

Echo Chambers on TikTok and the Construction of Ideal Partner Standards among Muslim Gen Z Women in Solo Raya: A Kafa'ah-Based Analysis

***Ananda Maida Septiana¹, Umi Rohmah²**

^{1,2} Universitas Islam Negeri Raden Mas Said Surakarta, Indonesia

*maidaseptiana66@gmail.com

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Abstract

The development of algorithm-driven social media, particularly TikTok, has fostered selective exposure patterns that contribute to the formation of echo chambers in information consumption. This phenomenon influences how individuals construct preferences and standards in various aspects of life, including partner selection. This study examines the role of TikTok echo chambers in shaping ideal partner standards among Generation Z Muslim women in Solo Raya City, using the concept of *kafa'ah* in *fiqh munakahat* as an analytical framework. The research employs a qualitative approach using netnography and questionnaires focused on TikTok content related to relationships and marriage. Empirical data were collected from 69 Muslim women from Generation Z residing in Solo Raya. The data were analyzed using thematic analysis to identify patterns of algorithmic exposure and the construction of ideal partner criteria. The findings indicate that TikTok's algorithm reinforces specific partner preferences through repeated narratives that emphasize religiosity, economic stability, emotional maturity, and lifestyle compatibility. Continuous exposure to such content normalizes these criteria and embeds them in respondents' perceptions as ideal standards for partner selection. As a result, the traditional understanding of *kafa'ah* experiences a shift and expansion, shaped by contemporary digital media dynamics rather than solely classical juridical considerations. This study concludes that echo chambers on TikTok play a significant role in shaping ideal partner standards among Gen Z Muslim women. Therefore, strengthening digital literacy and critical religious understanding is essential. Practically, these findings may inform the development of digital literacy policies and premarital education programs that are responsive to the challenges posed by algorithm-driven digital culture.

Keywords: Echo Chamber, Ideal Partner, Kafa'ah, Gen Z Muslim Women, TikTok.



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INTRODUCTION

The development of algorithm-based social media has changed the way young people build preferences, including in the realm of personal relationships and marriage. TikTok, as one of the social media platforms with significant user growth in Indonesia (Attar, 2025; Quattrociocchi & Starnini, 2020), plays a role not only as a means of entertainment, but also as a space for the production and distribution of social discourse on ideal relationships. Based on a report by the Indonesian Internet Service Providers Association (APJII, n.d.), young people are the most dominant group of internet users, with a high intensity of digital content consumption in their daily lives. This condition shows that social media has a strategic position in shaping Generation Z's views on various aspects of life, including their understanding of ideal partners and readiness for marriage.

In the context of Generation Z Muslim women, social media not only functions as a source of information, but also as a space for referencing values that combine popular narratives and religious symbols. A number of studies show that young Muslims in Indonesia tend to negotiate religious values with the digital experiences they consume regularly, so that religious understanding cannot be separated from the influence of social media (Campbell, 2015; Suwana¹, Pramiyanti², Mayangsari³, Nuraeni⁴, & Yasinta Firdaus⁵, 2020). TikTok, with its algorithm-based content curation system and For You Page (FYP), allows users to be repeatedly exposed to content with similar themes, including religious preaching, relationship motivation, and ideal partner standards, packaged in a concise and persuasive manner.

This algorithmic mechanism can be understood through the concept of an echo chamber, which is a condition where individuals more often receive information that aligns with their preferences and previous interactions, thereby limiting their exposure to alternative perspectives (Bakshy, Messing, & Adamic, 2015; Dijck, 2013; Muthiatur, 2024; Pariser, 2012). In the context of social media, echo chambers not only impact the formation of public opinion but also influence social and personal preferences. International studies show that the repetition of certain narratives through algorithms can shape normative perceptions of what is considered ideal, reasonable, and expected in social life (Barbera Pablo, Nagler Jonathan, T Jost John, 2015; Sunstein, 2017; Virani, Gema, & Ardiansyah, 2021). However, studies on how echo chambers work in the realm of romantic relationships and marriage, especially among young Muslim women, are still relatively limited.

