

Preparing Self-Presentation in Taaruf Process (Case Study of Taaruf User in South Tangerang City)

Putri Dwirizky, Dhiaz Danastri, Tonie Kurniawan
Communication Study in Postgraduate Programme,
Institut Komunikasidan Bisnis LSPR, Jakarta, Indonesia

Abstract:- Taaruf is a phenomenon which is currently hyped in Indonesia. Marriage is the target of taaruf. This qualitative research examines how impression management is then displayed by taaruf users in an effort to present themselves during the taaruf process. This research describes those phenomena that occur based on a study of cases which occurred in South Tangerang City. According to this research, it could be found that taaruf users did not have a tendency to make too contrived impressions of themselves. They want to be seen as they are according to the capacity that they have. Even so, the efforts to get closer to potential partners are still being made. Religion and morals are then the factors which most influence success in taaruf, because these two things are the most sought after.

Keywords:- Taaruf, Impression Management, Self-presentation, South Tangerang City, Religion.

I. INTRODUCTION

Marriage is basically a big decision. This is because getting married does not mean that someone only lives with another person (partner) for one or two days, but as long as the two individuals are capable of staying together. Adamson Hoebel (in, Heriyanti 2002) which stated that marriage is a bond between a man and a woman based on the wishes of both parties so it would become a characteristic that binds one another.

Before deciding to get married, a man and a woman (the couple who want to get married) have gone through a series of communication processes to get an intimate point. In Indonesia, this process has referred to "dating". In Indonesia, dating is not something new that could lead to a separate polemic, however, this is not seen as such from a religious perspective, especially from an Islamic perspective. This is because dating is something that can result in adultery and lead to slander (Ali, 2006).

The fragment of Surah Al-Israa 'verse 32 is one of the few appeals in Islam for men and women to avoid actions that are contrary to Islamic teachings. From an Islamic point of view, dating is something that is prohibited, but that does not mean the process of making acquaintances between men and women is entirely prohibited. Islam then introduced the term of "Taaruf" which literally means introduction. Taaruf is then interpreted as an introductory process between a man and a woman who aims to become a life partner (married).

Taaruf is the opposite of dating. This is because taaruf has a clear purpose, as temporary marriage, dating did not always have that goal (Watiniyah& Ali, 2015).

Taaruf, which is known today, had its own process before the two parties finally agreed to get married. Making a proposal (biodata) is a process in initiating taaruf. Second, exchange the proposals which have been made to intended candidate pair. Third, after the two partners met each other (mediated by a third party) the next stage is istikharah prayer to ask for instructions on whether the taaruf process will continue. The fourth is the khitbah or engagement stage. The fifth stage and the last stage of taaruf is marriage (Watiniyah& Ali, 2015).

Taaruf in Indonesia goes hand in hand with the "hijrah" phenomenon. According to fiqh scholars, hijrah has the meaning as an important message of the Prophet Muhammad regarding a person's intention to do good for Allah SWT. Taaruf and hijrah could be said to go hand in hand because a person who migrates as much as possible will leave things that are prohibited in Islam. One area closeness to religious nuances in Indonesia is South Tangerang City, Banten. South Tangerang City chose "Smart, Modern and Religious" as One of the manifestations from motto in South Tangerang City related to the word "religious" is the existence of several research which are often held regularly at one of the mosques in Bintaro Jaya area, namely the Ash Shaff Emerald Bintaro Mosque. This mosque, served those people who want to carry out nadzhar (meeting between men and women in the process of taaruf). The mosque, that located in Bintaro Jaya area, South Tangerang, also conducts studies related to taaruf and other studies related to marriage.

In a communication perspective, the relationship between one person and another begins when the two people are in a position that did not know each other. The impression left when someone acquainted will stick to the memory which could determine whether the relationship will continue at the next stage or not. Impression is closely related to someone's self-presentation, when self-presentation is good, the impression that is formed is also good. In taaruf, communication between partners is certainly limited and mediated by others to prevent slander things. At the beginning of taaruf, a person should write clearly about himself and what kind of criteria he or she sets for a potential partner. This is of course related to self-

presentation and preparing impressions about himself/herself to others.

Goffman (1989) suggests that impression management is an attempt made by a person both verbally and non-verbally towards others with the aim of shaping an impression about themselves. This issue related to self-presentation, particularly impression management, in this pre-marital taaruf process that will be discussed further.

