ISSN 2776-5229

Ethics of Khitbah in the Digital Era: The Relevance of Sayyid Muhammad al-Maliki's Thoughts in the Book of Ādāb al-Islām fī Niẓām al-Usrah

Bayu Candra Setyawan[1*], Muhammad Sholeh Afif[2], Nur Ayisya Rosyida[3], Annisa Nuril Faradisa[4], Sifaul Khusnah[5], and Sudirman Nahrawi[6]

[1–6]Universitas Islam Negeri Maulana Malik Ibrahim, Indonesia
*msholehafif06@gmail.com

ARTICLE INFO

Article history
Received September 22, 2026
Revised October 29, 2026
Accepted November 24, 2026

Keywords: Digital Era, Khitbah Ethics, Premarital Communication, Sayyid Muhammad al-Maliki, Ta'aruf

ABSTRACT

Digital media have reshaped how prospective spouses become acquainted, but khitbah in digital spaces still lacks a systematic ethical framework. This study develops the adab principles of Sayyid Muhammad al-Maliki on premarital conduct into an ethical framework for communication and interaction in digital khitbah. Using library research with directed content analysis, the primary source, Ādāb al-Islām fī Niẓām al-Usrah (pp. 61-69, supported by pp. 13, 25-30 and 45-46), was coded into 13 concepts. These were grouped into themes and contextualized with studies on digital ta'aruf, personal data protection, women's freedom of choice, and the limits of premarital interaction. The analysis yields seven ethical principles: Ethics of Purpose, Ethics of Communication Intensity, Ethics of Content, Ethics of Privacy, Ethics of Status, Ethics of Openness, and Ethics of Responsibility. Each is presented in three steps: al-Maliki's original thought, its relevance to digital problems, and the formulation developed by the authors. The findings show that digitalization changes the means of khitbah but not its legal status, and that al-Maliki's adab supplies a normative perspective, not merely a compatible one, for answering problems created by technology. The framework is conceptual and requires empirical testing.

1. INTRODUCTION

Digital technology has transformed how people build relationships that lead to marriage. WhatsApp and Instagram make it easier for men and women to become acquainted and to express their intention to marry; Statistics Indonesia reported that 72.78% of the population accessed the internet in 2024 (Statistik, 2025), and Islamic partner-seeking practices have followed this shift (Muslim, Nurmasari, & Kamila, 2024; Nisa, 2021). The process that once relied on face-to-face meetings and family mediation now combines direct communication with digital spaces, which raises ethical questions, not only technical ones. In Islam, *khitbah* (engagement) is a man's expression of intention to marry a woman. It is not a marriage contract (*akad nikah*); Article 13(1) of the Compilation of Islamic Law (KHI) states that an engagement has no legal consequences and that both parties remain free to end it (P. R. Indonesia, 1991). Socially, however, it is often treated as a binding relationship (Pamula, Syafuri, & Hidayat, 2025). In digital settings the problem sharpens: intensive messaging, exchanged photographs and personal data, weak family supervision, and the assumption that engagement allows married-couple intimacy, although the boundaries of premarital interaction remain in force until the contract is concluded (Bairuha, 2023; Syahputra, Tasrizal, Muksalmina, Muhammad, & Ismail, 2026). Previous studies fall into four clusters. Table 1 compares them to show which aspects have been examined and which have not received attention.

 ISSN 2776-5229

Table 1. Comparison of previous studies

Cluster	Representative studies	Aspects already examined	Aspects not yet addressed
Legal and fiqh analysis of khitbah and its limits	Pamula et al. (2025); Bairuha (2023); Muntazar & Akmal (2025); Hamid et al. (2026)	Legal-maxim analysis of modern khitbah; permitted conduct after khitbah; hadith-based practice	Operational ethics for digital channels (chat, video call, screenshots); a single coherent source of principles
Digital ta'aruf and online matchmaking	Nisa (2021); Burhanuddin (2023); Rahmawati & Rahmiaji (2021); Handayani (2022); Nugroho (2021)	Stages, intermediaries, platform practices, the blurred line between halal ta'aruf and dating	Normative foundation rooted in a classical adab text; link to the khitbah stage
Privacy, data and visual exposure	Firnando & Setiawati (2025); Usman et al. (2026); Hasibuan (2021); Syahputra et al. (2026)	Platform verification and privacy; limits of viewing; identity falsification; legality and harm	Principles that integrate privacy with honesty, status and family involvement
Al-Maliki's *Ādāb al-Islām*	Khalilullah & Rahmah (2021); A'yuni (2026); Nurdiansyah (2019)	Women's leadership; hijab and identity; husband–wife relations	The marriage-process chapter (khitbah ethics); any digital contextualization

Source: authors' synthesis.

