Article

Social Transformation in AI-Driven Digital Ta'aruf An Islamic Family Law Analysis of the Muzz Application

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Abstract

The development of digital technology, especially artificial intelligence, has triggered significant social changes, including in the mechanism of ta'aruf which can now be carried out online through special platforms. This article analyzes the Islamic family law response to the transformation of AI-based ta'aruf practices, focusing on the Muzz app as a representation of a modern introductory platform. This research uses a literature study method that examines the literature on Islamic family law, digital technology, and AI. The findings of the study indicate that the application of sharia values, especially maqasid al-shari'ah, is a crucial foundation in the development of safe and ethical digital ta'aruf practices, as well as being adaptable to various other digital ta'aruf platforms. In this context, hifz al-'ird encourages strong identity verification to prevent data manipulation; Hifz al-Din demands good communication manners and seriousness of intention; while Hifz al-Nafs requires protection from the risk of cybercrime through adequate data security. AI technology can strengthen these mechanisms through AI-based identity verification, behavioral anomaly detection, and automated moderation. The implications of this study confirm the need for fiqh guidelines for online interaction, sharia standards for the nadhar mechanism and guardian involvement, application certification according to sharia principles, and pre-marital data protection regulations.

Keyword

artificial intelligence, digital ta'aruf, Islamic family law, Maqasid al-shari'ah, Muzz

Abstrak

Perkembangan teknologi digital, khususnya kecerdasan buatan (AI), telah memicu perubahan sosial yang signifikan, termasuk dalam mekanisme ta'aruf yang kini dapat dilakukan secara daring melalui platform khusus. Artikel ini menganalisis respons hukum keluarga Islam terhadap transformasi praktik ta'aruf berbasis AI, dengan fokus pada aplikasi Muzz sebagai representasi platform perkenalan modern. Penelitian ini menggunakan metode studi pustaka yang mengkaji literatur tentang hukum keluarga Islam, teknologi digital, dan AI. Temuan studi menunjukkan bahwa penerapan nilai-nilai syariah, khususnya maqasid al-shari'ah, merupakan fondasi krusial dalam pengembangan praktik ta'aruf digital yang aman dan etis, serta dapat diadaptasikan ke berbagai platform ta'aruf digital lainnya. Dalam konteks ini, hifz al-'ird mendorong verifikasi identitas yang kuat untuk mencegah manipulasi data; hifz al-din menuntut tata krama komunikasi yang baik dan keseriusan niat; sementara hifz al-nafs memerlukan perlindungan dari risiko kejahatan siber melalui keamanan data yang memadai. Teknologi AI dapat memperkuat mekanisme ini melalui verifikasi identitas berbasis AI, deteksi anomali perilaku, dan moderasi otomatis. Implikasi dari studi ini mengonfirmasi perlunya pedoman fikih untuk interaksi daring, standar syariah untuk mekanisme nadhar dan keterlibatan wali, sertifikasi aplikasi sesuai prinsip syariah, serta regulasi perlindungan data pra-nikah.

Kata Kunci

Hukum keluarga Islam, kecerdasan buatan, Maqasid al-Shari'ah, Muzz, ta'aruf digital

Introduction

The development of artificial intelligence (AI)-based digital technology has brought significant changes to the social interaction patterns of modern society (Lyu & Wang, 2023). This is due to AI's ability to facilitate communication, increase efficiency, and provide a good personalized experience (Misnawati et al., 2025). in facilitating communication can be seen in the use of AI-based social media algorithms, which affect the way individuals interact and build social networks in the digital world (Kaplan & Haenlein, 2019). In addition, AI also improves efficiency through various remote communication platforms, information search engines that accelerate data access (Gleneagles et al., 2024), Operational management systems across various sectors (Novita & Zahra, 2024; Nisa & Rahman A Suwaidi, 2023) as well as support in decision-making (Sakinah & Kuswinarno, 2024). In addition, AI's ability to provide personalized experiences can be observed in its application in the field of education, where AI helps adjust learning methods to improve the quality of student learning (Yanto et al., 2025). Artificial intelligence has successfully entered various sectors of people's lives and plays an important role in changing the way people interact, make decisions, and experience in social and professional contexts.

