated as a condition for prayer. Then it is permissible to see the prospective wife on the face and both palms (Abu, 2018). By looking at his future wife, the identity and personality of the woman he will marry will be known.

3. Intercourse between Potential Spouses during Engagement

During the engagement period, there are no binding legal consequences between men and women so that there are no rights and obligations as in a marriage bond. For both parties, they are like other people who remain non-mahram status. So it is not allowed for both of them to mix freely, which is feared that other things will happen that go beyond religious norms. Including interacting with communication that can bring lust. The voice is not part of the genitals, so it is not forbidden to listen to it unless you are worried that there will be slander or it is felt that it will be heard. In addition, it is not forbidden to look at a kind of mirror image (Zainuddin, 2018). Although it is permissible to see in a mirror or in water, but with the limitation of not causing lust (Abu, 2018).

Therefore, during the engagement period, there are separate limits so that there is no free association between the two outside the religious code of ethics. In a relationship during the engagement period, associating with a potential partner by engaging in direct interaction in meeting at a place without an accompanying muhrim, seclusion can occur. Therefore, both men and women who do not have a mahram bond in a place without a marriage bond are called *khalwat*, because before marriage it is forbidden to be together in one place.

Especially for prospective partners during the engagement period who must maintain direct or indirect relationships, by maintaining a distance of closeness according to the Shari'a with their prospective partners. There is no binding legal status in the engagement bond, only a promise to marry and not the marriage contract itself. The relationship between men and women in interactions with potential partners during the engagement period remains as other people in general. Behind that all interactions between potential partners during the engagement period can sometimes be done indirectly, by utilizing communication tools using WhatsApp as a medium in interacting indirectly, or through the intermediary of another person or a trusted person from both parties as one of the efforts of the prospective partner to continue to interact well and get to know each other, but without going through a face-to-face meeting. This is a good cause, by maintaining the intensity of meeting directly which will cause seclusion between the two.

III. Research Methods

The research method used is qualitative with the type of normative-empirical research. This empirical normative legal research is basically an amalgamation of normative legal approaches with the addition of various empirical elements. Empirical research has described in detail and depth about a situation or phenomenon from the object of research studied by developing concepts and collecting existing facts (Cik, 2004). In other words, seeing something legal reality in society. So the researchers conducted a study to see the interaction of female students with their fiancés via WhatsApp. Then it is necessary to observe, interview and document in collecting data, then the data will be analyzed using descriptive methods.

IV. Results and Discussion

After the engagement period, the interaction starts from a social which is meant by the relationship between one individual and another individual, between one group and another, as well as between groups and individuals. Communication is indispensable in every aspect of human activity, with human communication conveying what is meant by what is conveyed until it is conveyed properly to others. An interaction that currently

occurs in the millennial generation, which is none other than the female students of MUDI Putri Samalanga, is the impact of the various forms and ways of communicating that vary in carrying out daily interactions, especially for prospective partners after the engagement period. In this case, Interaction with WhatsApp which is an application to communicate remotely via smart phone, which is based online to interact in several ways, namely chatting, video calls and voice calls.

The search was carried out by looking for news related to female students of MUDI Putri Samalanga who had status in the period of engagement. The following are some of the students who have become sources of information:

4.1 Direct/Face-to-Face Interaction

Direct interaction, especially as a female student, is the stage of looking for and finding someone who can make her steady in stepping into a serious relationship. In reality, interacting with the opposite sex is needed in real time with face to face in order to have a good impression in interacting. The period of female students in the age of technological progress is very dependent on communication tools, especially with any activities for interaction between each other. According to the expression of Mr. Azizah:

“Meskipun ada alat komunikasi yang sangat canggih hari ini, perlu juga interaksi secara langsung karena pertimbangan memilih pasangan hingga berakhir dengan menentukan kepada siapa ia menjalin sebuah hubungan terhadap lawan jenis yang nantinya akan ia jadikan sebagai pendamping dihidupnya kelak”.