The comparison shows an imbalance. Legal studies establish what is permitted but say little about how communication should be conducted; digital ta'aruf studies describe procedures and risks without a normative root in classical adab; studies of al-Maliki's book have not touched the marriage-process chapter. Studies on women's freedom of choice are likewise separate from the ethics of digital communication (Nst et al., 2024; Rochadiat, Tong, & Novak, 2018). The research gap is the absence of a conceptual formulation that systematically contextualizes Sayyid Muhammad al-Maliki's thought on premarital adab into principles of digital communication ethics. Al-Maliki (1944–2004) was a Makkah scholar with a doctorate in Hadith from Al-Azhar University, so his arguments are anchored in textual evidence. *Ādāb al-Islām fī Niẓām al-Usrah* was chosen for three reasons: it is a work of practical family ethics, not a technical *fiqh munakahat* manual; its chapter *al-Ādāb al-Mutaʿalliqah bi Masyrūʿ al-Zawāj* addresses spouse selection, looking at the fiancée, women's freedom of choice, and engagement-period relations "under the pretext of getting to know one another" (*ʿalāqāt al-khiṭbah bi daʿwā al-ikhtibār*), which closely parallels digital ta'aruf practice; and the chapter remains unexplored in earlier studies of the book. The novelty of this study is that it develops al-Maliki's adab principles into a framework of communication and interaction ethics for khitbah in digital space, formulated as seven principles. Al-Maliki does not discuss digital media; the framework is therefore a contextual development of his thought, not a restatement of it. The objectives are: (1) to identify the concepts of khitbah ethics in al-Maliki's book through systematic analysis; (2) to contextualize them into digital khitbah problems; and (3) to formulate and justify seven ethical principles. The scientific contribution is threefold: a derivation procedure that makes the principles traceable to the source text; a normative framework that complements legal and platform-oriented studies; and a basis for later empirical testing.

2. METHODS

This is qualitative library research with a descriptive-analytical method, appropriate because the object is a scholar's thought as recorded in text (Abdurrahman, 2024; Jaya, Warsah, & Istan, 2023; Subagiya, 2023).

 ISSN 2776-5229

2.1 Primary and secondary sources

The primary source is Muhammad ʿAlawī al-Mālikī, *Ādāb al-Islām fī Niẓām al-Usrah* (Al-Maliki, 2002). The analysis concentrates on pp. 61–69 (the chapter on adab of the marriage process), supported by pp. 13 (characteristics of a wife), 25–30 (family ethics and *isti'dhān*), and 45–46 (marriage as the starting point of family and *maṣlaḥah*) (Al-Maliki, 2002). The author's biography and the book's structure were taken from A'yuni (A'yuni, 2026). Secondary sources were searched in Google Scholar, Garuda, and the portals of Indonesian and international Islamic-law and communication journals, using the keywords *khitbah*, *ta'aruf online/digital*, *digital khitbah*, *Islamic matchmaking*, *privacy/personal data and ta'aruf*, *women's right to choose a spouse*, *premarital interaction/khalwat*, and *Ādāb al-Islām fī Niẓām al-Usrah*. The inclusion criteria were: (a) published 2017–2026, prioritizing 2021–2026 for digital phenomena; (b) peer-reviewed articles, books, and official legal instruments (M. U. Indonesia, 2017; P. R. Indonesia, 1991; R. Indonesia, 2022); (c) directly addressing one of the four themes in Section 3.5; and (d) accessible in full text. Sources were excluded if they discussed khitbah only in definitional terms or lacked a verifiable publication outlet. The retained corpus is listed in the References.

2.2 Directed content analysis procedure

Directed content analysis starts from a prior conceptual frame and then codes data against it (Hsieh & Shannon, 2005; Sitasari, 2022). The procedure had six stages: (1) *Identification of key concepts.* The four topics of the chapter (*ḥusn ikhtiyār al-zawjah*, *al-naẓar ilā al-makhṭūbah*, *ḥurriyyat al-marʾah fī al-ikhtiyār*, and *ʿalāqāt al-khiṭbah*) served as the initial frame. (2) *Unit of analysis.* A unit is one normative proposition (a ruling, hadith-based argument, advice, or criticism) with its page reference. (3) *Coding.* Each unit received a code (K1–K13, Table 2); new codes were added when units did not fit the frame. (4) *Thematic grouping.* Codes were grouped by the question they answer (why, how much, what, how protected, what status, with whom, and what responsibility). (5) *Contextualization.* Each group was matched with problems documented in the secondary literature (Table 3), and a group was retained only if a documented digital problem corresponded to it. (6) *Formulation and checking.* A principle was formulated only if it met three criteria: a textual anchor in al-Maliki, a documented digital problem, and an operational normative statement. Coding and mapping were cross-checked among the authors, and the page references form the audit trail. The result is nevertheless a contextual *ijtihad*, not a statement of al-Maliki's own position on digital media.