The development of artificial intelligence (AI)-based digital technology has also had a significant impact on Muslim society (Mudrik,

2024). One of the changes in the pattern of social interaction occurs in the realm of marriage, where technology is beginning to facilitate the process of selecting life partners who previously depended on the role of family, religious leaders, or local communities (Halim & Pratiwi, 2025). The concrete form of this change can be seen through the emergence of the practice *of digital ta'aruf* through the Muslim partner search application (Widodo et al., 2024). One of the applications that facilitates *ta'aruf* online is Muzz, an AI-Matchmaking-based application that uses algorithms to match users based on interests, Islamic values, and personal background (Abubakar et al., 2020). The presence of this application shows that technology not only simplifies the introduction process, but also serves as a social mediator that slowly replaces traditional mechanisms in the formation of marital relationships (Muslim et al., 2024). Thus, the emergence of digital *ta'aruf* applications reflects the social transformation of the Muslim community which increasingly places technology as the main link in the process of family formation.

On the technology side, although Muzz does not fully claim to be an artificial intelligence-based application, Muzz CEO, Shahzad Younas, stated that the platform has implemented a number of *machine learning algorithm* that are able to increase the effectiveness of user matching by about 15 percent (*The Star*, 2024). This statement indicates that Muzz's recommendation system is designed to adapt user preferences through the analysis of behavioral data and personal characteristics. In line with that, *the Kompas.id* report states that the more filters a user fills in, the more likely the app's algorithm is to display relevant potential partners (Dwi Bayu Radius & Gandhawangi, 2025). This shows that the matching process in Muzz is not only emechanical, but also represents the first form of the use of artificial intelligence in analyzing data to adjust user preferences in a more personalized and targeted way.

Digital *ta'aruf* shows a shift in values and social structures in Muslim society (Rahman & Zulhaqqi, 2020) from the traditional *ta'aruf* model that is loaded with social norms and collective moral supervision. Until now, it has become a digital *ta'aruf* that is more individual, fast (Zahra Alsabela, Syamsu Madyan, 2024), easy and algorithmic preference-based (Wang, 2023a). On the one hand, the presence of apps like Muzz makes it easier for the younger generation of Muslims to find same-faith partners globally (Abubakar et al., 2020). But on the other hand, there are a number of legal and ethical issues that need to be studied from the perspective of Islamic family law *(fiqh munakahat)* which raises questions about the capabilities of digital *ta'aruf*. In other words, this technological innovation is not only a matter of social progress, but also contains a potential gap between the acceleration of technology and the readiness of religious norms to accommodate it.

Research on the practice of digital *ta'aruf* has been conducted in the academic realm, especially highlighting the role of technology in transforming the process of introducing and finding a Muslim partner.

Some relevant research includes: *First,* research by Nugroho (2021) which examines Muslim matchmaking platforms in Indonesia, namely Rumah *Ta'aruf* myQuran and Mawaddah Indonesia (Nugroho, 2021). This case-study-based qualitative research found that the practice of digital *ta'aruf* through both platforms shows a shift from traditional models to a more individualized and technology-based form, where users have a higher level of independence but still strive to maintain Islamic values in the process of finding a partner.

Second, research by Firnando and Setiawati (2025) examines the role of Islamic matchmaking applications such as Taaruf ID, Salams, and Hawaya in promoting Islamic marriage ethics while functioning as a means of digital da'wah (Firnando & Cucu Setiawati, 2025). Through a qualitative approach, this study analyzes the user experience, the features offered by each platform, and the application of Islamic ethical principles in facilitating relationships in accordance with sharia. The results of the study show that these applications provide a modern alternative to conventional matchmaking methods while maintaining Islamic values.