Then Mr. Ainol Mardhiah added:

“Meskipun disunatkan untuk melihat calon pasangan sebelum masa engagement dan dibolehkan melihat calon pasangan setelah engagement namun tetap sesuai dengan rambu-rambu yang diatur dalam agama seperti yang kami pelajari dalam kitab-kitab yang saya belajar di MUDI Putri Samalangan yaitu hanya boleh terlihat muka dan dua telapak tangan., dan kami juga biasanya memakai kaos kaki.”

Next Mr. Synthia Hilda continues:

“Malah ketika ada pertemuan langsung biasa kami berpakaian layaknya di dayah yaitu berpakaian yang menutup seluruh badan dan pakaian longgar juga dilengkapi dengan cadar dan kaos kaki untuk menghindari terjadi fitnah”.

In addition, there are also female students who are still in class III, namely Tgk. Nurarifa, he says:

“Sudah terjalin engagement dua bulan, belum pernah melakukan pertemuan langsung, engagement ini dilakukan oleh orang tua saya, dan saya menyerahkan semua kepada mereka. Dalam anggapan saya orang tua pasti memilih dan mengharapakan yang terbaik bagi anaknya”.

Based on the results of the interviews above, it can be seen that the female students still prioritize prohibitions that can lead to seclusion, even though they have status in the period of engagement of their respective partners.

4.2 Indirect/Online Interaction

Broadly speaking, the dependence of female students in communication through online media is very rapid, considering the growing era that brings the world of technology is very advanced so that it can have an impact on new habits, especially among female students. A culture due to society's dependence on today's sophisticated technology that makes a change in the mindset of the community, especially female students with technology can create a difficult meeting that can be overcome by using WhatsApp media

to stay in touch and meet face-to-face through Video Calls, Voice Calls or just exchanging news via chat.

The author has obtained sources from interviews with 4 female students, namely Tgk Nurazizah (status as a student and student) and Ibn Hajar's partner, Tgk. Ainul Mardhiah (student tauthi'ah) the couple Tgk. Muhammad Qatim, Mr. Synthia Hilda (student takhasus) partner Tgk. Muhammad Fadhil and Mr. Nurarifa (student) and Khalidin's partner. Then it will explain the results of how the interaction process after marriage engagement is about interaction with their respective prospective partners. The selection of only four couples with different levels of education.

Mr. Nurazizah is one of the female students of MUDI Putri Samalanga who is also a student of IAI Al-Aziziyah Samalanga. He engaged in an engagement on June 26, 2020 with his potential partner, Ibnu Hajar. The candidate is an honorary worker in Fajar City, South Aceh. In the engagement event, the family also determines when the marriage will take place between the two. From the results of the consideration and agreement of the two families, the marriage will be held on June 10, 2021, at the woman's residence. Furthermore, Tgk Ainul Mardhiah is one of the students of Takhasus. He engaged in an engagement on October 23, 2018 with his potential partner Tgk. Muhammad Qatim. Mr. Muhammad Qatim is one of the teaching staff at MUDI Putra Samalanga. In the engagement event, the family also determines when and where the marriage contract will take place between the two, but there is no certainty as to a good date for carrying out the marriage contract, so that from the results of consideration and agreement between the two families, the estimated marriage will be held after Eid al-Fitr 2021. Considering that the marriage was not allowed to take place at the Poeteumereuhom Mosque in the MUDI Putra complex of the Samalanga Grand Mosque last year. Usually there are marriages, there are several couples who are married directly by Abu MUDI or Aba MUDI if Abu is unable to do so. On the other hand, it is indeed an honor and happiness for the couple who have studied at the MUDI of the Samalanga Grand Mosque to be married by Abu MUDI of the Samalanga Grand Mosque.

Mr. Synthia Hilda is a tauthi'ah santriwati, she engages with Tgk. Muhammad Fadhil who is one of the teachers at MUDI Putra Samalanga. They had an engagement on January 10, 2021 and according to the agreement of their family, they would hold a marriage contract on January 21, 2021. Then Nurarifa is one of the female students of MUDI Putri Samalanga. He engaged in an engagement on November 28, 2020 with his future partner Khalidin. Khalidin is a trader at a cloth shop in the Grong-grong area of Pidie Regency. Regarding the agreement on the date of marriage, there is no agreement, considering the age of Tgk. Nurarifa who is under 18 years old. However, both parties promised this engagement period would last for a period of 3 years.