3. RESULTS AND DISCUSSION

3.1 Khitbah in the digital era: changed means, unchanged status

Digital media widen access to introductions across distance, speed up the exchange of preliminary information, and ease coordination between families (Handayani, 2022; Nisa, 2021). They also create five recurring problems: excessive communication, privacy breaches and data misuse, identity manipulation, uncontrolled emotional attachment, and blurred boundaries between ta'aruf, khitbah and dating (Hasibuan, 2021; Nisa, 2021; Syahputra et al., 2026). These problems arise from purpose, content, intensity and boundaries, not from the applications themselves. Legally, nothing changes: KHI Article 1(a) defines engagement as an effort toward marriage and Article 13(1) denies it legal consequences, so rings, ceremonies or daily video calls do not create husband-and-wife status. Al-Maliki's adab is therefore needed for the question that law leaves open: how communication should be conducted during this stage.

 ISSN 2776-5229

3.2 Findings of the coding of al-Maliki's thought

Al-Maliki describes marriage as the foundation of family and of a civilized society, so choosing a spouse determines the quality of the family and the next generation (Al-Maliki, 2002). Coding of pp. 61–69 and the supporting pages produced 13 concepts (Table 2). Three features stand out. His position on looking at a prospective spouse is permissive but strictly bounded by purpose and by the face and palms. His rejection of engagement as a "trial period" is explicit: he considers such a period unable to reveal true character because each side shows only its best qualities, and counts the pretext of khitbah among the excuses for unrestricted mixing. His protective concern is directed at women's dignity and consent.

Table 2. Codes identified in al-Maliki's *Ādāb al-Islām fī Niẓām al-Usrah*

Code	Concept (unit of analysis)	Pages	Primary theme
K1	Religion and character take priority over wealth, lineage and beauty	61–62	Purpose
K2	Marriage as the starting point of family; welfare (*maṣlaḥah*)	45–46	Purpose; Intensity
K3	Looking at a prospective spouse is allowed only with genuine intention to marry	65	Purpose
K4	Limit of looking: face and both palms	65	Content
K5	Engagement is not a trial period	67–68	Purpose; Status
K6	Prohibition of *khalwat* and unrestricted mixing; Satan as third party	67–68	Intensity; Content
K7	Honest disclosure of actual condition ("whoever deceives us…")	67	Content; Responsibility
K8	Protecting a woman's dignity after a failed proposal; no false promises	65–66, 68	Privacy; Responsibility
K9	Woman's consent; no coercion by guardian	66–67	Openness
K10	Trusted intermediary and guardian involvement	65–66	Openness
K11	Facilitating marriage: modest dowry, avoiding delay and extravagance	68–69	Intensity; Responsibility
K12	Announcing the marriage; criticism of careless photography and ostentation	69	Status; Privacy
K13	Etiquette of seeking permission and boundaries of visiting	29–30	Intensity; Status

Source: coding by the authors. Page numbers refer to the 2002 edition cited in Section 2.1.

3.3 From codes to seven ethical principles: the derivation

The seven principles are derived by matching coded concepts with problems documented in the literature, not by free interpretation. Table 3 shows the chain from code to digital problem to principle; Figure 1 summarizes the research results.

Table 3. Derivation matrix of the seven ethical principles

Principle	Source codes	Documented digital problem	Normative question the principle answers
1. Ethics of Purpose	K1, K2, K3, K5	Drift from ta'aruf into dating; profile-based judgment (Nisa, 2021; Asmara & Sahara, 2022)	Why do we communicate?
2. Ethics of Communication Intensity	K6, K11, K13	Round-the-clock messaging; unsupervised video calls (Dina et al., 2022; Burhanuddin, 2023)	How much and how often?

ISSN 2776-5229

Principle	Source codes	Documented digital problem	Normative question the principle answers
3. Ethics of Content	K4, K6, K7	Intimate images; flirtation; falsified profiles (Usman et al., 2026; Hasibuan, 2021)	What may be communicated?
4. Ethics of Privacy	K8, K12	Screenshots, forwarding, data storage (Firnando & Setiawati, 2025; Law 27/2022)	How is what was shared protected?
5. Ethics of Status	K5, K12, K13	Engagement treated as license for intimacy or surveillance (Bairuha, 2023; Hamid et al., 2026)	What does khitbah status allow?
6. Ethics of Openness	K9, K10	Private initiation without family; coercion risk (Rahmawati & Rahmiaji, 2021; Nst et al., 2024)	Who is involved, and who decides?
7. Ethics of Responsibility	K7, K8, K11	Ghosting, indefinite waiting, publicizing a failed khitbah (Pamula et al., 2025)	What is owed when it continues or ends?