On the other hand, in the tradition of Islamic family law, the selection of an ideal life partner is normatively associated with the principle of kafa'ah. Kafa'ah is understood as the compatibility between prospective husbands and wives, which aims to maintain harmony and the sustainability of the household (Adolph, 2016; Az-Zuhaili, 2011; Sayyid Sabiq, 2008). The literature on fiqh munakahat explains that kafa'ah covers several important aspects, such as compatibility in religion, morals, social status, and economic ability, with the main emphasis on compatibility in religion as the foundation of a marital relationship (Abdul, 2003; Amir Syarifuddin, 2007; Yudowibowo, 2012). This principle is not intended as a rigid normative restriction, but rather as a guideline to minimize potential conflicts in family life.

Along with social and cultural changes, the concept of kafa'ah has undergone dynamic interpretations in contemporary Muslim society. A number of studies show that kafa'ah is not static, but open to reinterpretation in accordance with the evolving social, psychological, and cultural contexts (Pasaribu et al., 2024; Susilo, 2024). In the context of modern Indonesia, kafa'ah is not only understood through the categories of classical fiqh, but also includes dimensions of emotional maturity, economic readiness, and lifestyle compatibility that are considered relevant to the realities of family life today (Hidayatullah, 2024). This dynamic shows that the meaning of kafa'ah has the potential to be influenced by new social spaces, including digital media.

Although studies on echo chambers and kafa'ah have developed separately, research linking the two in the context of social media is still very limited. Most studies on kafa'ah focus on normative fiqh and marriage law, while echo chamber studies are more directed at political issues and public opinion. Therefore, there is a research gap in understanding how repeated exposure to social media content shapes the construction of ideal partner standards and how

these constructions interact with the principle of kafa'ah in the perspective of Islamic family law.

Based on this background, this study aims to analyze how echo chambers on TikTok play a role in shaping ideal partner standards among Generation Z Muslim women in Solo Raya and how these standards can be understood through the perspective of kafa'ah in fiqh munakahat. The research questions asked are: (1) what are the narrative patterns of TikTok content related to ideal partners exposed to Generation Z Muslim women in Solo Raya, and (2) how is this exposure related to the meaning of kafa'ah in the context of choosing a partner? Practically, this research is expected to contribute to strengthening digital literacy and contextual religious understanding, particularly in responding to the dynamics of relationships and marriage in the social media era.

RESEARCH METHOD

This study uses a qualitative approach with a netnography design combined with questionnaires to comprehensively capture the dynamics of content exposure and meaning construction (Kozinets, 2010). Netnographic data was collected through systematic observation of TikTok content themed around relationships and marriage that appeared on the For You Page (FYP) during a specific observation period, with content selection criteria including topic relevance, engagement level (number of views, likes, and comments), and consistency of recurring narratives. In addition, primary data was obtained through an online questionnaire distributed to 69 Generation Z Muslim female respondents residing in the city of Solo Raya, selected using purposive sampling with the following criteria: aged 18–24 years, Muslim, active TikTok users, and interested in relationship or marriage content. Solo Raya was chosen as the research location because it represents an urban area with strong religious characteristics and a high level of digital media penetration, making it relevant for examining the intersection of religious values and digital culture.

Data validation was carried out through source and method triangulation by comparing the findings of netnographic observations and questionnaire responses, as well as checking the consistency of the finding patterns. The data were analyzed using thematic analysis through the stages of open coding to identify initial units of meaning, axial coding to group categories, and drawing main themes that represent the ideal partner standards. The analysis process was conducted manually with systematic recording to maintain the reliability of the interpretation. All findings were then analyzed interpretively using the concepts of echo chamber and kafa'ah in Islamic family law as the main analytical framework.

RESULTS AND DISCUSSION

Research Results

This section presents the findings of the study descriptively and empirically without theoretical interpretation. The presentation of results is separated between observational data from TikTok content and respondent questionnaire data to maintain clarity of data sources.

Findings from Netnographic Observation of TikTok Content

Observations were made on TikTok content themed around relationships and marriage that appeared repeatedly on the For You Page (FYP) during the observation period. The content

observed came from individual creator accounts, popular religious accounts, and relationship motivation accounts with high interaction rates.