Third, research by Irfan and Abidin (2020) focuses on the experiences of male users of the Indonesian *Ta'aruf* Online (TOI) application in looking for a life partner (Irfan & Abidin, 2020). Using phenomenological methods and Individual Phenomenological Description (DFI) analysis, this study found that the main motivations for using the digital *ta'aruf* application include time constraints due to work, the desire to try new alternatives, easy access to potential partners, and readiness to get married. The results show that some users have successfully continued to the marriage stage, while others have stopped the process at the *ta'aruf* stage.

Based on the results of the review of several previous studies, it is known that there have been a number of studies that discuss various applications that facilitate the practice of digital *ta'aruf* with diverse study focuses. However, until now there has been no research that specifically examines the application of Muzz from the perspective of the validity of Islamic law. Therefore, this study seeks to analyze how Islamic family law responds to social changes that arise due to the use of artificial intelligence (AI) in the practice of digital *ta'aruf*. The focus of the study is directed at the conceptual analysis of the suitability of digital *ta'aruf* practices with sharia values, as well as on how Islamic family law principles can adapt to modern technological developments.

Using the theory *of maqāṣid al-syarī'ah*, this study argues that the use of AI in the context of *ta'aruf* is a form of social change that is influenced by the development of digital technology. Changes in the practice of *ta'aruf* cannot be allowed to proceed without a normative framework, so the applications and features developed need to be aligned with the goals of sharia, including maintaining religion, maintaining honor, considering honesty and safety user. The results of this research are expected to contribute to the understanding of Islamic family law in the digital era, as

well as offer a perspective on the suitability of digital *ta'aruf* practices with sharia values as well as efforts to maintain moral integrity in the process of technology-based social transformation.

Methods

This study uses a qualitative approach with a library research method (Zed, 2014) which focuses on the analysis of social phenomena related to the practice of online *ta'aruf* through digital applications. Research data is obtained from various sources of scientific literature, including books, academic journals, research reports, official documents, and other relevant references (Suharsimi Arikunto, 2013) which addresses the topics of Islamic family law, digital technology, and artificial intelligence. The literature study approach is considered relevant because this study aims to examine how Islamic family law responds to social changes brought about by technological developments and the application of AI in modern *ta'aruf* practices. The data analysis technique used is descriptive qualitative analysis with an inductive approach (Petros Galanis, 2018), namely by interpreting various literature sources to identify patterns, meanings and conceptual relationships between Islamic law and social change due to technology. The data collected from previous studies are systematically compiled to be synthesized into conclusions that answer the formulation of the research problem. Through this approach, the researcher seeks to comprehensively understand the practice of online *ta'aruf* through the Muzz application as a form of social transformation of the Muslim community influenced by technological advances based on artificial intelligence.

Results and Discussion

AI-Based Digital Ta'aruf Matchmaking

The phenomenon of digital *ta'aruf* represents the adaptation of religious values to the advancement of information technology (Rahman & Zulhaqqi, 2020). The Muzz application (formerly Muzmatch) is a prime example of a modern digital *ta'aruf* practice that uses artificial intelligence technology (Elysia et al., 2021). Muzz CEO, Shahzad Younas, explained that this platform implements machine learning algorithms in the AI-Matchmaking system that functions to adjust user preferences based on profile data, spiritual values, and social compatibility levels (*The Star*, 2024). Wang's (2023) findings also corroborate that the application of this kind of algorithm is able to improve the efficiency of the matchmaking process, although it still leaves ethical challenges such as privacy issues and potential system bias (Wang, 2023). Furthermore, Mustofa and Laily (2022) noted that features on Muzz, such as religious filters that allow users to filter potential partners based on sect, ethnicity, and level of worship, are a form of adaptation of Islamic values in the digital space (Musthofa & Laily, 2022). Based on the information on the official Muzz website, the platform also provides an ice-breaker questions feature to help with meaningful conversations between users (*Navigating Muslim Marriage Apps | Muzz*, n.d.), and the option to add guardians or