Source: authors' analysis.

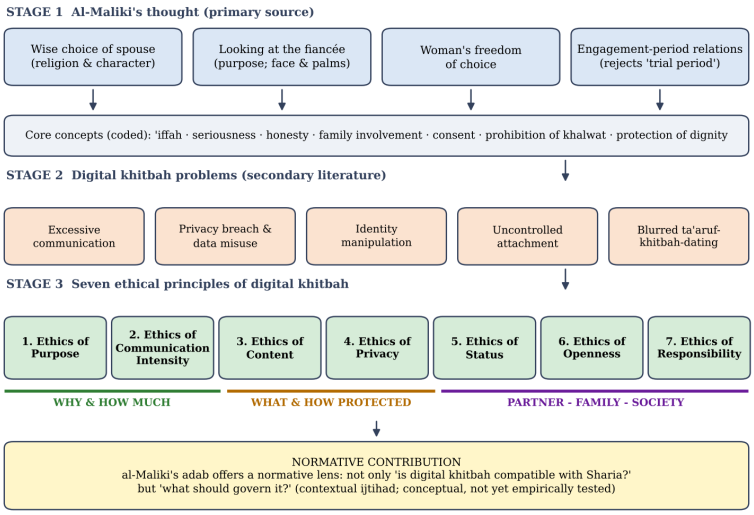


Figure 1. Research results: from al-Maliki's thought to seven ethical principles

Source: authors' analysis.

The seven principles are complementary. Purpose and Communication Intensity address why and how much; Content and Privacy regulate what is said and how it is protected; Status, Openness and Responsibility locate khitbah in relation to the partner, the family and society.

3.4 The seven principles: thought, relevance and formulation

Each principle is presented in three steps: (a) al-Maliki's original thought, (b) its relevance to contemporary digital problems, and (c) the formulation developed by the authors.

Ethics of Purpose

(a) Al-Maliki's thought. Marriage is the starting point (*mabda'*) of the family, so each stage toward it needs a clear direction (Al-Maliki, 2002). Religion and character outweigh wealth, lineage and beauty (Al-Maliki, 2002). Looking at a prospective spouse is lawful only when the aim is to proceed to marriage (Al-Maliki, 2002), and khitbah is not a period of testing (Al-Maliki, 2002). (b) Digital relevance. Social media encourages assessment by photographs, followers and lifestyle,

ISSN 2776-5229

which show only selected aspects of a person (Asmara & Sahara, 2022; Rochadiat et al., 2018), and conversation easily drifts into emotional gratification resembling dating (Nisa, 2021). Usman, Safitri, and Nasuha likewise allow viewing only as a means of deciding, with serious intention (Usman, Safitri, & Nasuha, 2026). (c) Formulation. Communication between prospective spouses must serve ta'aruf and marriage preparation, not entertainment, emotional gratification or relationship experimentation. A practical test applies to every topic: does it help both parties decide whether they are suited for marriage? Religious understanding, family vision, health, finances and residence plans pass; long conversations unrelated to the decision do not.

Ethics of Communication Intensity

(a) Al-Maliki's thought. He rejects unrestricted mixing under the pretext of becoming acquainted, calls it a whisper of Satan, and cites the hadith that Satan is the third party when a man and a woman are alone (Al-Maliki, 2002). His etiquette of seeking permission and of entering and visiting shows that proximity is regulated by time and place (Al-Maliki, 2002). He gives no numerical limits. (b) Digital relevance. Messaging at any hour, and video calls without supervision, can reproduce *khalwat* in a virtual form (Dina, Firdaus, & Rahman, 2022); contemporary khitbah practice frequently exceeds proper limits (Hamid, Rusmin, Asyuri, & Parera, 2026). Burhanuddin proposes a three-month ta'aruf period (Burhanuddin, 2023), and Khariri uses *sadd al-żarīʿah* to block communication that is too frequent and too personal (Khariri, 2019). (c) Formulation. Frequency, timing and medium should be proportionate to the stage reached: scheduled, purposeful communication, supervised when necessary, and reduced once sufficient information has been obtained. A time frame such as three months is a practical reference by the authors and the literature, not a rule taken from al-Maliki or a religious requirement (Nugroho, 2021).