Table 1. Categories of TikTok Content on Relationships and Marriage

No	Content Category	Dominant Narrative Characteristics
1	Couple's Religiosity	Emphasis on personal piety, ability to guide one's partner, and consistency in worship
2	Economic Stability	Representation of couples as established, responsible, and financially secure figures
3	Emotional Maturity	Narratives about emotional control, healthy communication, and the ability to deal with conflict
4	Lifestyle Harmony	Emphasis on shared life vision, habits, and personal values
5	Romance and Partner Type	Representation of the ideal partner through gestures of affection, emotional attention, consistent communication, and a male character who is described as supportive and responsive
6	Ideal Partner Standards	Content that explicitly mentions or normalizes the criteria for an ideal partner, such as respect for the partner, emotional presence, and commitment to the relationship
7	Bare Minimum Effort in Relationships	Narratives that highlight basic behaviors considered the minimum standard in relationships, such as replying to messages, keeping in touch, being polite, and showing simple attention to one's partner

Based on the classification presented in Table 1, TikTok content related to relationships and marriage can be grouped into several dominant categories, each characterized by relatively consistent narrative patterns. The data indicate that these categories do not emerge sporadically but appear repeatedly across various content formats, suggesting the existence of stable thematic constructions within the platform. Categories such as couple's religiosity, economic stability, and emotional maturity reflect normative ideals that portray relationships as structured, responsible, and morally grounded, thereby framing partnership as a space of personal development and mutual accountability.

In addition, categories related to lifestyle harmony, romance and partner type, and ideal partner standards emphasize interpersonal compatibility and emotional engagement as central components of a successful relationship. These narratives commonly depict shared life goals, consistent communication, and emotional responsiveness as markers of an ideal partner, reinforcing expectations of relational balance and mutual understanding. The frequent appearance of such content contributes to the normalization of specific partner ideals, making them appear as widely accepted and socially endorsed standards rather than individual preferences.

Moreover, the emergence of the "bare minimum effort in relationships" category highlights a distinctive narrative trend in which basic relational behaviors—such as replying to

messages, maintaining communication, and showing simple forms of attention—are framed as minimum expectations rather than exceptional efforts. This narrative implicitly sets baseline standards for relational conduct and redefines what is considered acceptable or unacceptable behavior in romantic relationships. The repetitive circulation of this theme further underscores how TikTok content actively participates in shaping everyday relationship norms.

Overall, the repetitive and relatively uniform narratives identified across these content categories illustrate the dominance of certain relational themes that are continuously reproduced through TikTok’s algorithmic system. This pattern of repetition suggests that the platform not only reflects existing social values but also plays a role in reinforcing and standardizing particular ideals of relationships and marriage among its users.

Respondent Questionnaire Results

The questionnaire was completed by 69 female Muslim Generation Z respondents residing in Solo Raya City. The following data presents descriptive statistics related to respondents' preferences for ideal partner standards.

Table 2. Ideal Partner Criteria Based on Respondent Perceptions

No	Criteria	Number of Respondents	Percentage (%)
1	Physical Appearance	35	19,4
2	Lifestyle	46	25,5
3	Popularity	23	12,8
4	Wealth	21	11,7
5	Religiousness	19	10,6
6	Morals and Character	36	20,0

Based on the data presented in Table 2, respondents’ preferences for ideal partner criteria indicate that lifestyle occupies the most dominant position, accounting for 25.5%. This finding suggests that lifestyle compatibility including daily activity patterns, social interactions, and practical value orientations in everyday life is the primary consideration for Muslim Generation Z female respondents in the Solo Raya region. Furthermore, morals and character rank second at 20.0%, followed by physical appearance at 19.4%. This pattern demonstrates that personality traits and ethical qualities remain important factors, although physical attributes continue to play a notable role in shaping perceptions of an ideal partner.

In contrast, the criteria of popularity, wealth, and religiousness receive relatively lower percentages, at 12.8%, 11.7%, and 10.6%, respectively. The lower prioritization of these aspects indicates a shift in value orientation among the respondents, where social status, material wealth, and formal religious symbolism are not considered primary determinants in partner selection. These findings suggest that respondents tend to emphasize practical compatibility and interpersonal quality over external or structural attributes, reflecting the evolving value dynamics of young Muslim generations within contemporary urban social contexts.

Content Exposure Patterns and Respondent Perceptions

In addition to preferences for ideal partner criteria, the questionnaire also revealed the intensity of exposure to TikTok content related to relationships and marriage.