companions in online chats to maintain the value of politeness (*How Do I Include a Chaperone on Muzz? | Muzz*, n.d.). Overall, although not all systems are AI-based, the integration of some of the AI-Matchmaking features in Muzz shows how artificial intelligence can combine with the principles of Islamic *ta'aruf* in creating a new space for modern matchmaking practices that are more ethical and still based on sharia values.

The previously conventional pattern of *ta'aruf* and reliance on face-to-face meetings has shifted to digital-based processes, utilizing social media and online platforms as a means of introduction and exploration (Dewi et al., 2023; Sri Handayani, 2022) Hildawati and Lestari (2019) note that the process that was previously facilitated by a third party can now be carried out online, in line with the dominance of the internet in social life through websites, applications, and social media (Hildawati & Lestari, 2019).This shift is also confirmed by findings by Handayani (2022) who show that the conventional *ta'aruf* model, which was previously carried out with direct visits between families, is starting to be abandoned because the internet and social media have become the main medium in social life, including in the process of finding a partner (Dwi Sri Handayani, 2022). This change reflects the fundamental social transformation triggered by digital technology, thus giving rise to new ways of defending religious values.

This phenomenon of *ta'aruf* is considered a form of religious agency, namely an individual effort to maintain Islamic values in the midst of modernization (Nugroho, 2021). This perspective is reinforced by Zainal (2024) who shows that social media allows religious practices, including *ta'aruf*, to be reformulated in a more flexible and personal way (Zainal, 2024). However, Hambali et al. (2022) remind that there is another side of this transformation, namely the risk of religious privatization (Hambali et al., 2022). When the process of *ta'aruf* takes place personally without the involvement of the family or community, the social and spiritual function of *ta'aruf* as a mechanism to maintain norms can be weakened, so that the communal meaning inherent in the practice has the potential to be eroded. This shift threatens communal norms, automatically triggering intensive religious discourse on the status and limits of the legality of *ta'aruf* digitally.

Evaluating Digital Ta'aruf Practices in Light of Sharia Values

The practice of AI-Matchmaking-based digital *ta'aruf* shows that there are efforts to integrate sharia values with technological modernization. The use of AI-Matchmaking is integrated into the Muzz Application on religious and social filters and ice-breaker questions features as a form of adaptation of the values of politeness and prudence in the interaction of potential partners (Musthofa & Laily, 2022). In addition, the spiritual and social preference-based algorithms used by Muzz show how the principle of maslahah is applied in the digital space to facilitate the process of finding a suitable partner. This technology integration is in line with the principle of contextual *ijtihad*, where digital advances can be used as a means to facilitate sharia practices while still being based on Islamic interaction

ethics (Nuraini et al., 2024). The use of features that maintain the privacy and involvement of the guardian shows awareness of the values of *iffah* (honor) and *sidq* (honesty) (Mas Odi, 2025; Rahmawati & Rahmiaji, 2021). Thus, at an ideal level, the AI-Matchmaking system can be considered in line with the basic values of *ta'aruf* because it seeks to uphold sharia principles through an adaptive and ethical technological approach.

Despite bringing convenience, digital *ta'aruf* has not fully met the moral principles of sharia due to the limited depth of interaction and the risk of value deviation. The findings of the study show that interactions that rely on digital information often lead to incompatibilities during face-to-face meetings, as well as open up opportunities for identity manipulation and personal data leakage (Gunawan & Arsyad, 2021). This shows that algorithmic logic oriented towards efficiency and personal preference often ignores the dimensions of *niyyah* (intention) and *sidq* (honesty) that are at the core of *ta'aruf* ethics. In sharia, the process of introduction is not just a mechanism for choosing a partner, but a space for the formation of moral integrity and honesty under social and spiritual supervision (Widodo et al., 2024). Therefore, although structurally the digital *ta'aruf* platform provides religious features, substantially the practice is still vulnerable to violations of sharia values if it is not balanced with moral oversight and a strong verification system.