Ethics of Content

(a) Al-Maliki's thought. Looking is limited to the face and palms because more exceeds necessity (Al-Maliki, 2002); he cites the command to lower the gaze (QS. an-Nūr [24]: 30–31) (Kementerian Agama Republik Indonesia, 2019) and the prohibition of being alone with a non-*mahram* (Al-Bukhari, 2001), requires honest disclosure of one's real circumstances, and criticizes careless photography (Al-Maliki, 2002). (b) Digital relevance. Video calls and photo exchange multiply what may be seen; Usman (2026) propose respect for women's *karāmah*, moral responsibility of the viewer, marriage orientation and *ghaḍḍ al-baṣar* (Usman et al., 2026), while Hasibuan (2021) documents falsified names, ages, jobs and photographs on ta'aruf services (Hasibuan, 2021). MUI Fatwa No. 24 of 2017 prohibits pornographic and immoral content on social media (M. U. Indonesia, 2017). (c) Formulation. Text, voice, images and video must not damage either party's dignity or exceed premarital boundaries. Flirtation, sexual suggestion and requests for intimate photographs are to be avoided; photographs are limited to what is needed to identify a person; video calls serve ta'aruf needs only; and information given about oneself must be accurate.

Ethics of Privacy

(a) Al-Maliki's thought. Al-Maliki does not discuss privacy as such. The concept is developed from his protection of a woman's dignity: he condemns men who disparage a woman publicly after a proposal fails and warns that families grow concerned for their daughters' honor (Al-Maliki, 2002), and he criticizes careless photography at weddings (Al-Maliki, 2002). (b) Digital relevance. Unlike a face-to-face meeting, digital material can be stored, replayed, copied and forwarded (Usman et al., 2026). Platforms differ in privacy management and verification (Firnando & Setiawati, 2025). Law No. 27 of 2022 regulates data-subject rights and the misuse of personal data, and the MUI fatwa prohibits distributing private content and the disgrace of others, even under the justification of *tabayyun* (R. Indonesia, 2022). (c) Formulation. Photographs, personal data and conversations exchanged in khitbah are a trust (*amanah*). Sensitive information is disclosed

 ISSN 2776-5229

gradually; no recording, screenshot or forwarding is made without consent; and all data are deleted if the process ends.

Ethics of Status

(a) Al-Maliki's thought. Khitbah is a promise to proceed toward marriage, not a contract; he rejects intimacy beyond looking, and the marriage itself is to be announced, with ostentation avoided (Al-Maliki, 2002). (b) Digital relevance. Engagement status often creates the assumption of freedom to communicate as spouses, and may be used to demand access to accounts, locations or devices. Legally, engagement has no consequence (KHI Art. 13(1)); in fiqh the parties remain non-*mahram* (Bairuha, 2023; Muntazar & Akmal, 2025). Hamid (2026) also warn against engagement ceremonies resembling weddings and against proposing to an already-engaged woman (Hamid, Rusmin, Asyuri, & Parera, 2026). (c) Formulation. Khitbah status does not license intimacy or surveillance of a partner's private life. Social-media display of the engagement should be modest, public announcement belongs to the marriage contract, and an existing proposal must be respected.

Ethics of Openness

(a) Al-Maliki's thought. A trusted female intermediary may observe the woman and report on her (Al-Maliki, 2002), and guardians are urged to examine a suitor's religion and character before his wealth (Nst et al., 2024). Yet a woman must not be forced: he recounts the Prophet granting a woman the right to decide after her father married her to her cousin without her consent (Al-Maliki, 2002). (b) Digital relevance. Introductions now begin privately through direct messages and involve the family late, if at all. Online ta'aruf keeps stages similar to offline ta'aruf, but intermediaries are fewer and individual choice is greater (Rahmawati & Rahmiaji, 2021); platforms differ, with Taaruf ID emphasizing guardian involvement and Hawaya giving women more control (Firnando & Setiawati, 2025). KHI Article 11 allows proposals directly or through a trusted intermediary. (c) Formulation. Digital communication should be directed gradually toward family involvement: introduction through a profile or intermediary; purposeful, supervised communication; informing the family or guardian before viewing and meeting; formal khitbah; and a publicly announced marriage contract. Openness exists to protect and advise, while the final decision remains with the woman's consent.