The four sources above in interacting with potential partners often use communication via WhatsApp, because they are considered very easy to exchange news and find out about each other's situation, without having to interfere with each other's work and activities. This indirect interaction with a potential partner after the engagement period through the WhatsApp application can be done by chatting, video calling and voice calls, here are the details:

a. Via Chat

According to Mr. Nurazizah:

“Menjadikan Chatting sebagai salah satu yang penting dan paling sering digunakan dalam berinteraksi dengan calon pasangan melalui aplikasi WhatsApp. Mengingat jarak dalam sebuah hubungan seharusnya bukan menjadi salah satu penghalang bagi

keberlangsungan sebuah hubungan, terutama bagi pasangan dalam masa engagement yang harus melampaui banyak waktu tanpa calon suami, di mana saya tinggal di MUDI Putri Samalangan Bireuen, sedangkan calon suami di Kota Fajar Aceh Selatan. Saling bertukar kabar dengan calon pasangan menjadi salah satu hal yang harus dijaga dalam berhubungan jarak jauh, terutama agar terjaganya kepercayaan pada calon pasangan. Dan biasanya memanggil dengan “abang dan adek” sebagai pilihan sesudah masa engagement.”

Then according to Mr. Synthia Hilda:

“Menjadikan chatting sebagai sumber komunikasi yang penting dibandingkan menggunakan 2 dari sarana komunikasi yang dimiliki oleh WhatsApp. Menggunakan panggilan khusus “Ummi dan Abi” sebagai pilihan sesudah masa engagement. Intensitas pertama dengan calon pasangan dalam berkomunikasi sesudah masa engagement menjadi salah satu pembahasan yang sering kali menjadi bahan pembicaraan dengan calon pasangan, khususnya membahas tentang persiapan pernikahan yang akan dilaksanakan dalam waktu dekat. Mempersiapkan suatu moment penting dalam hidup adalah hal yang perlu disiapkan secara matang-matang demi berlangsungnya acara perkawinan yang lancar dan penuh dengan kesan teruntuk calon pasangan dalam masa engagement yang menghadapi hari bahagia yakni pernikahan”.

Furthermore, according to Mr. Ainul Mardhiah:

“Komunikasi melalui chatting WhatsApp bukan menjadi hal yang asing dalam bertukar kabar kepada calon pasangan dalam masa engagement, bahkan setiap hari menjadi sebuah kegiatan yang menjadi kewajiban bagi calon pasangan dalam memberi kabar dan sekedar bercerita kegiatan satu sama lainnya. Selain itu, chatting WhatsApp sebagai media untuk mutala’ah kitab, biasa saya gunakan chatting untuk menanyakan waktu dan batas kitab. Karena calon imam saya itu guru di MUDI, jadi kadang-kadang saya juga ada tugas tambahan sebagai guru ganti, maka boleh mengetahui waktu luangnya calon pasangan untuk mengajari hal-hal yang kurang saya pahami dari pokok pembahasan kitab menjadi guru ganti”.

Nurarifa's last statement:

“Menjadikan chatting melalui aplikasi WhatsApp sebagai sarana komunikasi yang mudah dalam berinteraksi dengan calon pasangan, chatting juga menjadi salah satu bentuk interaksi yang mudah tanpa adanya waktu khusus antara keduanya. Namun bagi saya yang masih status sebagai santriwati, tidak boleh menggunakan HP, paling ketika saya pulang kampung akan tetapi selama masa engagement berlangsung saya belum pulang kampung”.