The phenomenon of digital *ta'aruf* reflects the dialectic between technology and spirituality, which demands a balance between the rationality of the system and transcendental values (Mustapha et al., 2025). Although religious features have been integrated, AI algorithms still work based on user data and preferences, not on the basis of sharia values. This inequality shows that the Islamization of technology is not enough to be done at the symbolic level, but must touch on substantial ethical dimensions to protect human values, spirituality, and social justice (Masyhadi, 2025) which supports the protection of honor (*Hifz al-'Ird*), user safety (*Hifz al-Nafs*), and data honesty (*Sidq*) in the practice of digital *ta'aruf*. This balance requires the involvement of online *ta'aruf* service providers, guardians as companions, and digital supervision systems so that the practice of *ta'aruf* remains a means of building honesty and commitment, not just an efficient search. Thus, the conformity of digital *ta'aruf* with sharia values is dynamic; it is not a final condition, but an ongoing process to synergize Islamic spiritual principles with the logic of modern technology through an ethical, verifiable and participatory approach.

Social Transformation and Value Shifts in Digital Ta'aruf Practice

The development of digital *ta'aruf* shows a significant shift from the traditional community-based matchmaking system to a pattern of personal interaction based on digital media (Rifauddin & Halida, 2018). The process that used to rely heavily on family intermediaries or religious leaders can now be carried out independently through applications and social media (Rahmawati & Rahmiaji, 2021). This indicates that digitalization not only

changes the medium of communication, but also affects the social structures and authorities that govern the process of *ta'aruf* in Muslim societies (Elysia et al., 2021). The shift reflects a new dynamic in arranged relationships, where individuals gain greater autonomy to manage the initiation process without relying on the previously dominant communal mechanisms. Thus, digital *ta'aruf* can be understood as a new form of individual religious agency that renegotiates traditional roles in the modern context.

Digital *ta'aruf* can also encourage the privatization of religious values and the individualization of the meaning of religiosity in the process of finding a partner (Hambali et al., 2022). When the practice of *ta'aruf* takes place in person without the involvement of family or community, the spiritual meaning that was previously collective shifts into a subjective experience governed by individual preference (Zainal, 2024). This change does provide greater flexibility, but at the same time poses a risk of weakening the social role of *ta'aruf* as a mechanism to safeguard moral norms, such as openness, honesty, and ethical supervision. Thus, digital modernization not only generates efficiency, but also reconstructs value structures, so that the social and communal dimensions in religious practices have the potential to be eroded.

This social transformation requires a reorientation of values so that the practice of digital *ta'aruf* does not lose the spiritual and ethical dimension that is its foundation (Firnando & Cucu Setiawati, 2025). Nugroho (2020) interprets this phenomenon as an effort to reformulate Islamic values in the digital space, where people try to maintain sharia principles in the midst of technological modernization (Nugroho, 2021). However, in order for religious values to continue to function as moral controls, a mechanism is needed that is able to bridge technological flexibility with Islamic social principles that emphasize the involvement of authorities, transparency, and protection against potential deviations. Therefore, social changes due to the digitization of *ta'aruf* indirectly become a foothold for the need to prepare normative solutions in Islamic family law that are relevant to the digital context.