Ethics of Responsibility

(a) Al-Maliki's thought. He warns of men who promise marriage and then abandon women, harming their reputation (p. 68), criticizes disparaging a woman after a failed proposal (Al-Maliki, 2002), and requires disclosure of one's true condition, citing "whoever deceives us is not one of us" and ʿUmar's instruction to a man unable to have children (Al-Maliki, 2002). (b) Digital relevance. Typical failures include leaving a partner waiting indefinitely, ending contact without explanation, distributing chat screenshots, and falsified identity. Khitbah is not binding, yet it carries moral and social consequences (Pamula et al., 2025); KHI Article 13 grants freedom to terminate, and the MUI fatwa urges those who spread harmful information to repent and apologize. Platforms also bear responsibility for limiting visual exposure (Usman et al., 2026). (c) Formulation. Each party must be honest from the start and protect the other's dignity whether the khitbah continues or ends. Termination should be clear and courteous; personal data and conversations are deleted; and no shortcomings or secrets of the other party are disclosed in digital space.

3.5 Dialogue between al-Maliki's thought and previous studies

Digital ta'aruf. Studies of digital ta'aruf describe stages, intermediaries and risks shows that boundaries between halal ta'aruf and dating are unclear (Burhanuddin, 2023; Handayani, 2022; Nisa, 2021; Nugroho, 2021; Rahmawati & Rahmiaji, 2021). Al-Maliki converges with these findings on the need for structure and a clear goal, and adds the underlying reason: a process is acceptable when

 ISSN 2776-5229

it is aimed at a decision, and unacceptable when it becomes testing. A tension remains. Al-Maliki doubts that a prolonged acquaintance reveals character, while digital studies treat question-and-answer stages as legitimate. The framework reconciles them by treating digital communication as a limited exchange of information, verified through family and *tabayyun*, not as extended experimentation. Personal data protection. Firnando and Setiawati (2025), Usman (2026) and Law No. 27 of 2022 deal with verification, visual exposure and legal protection. Al-Maliki has no concept of data, but his protection of a woman's dignity gives an ethical basis for the same concern. The Ethics of Privacy thus complements the law: legal instruments define rights and prohibited misuse, while the principle describes the moral conduct of individuals in intimate exchanges, such as gradual disclosure and deleting data after a failed khitbah (Firnando & Setiawati, 2025; R. Indonesia, 2022; Usman et al., 2026). Women's freedom in choosing a spouse. Nst (2024) discuss women's right to choose a husband in the Shāfiʿī and Mālikī schools, and Rahmawati and Rahmiaji (2021) find that digital ta'aruf increases individual freedom of choice (Nst et al., 2024; Rahmawati & Rahmiaji, 2021). This agrees with al-Maliki's rejection of coercion (Al-Maliki, 2002). The additional insight is that digital freedom is not only about choice but also about exposure: the harm of circulated images falls most heavily on women (Usman et al., 2026). Al-Maliki's combination of consent and protection therefore supports the design of Ethics of Openness, in which family involvement is protective, not controlling, as the variation between Taaruf ID and Hawaya illustrates. Limits of premarital interaction. Bairuha (2023), Muntazar and Akmal (2025), Dina (2022) and Hamid (2026) conclude that khitbah does not lift the boundaries of interaction, and Syahputra (2026) stress protection of honor (*ʿirḍ*) and prevention of harm (*ḍarar*) (Bairuha, 2023; Dina et al., 2022; Hamid et al., 2026; Muntazar & Akmal, 2025; Syahputra et al., 2026). Al-Maliki's thought agrees, and is stricter in rejecting "getting to know one another" as a justification for mixing. The seven principles extend these fiqh conclusions into operational guidance for specific channels: video calls, screenshots, location sharing and public posts.

3.6 Al-Maliki's thought as a normative perspective

The discussion shows more than compatibility between al-Maliki and digital phenomena. First, his adab provides an *evaluative criterion*: each communication can be assessed by purpose, proportion, content, protection, status, openness and responsibility, not only by whether it is technically permitted. Second, it *corrects two assumptions* common in practice: that engagement status frees interaction, and that digital media are ethically neutral. Third, it *directs actors*: families, counselors and platform designers can use the seven principles as design and counseling guidelines (for example, gradual data disclosure, guardian notification features, and cooling-off after a failed khitbah). Theoretically, the study shows how a classical adab text can be developed into a communication ethics without claiming that the author addressed technology. Several limitations should be noted. Al-Maliki wrote about practices of his time, so the formulation is the authors' *ijtihad*; the time limits and platform measures are practical suggestions, not religious obligations; and the study is conceptual and has not been tested empirically. Future studies may test the principles through surveys or interviews with users of ta'aruf platforms, or compare them with the adab thought of other scholars.