They can be seen in interacting while maintaining the words in speaking in every sentence with potential partners and vice versa. Some people feel that video calls and voice calls are sometimes very difficult if used continuously every day, due to limited time with several activities each being a fairly common obstacle. The quality of video calls and voice calls is very influential with the weather and certain locations which have an impact on the poor network in a certain area, so using Video Calls is not a good thing compared to chatting on WhatsApp media itself.

b. Via Video Call

Meeting directly by the partner after the engagement period is very important for him in conducting an interaction with a potential partner, especially if he has not seen each other for a long time, but in overcoming that obstacle, Mr. Nurazizah says:

“Memanfaatkan alat komunikasi melalui aplikasi WhatsApp dengan face to face secara online melalui video call dengan calon pasangan secara mudah. karena sulit bertemu secara langsung, diakibatkan saya tinggal di dayah berbulan-bulan dan jarang pulang kampung. Tinggal juga berjauhan mencapai ratusan Kilo Meter. Dalam melakukan

interaksi melalui video call, tetap saling menjaga diri masing-masing terutama tentang batas aurat yang dimiliki, sehingga meskipun tidak saling bertemu secara langsung saya dan calon pasangan menggunakan pakaian yang sopan dan tetap mengenakan hijab”.

In undergoing a relationship with a bond after a period of engagement, openness to one another should have no limits and distance with a potential partner, with the aim of being open to each other and as they are before building a household together.

Then Tgk Synthia Hilda said:

“Video call merupakan salah satu fitur yang dimiliki WhatsApp dan sering kali sesudah masa engagement sebagai acuan dari intensitas pertemuan melalui media komunikasi secara online untuk saling berinteraksi satu sama lain. Namun terkadang saya lebih memilih bertemu langsung, karena calon pasangan saya juga satu dayah. Jadi mudah untuk dapat bertemu langsung, karena ada tempat khusus yang disediakan untuk tamu-tamu yang mengunjungi ke MUDI Putri. Maka saya juga ikut memanfaatkan tempat itu sebagai tempat bertemu langsung.”

Based on the results of the interview, it was seen that there were direct meetings held by female students with their potential partners, but there was no seclusion because the place was provided for the public. So there are many people passing by in front of the Putri Samalanga MUDI complex, namely the guardians of students who visit their children or relatives of students who both study at MUDI but at MUDI Putra, there are also RBT/Ojek drivers who deliver the teacher's groceries. , families who live in the MUDI Putri complex or female students. In addition, continue to wear polite clothes and be equipped with a veil, because indeed at the MUDI Putri Dayah it is required/required to wear a veil.

In addition, the video call process is like looking in a mirror, where it is not forbidden to see the nakedness in the mirror, but on the condition that it does not bring lust. As the results of the interview with Tgk. Ainol Mardhiah, he said:

Menjalin komunikasi dengan calon pasangan, kedekatan dengan calon pasangan sesudah masa engagement merupakan hal yang harus ia perhatikan mengenai pendekatan kepada keluarga besar calon pasangan dan berbagai cara yang dapat ia lakukan, salah satunya dengan berusaha mendekati saudara calon pasangan baik dengan saudara kandung maupun tidak. Memberikan kesan baik dengan menjalin kedekatan pada keluarga besar calon pasangan bermanfaat untuk membiasakan diri dengan lingkungan baru calon pasangan menjadi kebutuhan bagi sebagian pendekatan secara intens dengan keluarga calon pasangan. Dengan melakukan kedekatan dalam berinteraksi secara langsung maupun tidak langsung melalui video call dengan saudara maupun keluarga calon pasangan dalam masa engagement, yang bertujuan agar terbiasa dalam berkomunikasi satu sama lain layaknya keluarga sendiri dan menganggap bukan seperti orang lain. Dalam melakukan video call biasanya berpakaian sopan dan tetap memakai jilbab meskipun bukan melihat langsung.

Furthermore, the speech of Tgk. Nurarifa:

“Meningkat saya masih berstatus sebagai santriwati, maka tidak diizinkan memakai Hp, jikapun ada HP yang disewakan oleh Humas untuk menghubungi keluarga akan masih menggunakan HP tombol yang tidak menggunakan android jadi tidak ada program video call”.