Reconstruction of the Digital Ta'aruf Mechanism Based on the Principles of Islamic Family Law

The development of digital *ta'aruf* poses new challenges in the discourse of Islamic family law, especially because the interaction model that moves from the communal space to the personal-digital space has not been fully accommodated within the applicable regulatory framework. Although some studies view online *ta'aruf* as permissible (Mihron & Ch, 2010; Hasibuan, 2021). However, there are no detailed technical guidelines regarding aspects such as the validity of pre-marital communication, the limits of digital *nadhar* and the mechanism of guardian involvement in online platforms. This ambiguity shows the need to re-read the issue of digital *ta'aruf* through the lens of *maqasid al-sharia*, especially in the aspects of religious protection (*hifz al-din*) and honor (*hifz al-'ird*), which

requires clear limits on interaction between prospective partners before the contract.

As a form of reconstruction of the mechanism that is practical and applicative, digital *ta'aruf* needs to be formulated in a clear gradual procedural model. First, in the pre-*ta'aruf* stage, platforms are required to implement AI-based layered identity verification that includes validation of population data, marital status, and suitability of intentions (*ṣidq al-niyyah*), as emphasized in Hasibuan's (2021) research on the urgency of honesty and honor protection in premarital interactions. Second, at the digital *nadhar* stage, visual interaction and the exchange of personal information are carried out on a limited basis through system-supervised media, with the duration, topic, and format of communication regulated according to the rules of *fiqh munakahat*, so that the function of *nadhar* is maintained without opening the space of digital *khalwat* (Mihron & Ch, 2010).

Third, the involvement of guardians or companions is placed as an active supervision mechanism, either through system notifications, limited access to surveillance of conversations, or gradual approval before stepping into offline meetings, as recommended by Musthofa and Laily (2022) in the context of the design of *ta'aruf* features based on sharia values. This gradual model shows that the reconstruction of the mechanism does not stop at normative recommendations, but presents a new scheme that is structured, operational, and can be directly implemented in the digital *ta'aruf* system according to the principles of *maqasid al-sharia*.

In response to these changes, the principles of *maqasid al-sharia* such as *hifz al-din*, *hifz al-'ird*, and *hifz al-nafs* become normative foundations that must be maintained in the digital *ta'aruf* mechanism. The findings of Mustofa and Laily (2022), which emphasize the importance of features such as *religious filters*, companion engagement, and conversation settings, suggest that digital *ta'aruf* practices can actually be directed to stay in line with these principles (Musthofa & Laily, 2022). Operationally, *hifz al-'ird* requires strong identity verification to prevent data manipulation and false identities, thus ensuring honesty as a core moral value in the introduction process. Meanwhile, *hifz al-din* demands communication ethics that uphold politeness and seriousness (*ṣidq al-niyyah*) so that digital interactions do not exceed the limits of sharia and still reflect spiritual integrity. The *hifz al-nafs* wants to protect users from the risk of cybercrime through strict data security, encryption systems, and restrictions on access to sensitive information. At this point, the integration of AI technology can be a strategic instrument to strengthen such mechanisms, for example through *AI-based identity verification*, detection of user behavior anomalies, or automated moderation systems that warn of communication ethics violations. Thus, the application of the principles of maqasid not only maintains the morality of individuals, but also ensures that the legitimacy of Islamic family law is maintained in the context of the ever-changing development of digital technology.