Table 3. Intensity of Exposure to TikTok Content Related to Relationships

Intensity of Exposure	Number of Respondents	Percentage (%)
Often	13	18,8
Quite Often	32	46,4
Rarely	23	33,3
Never	1	1,5

The data presented in Table 3 demonstrate a high level of exposure among respondents to TikTok content related to relationships and marriage. A total of 45 out of 69 respondents reported frequent exposure, comprising 32 respondents (46.4%) who indicated being exposed “quite often” and 13 respondents (18.8%) who selected “often.” This pattern indicates that relationship- and marriage-oriented content is widely consumed by Muslim Generation Z respondents and has become a routine part of their digital media engagement. The dominance of the “quite often” category suggests sustained and repeated exposure rather than incidental or sporadic encounters, highlighting TikTok’s role as a significant platform for disseminating relational narratives and norms.

Meanwhile, 23 respondents (33.3%) reported rare exposure, and only one respondent (1.5%) stated that they had never encountered such content. The very small proportion of respondents with no exposure underscores the pervasive reach of TikTok within the daily lives of Generation Z users. Even those who reported rare exposure remain indirectly connected to relationship-related discourse circulating on the platform, either through algorithmic recommendations or social sharing. This finding reflects the structural nature of TikTok’s content distribution system, which facilitates repeated exposure to trending themes, including romantic relationships, marriage expectations, and gender roles.

Overall, these findings suggest that TikTok functions not merely as an entertainment medium but also as a social learning space where ideas, values, and expectations regarding relationships and marriage are continuously produced and reproduced. Regular exposure to such content may contribute to shaping respondents’ perceptions, aspirations, and evaluative standards concerning intimate relationships. Consequently, the high intensity of exposure observed in this study reinforces the importance of examining TikTok as an influential digital environment that potentially mediates the construction of relationship ideals among Muslim Generation Z, particularly within contemporary urban contexts.

Summary of Empirical Patterns

Overall, the findings of this study reveal a noticeable correlation between the dominant narratives circulating in TikTok content and respondents’ preferences regarding ideal partner standards. The empirical data indicate that the themes most frequently emphasized in relationship- and marriage-related TikTok content such as lifestyle compatibility, emotional dynamics, and interpersonal conduct are closely aligned with the criteria prioritized by respondents. This alignment suggests that repeated exposure to similar digital narratives may contribute to the formation of shared interpretative frameworks among respondents when evaluating ideal partner characteristics.

Furthermore, the results demonstrate a pattern of thematic repetition within digital content consumption and the emergence of relatively homogeneous preferences across the respondent

group. Despite individual differences in background and personal experience, respondents exhibit converging standards in assessing ideal partners, particularly in aspects related to practical compatibility and character traits. This uniformity reflects the broader influence of algorithm-driven content distribution, which tends to amplify specific narratives and normalize particular values through continuous and repetitive exposure.

It is important to note that this section is intentionally confined to the presentation and description of empirical data without advancing theoretical interpretations or causal claims. The observed correlations are not positioned as definitive evidence of direct influence but rather as indicative patterns that warrant further analytical examination. A more comprehensive theoretical discussion addressing the mechanisms of digital influence, value internalization, and identity formation among Muslim Generation Z will be elaborated in the subsequent discussion section.

Discussion

The results of the study show a correlation between the dominant narrative patterns in TikTok content themed around relationships and marriage and respondents' preferences regarding ideal partner standards. This pattern can be understood through the echo chamber mechanism, in which the TikTok algorithm repeatedly presents content that is in line with the user's interaction history. As explained by (Pariser, 2012) and (Bucher, 2018), algorithmic curation has the potential to narrow the diversity of information exposure and normalize certain narratives as the main reference. In the context of this study, the repetition of content regarding lifestyle, morals and character, physical appearance, and relationship standards such as bare minimum effort contributes to the formation of relatively uniform preferences among Generation Z Muslim women in Solo Raya.

These findings are in line with international studies showing that echo chambers not only affect the formation of political opinions, but also social and personal preferences. (Barbera Pablo, Nagler Jonathan, T Jost John, 2015) and (Sunstein, 2017) emphasize that repeated exposure to homogeneous narratives can shape normative perceptions of what is considered ideal and expected in social life. However, this study expands on this research by placing echo chambers in the realm of personal relationships and partner selection, which has received relatively little attention in academic literature. Thus, the main contribution of this study lies in strengthening the argument that social media algorithms also play a role in shaping relational standards, not just political preferences or information consumption.