4. CONCLUSION

Khitbah is a preliminary stage toward marriage and does not change the legal status of a man and a woman; digitalization changes its means and communication patterns but not its status. Through directed content analysis of al-Maliki's *Ādāb al-Islām fī Niẓām al-Usrah*, this study identified 13 concepts and derived seven ethical principles for digital khitbah: Ethics of Purpose, Ethics of Communication Intensity, Ethics of Content, Ethics of Privacy, Ethics of Status, Ethics of

 ISSN 2776-5229

Openness, and Ethics of Responsibility. Each principle is grounded in al-Maliki's original thought, tested against a documented digital problem, and formulated as an operational norm. The scientific contribution is a traceable, text-based framework that fills the gap between legal analyses of khitbah and descriptive studies of digital ta'aruf, and that shows al-Maliki's adab to be a normative perspective for answering problems created by technology. Because this is library research, the seven principles remain conceptual; further empirical research is needed to examine their implementation and effectiveness in actual digital khitbah practice.

5. REFERENCES

A'yuni, Q. (2026). The hijab as the identity of Muslim women: An analysis of Sayyid Muhammad Alawi al-Maliki's thought in Adab al-Islam fi Nizam al-Usrah. *Muwazah: Jurnal Kajian Gender*, *17*(2), 315–331. https://doi.org/10.28918/muwazah.v17i2.12241

Abdurrahman. (2024). Metode penelitian kepustakaan dalam pendidikan Islam. *Adabuna: Jurnal Pendidikan Dan Pemikiran*, *3*(2), 102–113. https://doi.org/10.38073/adabuna.v3i2.1563

Al-Bukhari, M. bin I. (2001). *Shahih al-Bukhari*. Beirut: Dar Tuq al-Najah.

Al-Maliki, M. 'Alawi bin A. (2002). *Adab al-Islam fi Nizam al-Usrah*. Maktabah al-Malik Fahd al-Wataniyyah.

Asmara, M., & Sahara, L. (2022). Problems with choosing a mate in Islam for people who choose a mate through social media. *NUSANTARA: Journal of Law Studies*, *1*(1), 40–49.

Bairuha, K. (2023). Batasan hubungan bagi lelaki dan wanita pasca khitbah perspektif Madzhab Syafi'i. *Jurnal Al-Wasith: Jurnal Studi Hukum Islam*, *8*(1), 20–44. https://doi.org/10.52802/wst.v8i1.718

Burhanuddin, A. (2023). Integrasi nilai syariah dan hukum nasional dalam praktik ta'aruf di Indonesia di era digital. *Jurnal GeoCivic*, *6*(2), 110–119. Retrieved from https://ejournal.unkhair.ac.id/index.php/geocivic/article/download/10976/pdf

Dina, N. R., Firdaus, M. Y., & Rahman, T. (2022). Khalwat melalui chatting dan video call: Studi takhrij dan syarah hadis. *Gunung Djati Conference Series*, *8*, 485–494. https://doi.org/10.15575/gdcs.v8i.593

Firnando, H. G., & Setiawati, C. (2025). Digital ta'aruf and Islamic da'wah: The role of Taaruf ID, Salams, and Hawaya in promoting Islamic marriage ethics. *Dialogia: Jurnal Studi Islam Dan Sosial*, *23*(1), 1–16. Retrieved from https://jurnal.iainponorogo.ac.id/index.php/dialogia/article/download/10765/3933/33486

Hamid, A., Rusmin, A., Asyuri, S. S. E., & Parera, M. A. S. B. (2026). Khitbah dalam perspektif hadis Nabi: Antara peminangan laki-laki kepada perempuan, perempuan kepada laki-laki dan praktiknya di masa kini. *Al-Muqaranah: Jurnal Hukum Dan Pemikiran Islam*, *4*(2). Retrieved from https://jurnal.iainambon.ac.id/index.php/am/article/view/13920/2717

Handayani, D. S. (2022). Ta'aruf rules in digital room: Study of matchmaking process on Biro Jodoh Rumaysho social media. *Asy-Syir'ah: Jurnal Ilmu Syari'ah Dan Hukum*, *56*(2), 223–243.

Hasibuan, A. S. (2021). Fenomena ta'aruf online: Analisis istishab dan maslahah mursalah. *Jurnal Al-Maqasid*, *7*(1), 93–106. Retrieved from https://jurnal.uinsyahada.ac.id/index.php/almaqasid/article/download/3813/pdf_1

Hsieh, H.-F., & Shannon, S. E. (2005). Three Approaches to Qualitative Content Analysis. *Qualitative Health Research*, *15*(9), 1277–1288. https://doi.org/10.1177/1049732305276687

Indonesia, M. U. *Fatwa Majelis Ulama Indonesia Nomor 24 Tahun 2017 tentang hukum dan pedoman bermuamalah melalui media sosial*. , (2017).

Indonesia, P. R. *Instruksi Presiden Nomor 1 Tahun 1991 tentang Kompilasi Hukum Islam*. , (1991). Jakarta: Kementerian Agama Republik Indonesia.