II. PREVIOUS RESEARCH

Annafidin, Damayanti&Komariah (2018) PinilihMojang 2014-2015 seeks to present herself according to the criteria sought at the event in Bandung City. Competence, proficiency in communication, extensive knowledge and proficiency in Sundanese are things shown by the users during the PinilihMojang event. These things are attempted to be displayed by PinilihMojang 2014-2015 in order to get a good impression of themselves in the eyes of the people of Bandung. Further things to be done are to improve the weakness owned by PinilihMojang 2014-2015 and trying to cover up these weaknesses.

III. RESEARCH METHODS

This research includes qualitative descriptive research. According to Sugiyono (2005) qualitative research is research which used to examine the conditions of characteristic of objects, where the researcher is the key of instrument. According to Kriyantono (2006) this type of descriptive research aims to make systematic, factual and accurate descriptions of the facts and characteristics of certain populations or objects. This research method used in this research is a case study. According to Bungin (2007) case study is a strategy and method of qualitative data analysis that emphasizes the special cases which occur in the object of analysis.

Data collection methods are techniques or methods that researchers can use to collect data (Kriyantono, 2006). The data collection method is a research instrument. Data collection which is carried out by researchers is divided into two things, which is, primary data and secondary data. Primary data was obtained through semi-structured interviews that were conducted with four main informants and two expert informants. The informants were determined through the snowball procedure. Secondary data is data obtained indirectly then support the primary data. Secondary data could be obtained from books, data on the internet and other data.

According to Kriyantono (2006) data analysis is the stage where the researcher "reads" the data through the data coding process so it will have a meaning. This coding process includes the process of organizing data, organizing data into a categorical pattern. Data reduction in qualitative research data analysis, according to Miles & Huberman (1992) as written by Malik, was defined as the process of selecting, focusing on simplifying, abstracting, and transforming "rough" data that emerge from written notes in

the field. Data reduction takes place continuously during a qualitative research oriented project. These validity of data is the standard of truth from research result data which emphasizes more on data or information rather than attitudes and number of people. Paton (1987) mentioned that to compare and check the degree of confidence from information obtained through different times and methods. The validity test of the data that was used in this research was triangulation of sources.

IV. RESULTS AND DISCUSSION

Taaruf these days has become a popular thing. Taaruf is considered as a way that could be taken to get a life partner. In practice, taaruf is indeed limited by a number of things that users can and cannot do. The taaruf process will allow the users to represent themselves according to what they want to show not only in front of the potential partner but also in front of the family of the prospective partner. Therefore, the taaruf users need to show something according to what they want to be seen.

James F. Calhoun (1995) argues that self-concept is a mental image of an individual that consists of knowledge about himself, self-expectations and self-assessment. The taaruf users in this case need to understand in advance what kind of self-concept they have. When the taaruf users understand the self-concept that they have, they know what things are necessary or unnecessary to show. The taaruf users basically have a self-concept as a Muslim who tries to obey the rules regulated by religion.

Erving Goffman (1959) argued that self-presentation is a process in which an individual tries to form a perception of themselves in the minds of other individuals. Grohskopf and Metts (2003) suggests that impression management has a hierarchical process which individual need to go through in order to form an impression about themselves in front of others. The impression management process divided into four stages which in practice go hand in hand with the taaruf process.

Demonstrating social competence is the first stage where taaruf users try to introduce themselves through the bio that they wrote. TaarufBiodata in this case provides more or less information about the personal data of the taaruf users and other matters that relate to them; such as hobbies until the worship that they routinely do. Taarufbiodata did not have standard rules in writing and only needs of each taaruf user. Writing taarufbiodata leads other reading people (in this case the person being invited to take taaruf) to imagine what kind of person is invited to do this taaruf by their perception. This is certainly interesting because demonstrating social competence can not only be done in person or through face-to-face communication but also in writing. The drawback of this written data is risky to manipulation and communication without face to face at the beginning of the introduction, which means minimizing someone's non-verbal knowledge. Therefore, it is necessary to have a further search on whether what is included in the taarufbiodata is something that actually happened.