When linked to the theory of kafa'ah in Islamic family law, the findings of this study indicate a shift and expansion in the meaning of partner compatibility. In the literature of fiqh munakahat, kafa'ah is understood as a principle of compatibility that encompasses aspects of religion, morals, social status, and economic capacity, with the aim of maintaining harmony and the sustainability of the household (Abdul, 2003; Adolph, 2016; Amir Syarifuddin, 2007; Az-Zuhaili, 2011; Sayyid Sabiq, 2008; Yudowibowo, 2012). This principle normatively places religious and moral compatibility as the main foundation in choosing a partner. However, the results of the study show that respondents also place aspects of lifestyle, physical appearance, and daily relationship standards as important parts of an ideal partner.

The expansion of these criteria does not necessarily contradict the concept of kafa'ah, but rather reflects a process of reinterpretation in the contemporary social context. A number of

studies show that kafa'ah is contextual and open to adjustments to evolving social realities, including changes in gender relations, economic dynamics, and patterns of social interaction (Pasaribu et al., 2024; Susilo, 2024). In the context of digital media (Hjarvard, 2011), this reinterpretation takes place through exposure to content that simultaneously combines religious values, psychological narratives, and popular culture. Thus, kafa'ah in practice is no longer understood solely as a normative category of classical fiqh, but as a principle of compatibility that is negotiated through social and digital experiences.

From a sociological perspective, these findings show that social media functions as a space for the production of meaning that influences how the younger generation constructs relational expectations. Narratives about ideal partners circulating on TikTok have the potential to shape homogeneous and idealistic standards, especially when presented repeatedly in an echo chamber environment. From a religious perspective, this condition calls for efforts to present a more reflective and contextual understanding of kafa'ah, so that the principle of compatibility is not reduced to mere symbols or superficial standards. Meanwhile, from a digital literacy perspective (Hobbs, 2017), the findings of this study emphasize the importance of strengthening the critical awareness of the younger generation regarding algorithmic mechanisms and their impact on the formation of personal preferences.

Overall, this discussion confirms that echo chambers on TikTok play a role in shaping the construction of ideal partner standards among Generation Z Muslim women, while the theory of kafa'ah provides a normative framework for understanding and assessing these constructions from the perspective of Islamic family law. The integration of empirical findings and the theory of kafa'ah shows that partner selection in the digital age is the result of a complex interaction between religious norms, social dynamics, and the algorithmic logic of digital media.

CONCLUSION

This study aims to analyze the role of echo chambers on TikTok in shaping ideal partner standards among Generation Z Muslim women in Solo Raya and to understand the construction of these standards through the perspective of kafa'ah in fiqh munakahat. Based on the results of netnographic observation and questionnaires, this study found that repeated exposure to TikTok content on relationships and marriage presents a relatively homogeneous narrative about ideal partners, especially in terms of lifestyle, morals and character, physical appearance, and daily relationship standards such as bare minimum effort. These findings directly answer the research objectives by showing that respondents' preferences are not formed individually, but rather within the context of social media algorithmic exposure.

From a theoretical perspective, this study contributes by expanding the study of echo chambers into the realm of personal relationships and partner selection, which has been more widely studied in the context of politics and public opinion. In addition, this study also contributes to the development of the theory of kafa'ah in Islamic family law by showing that the principle of compatibility between spouses is not static, but undergoes reinterpretation in the digital social context. The integration of empirical findings and fiqh munakahat literature confirms that kafa'ah remains relevant as a normative framework, but is interpreted more contextually by young Muslims in the era of social media.

Practically, the findings of this study have implications for various stakeholders. For educators and educational institutions, the results of this study emphasize the importance of strengthening critical digital literacy, particularly in helping the younger generation understand the mechanisms of social media algorithms and their impact on the formation of relational preferences. For religious institutions and premarital counselors, this research shows the need for a more contextual approach in conveying the concept of kafa'ah, by linking classical fiqh principles with the social and digital realities faced by the younger generation. Meanwhile, for policymakers, these findings can be the basis for designing premarital education programs and digital literacy policies that are responsive to the dynamics of relational culture in the social media era.

As a recommendation, further research is suggested to expand the scope of the region and involve quantitative or mixed methods to strengthen the generalization of the findings. In addition, further studies can explore the role of other social media platforms in shaping relationship and marriage standards, so that the understanding of the interaction between religious norms, digital culture, and social media algorithms becomes more comprehensive.

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