Indonesia, R. *Undang-Undang Nomor 27 Tahun 2022 tentang Pelindungan Data Pribadi*. , (2022).

Jaya, G. P., Warsah, I., & Istan, M. (2023). Kiat penelitian dengan model pendekatan telaah kepustakaan. *TIK ILMEU: Jurnal Ilmu Perpustakaan Dan Informasi*, *7*(1), 117–126. https://doi.org/10.29240/tik.v7i1.6494

Kementerian Agama Republik Indonesia. (2019). *Al-Qur'an dan Terjemahannya* (Lajnah Pentashihan Mushaf Al-Qur'an, trans.). Jakarta.

Khariri. (2019). Menggagas fikih media sosial. *Al-Manahij: Jurnal Kajian Hukum Islam*, *13*(1), 65–81. Retrieved from https://ejournal.uinsaizu.ac.id/index.php/almanahij/article/download/2123/1668/6032

Muntazar, N., & Akmal, N. (2025). Engagement dan pergaulan pra-nikah: Kajian hukum Islam atas realitas sosial masyarakat kontemporer. *JISH: Jurnal Ilmu Syariah Dan Hukum*, *5*(2).

Muslim, A., Nurmasari, Y., & Kamila, L. (2024). Digital media and Islamic matchmaking in Indonesia: The case of "Kelas Jodoh." *Journal of Media and Religion Studies*, *7*(2), 23–39. https://doi.org/10.47951/mediad.1526896

Nisa, E. F. (2021). Online halal dating, ta'aruf, and the shariatisation of matchmaking among Malaysian and Indonesian Muslims. *CyberOrient*, *15*(1), 231–258. https://doi.org/10.1002/cyo2.13

Nst, H., Arsyita, J. F., Tanjung, M. A., Herry, M., Zaitun, M., & Fazyra, P. S. (2024). Hak perempuan dalam memilih calon suami ditinjau dari perspektif Madzhab Syafi'i dan Madzhab Maliki. *As-Syar'i: Jurnal Bimbingan & Konseling Keluarga*, *6*, 115–124. https://doi.org/10.47476/assyari.v6i1.3335

Nugroho, I. T. (2021). Agency in the online matchmaking platform: Study of Rumah Taaruf myQuran and Mawaddah Indonesia. *Al-Ahwal: Jurnal Hukum Keluarga Islam*, *14*(2), 200–213.

Pamula, F. R., Syafuri, & Hidayat, A. (2025). Problematika khitbah di era modern dalam perspektif kaidah fikih. *Jurnal Ilmiah Ahwal Syakhshiyyah*, *7*(2), 358–373. https://doi.org/10.33474/jas.v7i2.24615

Rahmawati, R., & Rahmiaji, L. R. (2021). Komunikasi interpersonal pada proses ta'aruf melalui aplikasi Ta'aruf Online Indonesia. *Interaksi Online*, *10*(1), 151–163. Retrieved from https://ejournal3.undip.ac.id/index.php/interaksi-online/article/view/33306

Rochadiat, A. M. P., Tong, S. T., & Novak, J. M. (2018). Online dating and courtship among Muslim American women: Negotiating technology, religious identity, and culture. *New Media & Society*, *20*(4), 1618–1639.

Sitasari, N. W. (2022). Mengenal analisa konten dan analisa tematik dalam penelitian kualitatif. *Forum Ilmiah*, *19*(1).

Statistik, B. P. (2025). *Statistik telekomunikasi Indonesia 2024*. Badan Pusat Statistik.

Subagiya, B. (2023). Eksplorasi penelitian Pendidikan Agama Islam melalui kajian literatur: Pemahaman konseptual dan aplikasi praktis. *Ta'dibuna: Jurnal Pendidikan Islam*, *12*(3), 304–318. https://doi.org/10.32832/tadibuna.v12i3.14113

Syahputra, M. R., Tasrizal, Muksalmina, Muhammad, & Ismail, K. A. (2026). Digital khitbah among Muslims: The legality and ethical challenge of engagement via social media. *QONUN: Jurnal Hukum Islam Dan Perundang-Undangan*, *10*(1), 309–330. https://doi.org/10.21093/qj.v10i1.12666

Usman, Safitri, N., & Nasuha, A. F. (2026). Online ta'aruf, digital visualization, and the limits of viewing 'awrah: A hadith-based reinterpretation in Islamic law within the digital betrothal process. *Al-Mawarid: Jurnal Syari'ah & Hukum*, *8*(1). Retrieved from https://journal.uii.ac.id/JSYH/article/download/42833/19823/167435