Verbally, the taaruf users admitted that they did not try to leave a good impression about themselves, but the statement was inversely proportional to their practice. This is evidenced by the certain efforts that they do to please the prospective partner and their family. In fact, taaruf users have practiced the second stage of impression management, which is impression construction. They are trying to maximize religious and moral points, which are the most important things in this process of finding a life partner.

Besides writing biographies and direct meetings, the steps which taken to find out whether the statements written and said by the taaruf users are true, is to find out directly by asking friends or family from that person. This practice did not allow the taaruf user to know what is being asked and the answers to the questions that being asked. This practice could become a threat to them (taaruf actors) after such an impression which has been made. The process of protecting the impression that has been formed is included in the category of protecting the impression integrity towards their impression management.

Restoring impression integrity in impression management becomes something very crucial because at this stage taaruf users try hard to convince potential partners about their sincerity in achieving the desired goal, namely marriage. This stage enters into a crucial stage because it is also at this stage that the taaruf users can be built or restore an impression of themselves that may have been damaged in these previous stages.

Taaruf today has become something popular, especially among young people who have just hijrah. Taaruf is seen as a way out of their problems regarding life partners. The positive side which is very clear from taaruf is the effectiveness of the time it takes to find a life partner. The negative side which emerges is about information that could be manipulated very easily to make it look like what is expected.

Those above description broadly explains that in practice, although taaruf users did not show hard efforts in preparing the impression of themselves in fact, they are trying to present themselves as someone who is truly superior in terms of religion. This fact would become something that encourages the taaruf users to make the impression that they are really someone who is soleh or solehah, meaning it qualified to be an ideal life partner according to the Islamic perspective.

Taaruf is basically a step which considered to be a way out for users to get a life partner. The practice of taaruf is in line with Erving Goffman's self-presentation. The taaruf users then present themselves according to the self-concept that they have. Furthermore, at the same time the taaruf users were also prepared the messages about themselves in front of the person that he / she invites as a taaruf as well as that person's family.

V. CONCLUSIONS AND SUGGESTIONS

The Research efforts that have been made to taaruf users in describing how the self-presentation are displayed by taaruf users, especially in South Tangerang. Furthermore, it turns out that what taaruf users do is in line with impression management theory according to Grohskoph and Metts which is then implemented through four aspects, such as demonstrating social competence, impression constructions, protecting impression integrity, and restoring impression integrity as well as the challenges which faced by the taaruf users as long as taaruf lasts. Here's the description:

Demonstrating Social Competence in taaruf practice describes personal data as poured out through taaruf biodata as a first step for introductions. However, this is something that risky because those data listed could easily manipulated by taaruf users. In Impression Constructions, the taaruf users admit that they do not really want to show an overly artificial impression. However, they indirectly try to maximize themselves in matters relating to religion and morals. Efforts to get closer to potential spouses and their families are still being made. They do this as implementation of their seriousness in undergoing the taaruf process and as a way to get to their intended goal, which is marriage.

Protecting Impression Integrity in these findings found by researchers is in terms of maintaining the impression which has been formed, taaruf users only return to maximizing the efforts that they have previously done. If the impression which has been formed as if damaged, then the taaruf users agree with it as something that they do have. That is, they don't try to evade or clarify things that make their impression of themselves less good but, again if needed they are willing to provide an explanation.

Related to these restoring Impression Integrity, taaruf users tend to surrender if they get justification. This surrender was because the taaruf user considered if there is indeed something that then damages the impression of themselves or there are other significant obstacles is if the person who is with them is not someone who has been they dreamed of to be their soul mate. Taaruf users think that they have made efforts and if they are not matched for one reason or another it means that it is the answer to the prayers they have prayed for.

The research that has been carried out could be said to be far from perfect. Therefore, there are several suggestions which are expected to improve this research in the future. As for further research on taaruf could be developed again with these different research patterns. This is suggested by researchers because of the lack of research on taaruf in Indonesia. Even though this topic has become something that is popular.

Practical advice from this research is for taaruf users to learn further about how to prepare those impressions in front of potential partners and families of potential partners. Good impression processing will impact the success of taaruf itself. Therefore it is necessary to re-understand how should be present properly. As for basic suggestions from this research, people need to understand more about taaruf, as well as how to make a good impression if you take taaruf as a way of finding a life partner. People also need to understand the rules which are used in taaruf so they would remain within the justified corridor.

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