From some of the results of the interviews above, it can be seen that female students still respect the boundaries for partners during the engagement period, their position is still not a mahram who is not allowed to show their genitals. They still cover their genitals when making video calls with their partners by wearing polite clothes and wearing a headscarf/veil. In addition, there are also those who present their families when the video call process occurs.

c. Via Voice Call

Interaction with potential partners is a necessity in a relationship, with direct communication or through voice calls from the WhatsApp application, one of them. The following are the results of an interview with Tgk. Nurazizah:

“Berinteraksi dengan pasangan sesudah melewati masa engagement dengan menggunakan voice call sangat jarang dilakukan karena membutuhkan banyak waktu antara keduanya kecuali terdapat kebutuhan yang mendesak dan tidak bisa menunggu lama lagi dengan menunggu balasan dari sebuah chatting WhatsApp”.

Furthermore, the results of interviews with Tgk. Ainol Mardhiah:

“Sering juga saya menggunakan voice call dalam berinteraksi dengan calon pasangan salah satunya agar saling memberi masukan, memberi nasihat dan saling mengingatkan calon pasangan dalam hal apapun, sharring juga sering kali sangat di perlukan agar lebih memahami betul terhadap calon pasangan. Meskipun suara bukan termasuk aurat akan tetapi tetap juga menjaga kata-kata pada umumnya dan konten obrolan seperlunya saja.”

Then the results of the interview with Tgk. Synthia Hilda:

“Menggunakan voice call WhatsApp dalam keseharian terkadang bermanfaat untuk bertukar kabar secara langsung melalui perkataan secara pribadi dengan calon pasangan, namun tidak jarang dalam bertukar voice call pada WhatsApp jarang sekali digunakan dan sering kali bertukar kabar melalui telepon pribadi dengan alasan signal yang tidak menentu karena harus menggunakan dengan jaringan internet. Selain itu, biasa saya gunakan telepon pribadi untuk mengulang kitab dengan calon pasangan yang kebetulan memang guru di MUDI Putra Samalanga.”

The last result of the interview with Tgk. Nurarifa:

Melakukan interaksi melalui WhatsApp merupakan salah satu sarana komunikasi melalui sebuah aplikasi, dengan melakukan komunikasi dengan calon pasangan sesudah masa engagement semakin mudah. Akan tetapi saya tetap tidak menggunakan voice call dalam berkomunikasi dengan calon pasangan, karena saya tidak memiliki HP, jikapun ada cuma telepon pribadi menggunakan HP yang disewakan Humas untuk menelefon ibu atau ayah. Saya baru bertunangan dalam 3 bulan, belum pernah pulang dan belum pernah berinteraksi dengan calon pasangan.

However, the use of WhatsApp voice calls as a means of assisting in direct communication which is rarely sought after by some couples in the engagement period, even though they just want to talk privately through WhatsApp voice calls and share with potential partners intensely and openly with each other in various stories potential partner after going through a period of engagement. But sometimes use it if in a state of urgency and forced. Voice is the same as video calls, which require the weather and a supportive environment to produce the quality obtained so that the internet channel that supports the WhatsApp application is disrupted.

V. Conclusion

Based on the results that the authors described earlier, some conclusions can be drawn as follows:

- a. The students of MUDI Putri Samalanga in interacting with potential partners after the engagement period use the WhatsApp application with several features, such as chat, video calls and voice calls. So when chatting, students use polite words with potential partners and when video calls, students dress politely and wear a headscarf in front of potential partners. Then when a female student voice calls with their partner, they use it for important and urgent things.

- b. Syafi'iyah's fiqh analysis regarding the interaction patterns of Putri Samalanga MUDI female students with prospective partners after the engagement period in the digital era still pays attention to the boundaries and rules in interacting, especially through WhatsApp by paying attention to ethics that do not come with lust and still cover the genitals.

Suggestion

- a. The importance of an in-depth interaction with the prospective husband or wife before the marriage is carried out, but must cover the genitals, using words in general and only as necessary and not lowering the voice in front of men.
- b. It should be recommended that the distance between engagement and marriage be hastened because in Islam good things should not be delayed too long.

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