The direction of Islamic family law reconstruction needs to be directed at the integration of sharia values with technological innovation so that the practice of digital *ta'aruf* can take place safely, ethically, and in accordance with fiqh principles. Various concrete steps can be considered, such as the preparation of *digital fiqh guidelines* that regulate the limits of online interaction, *nadhar* mechanisms through digital media, guardian involvement standards; certification of *ta'aruf syar'i* applications that meet data security and sharia ethics criteria; and digital data protection regulations in the pre-marital context to prevent misuse of personal information. Such efforts allow Islamic law to remain responsive to social changes without relinquishing its normative foundations, while affirming the function of Islamic family law as a guardian of morality and social order in the digital space. Thus, strengthening this legal framework is an important step so that the practice of digital *ta'aruf* develops adaptively and remains within the sharia corridor.
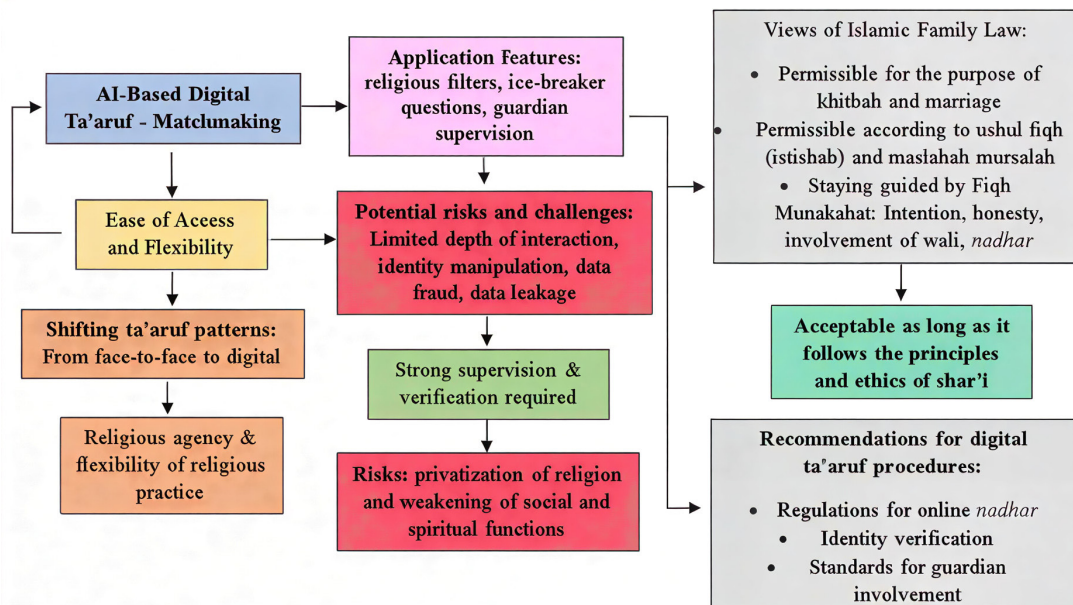

Illustration 1.1: AI-Based Digital *Ta'aruf* Model of Matchmaking

Conclusion

This research shows that digital ta'aruf, including through applications such as Muzz that integrate AI technology, is part of the social change triggered by technological developments. Although these platforms have provided religiously nuanced features, substantially the practice of online ta'aruf is still vulnerable to violations of sharia values if it is not equipped with adequate moral supervision and identity verification mechanisms. These findings confirm that AI integration has the potential to be a strategic instrument to strengthen sharia compliance, for example through AI-based identity verification, detection of unnatural behavior, or automated moderation systems that maintain communication ethics. Therefore, it is necessary to strengthen the integration of sharia values with technological

innovation so that the practice of digital ta'aruf can take place safely, ethically, and in accordance with the provisions of fiqh. These efforts can be realized through the preparation of fiqh guidelines for online interaction, sharia standards for the nadhar mechanism and the involvement of guardians, certification of ta'aruf applications according to sharia principles, and regulations on pre-marital data protection to prevent the misuse of personal information. This research has limitations because it is still conceptual and normative so that it has not been fully supported by empirical data on the practice and user experience of AI-based digital ta'aruf applications, and has not studied in depth the technical effectiveness of AI features, algorithm governance, and personal data protection aspects. Therefore, further research is recommended to use an empirical and comparative approach by involving users, application developers, scholars, and regulators to more comprehensively assess the effectiveness of AI integration in maintaining sharia compliance. In addition, further studies need to be directed at the formulation of digital fiqh standards, sharia-based ta'aruf application certification mechanisms, and strengthening premarital data protection regulations, so that the development of digital ta'aruf can take place safely, ethically, and in line with sharia principles. Thus, the development of digital ta'aruf in the future is not only technologically innovative, but also normative, ethical, and juridical robust.

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