

Implementation Golek Garwo Friends Program At Syekh Zayed Mosque In Surakarta

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Abstract

This study to analyze the implementation of the Zayed Golek Garwo friends program as a modern ta'aruf medium at the Sheikh Zayed Grand Mosque in Surakarta. Program is present, among other things, as a response to the decline in marriage rates in Indonesia. The method this study is qualitative with a descriptive approach, with data collection techniques through observation, in depth interviews, and documentation. The results of this study indicate that the process and mechanisms of the Friends of Zayed Golek Garwo program included socialization and promotion, registration, opening and briefing, introduction session, closing, data distribution to participants, and participant reporting to the committee. This success was driven by public trust, the media, and facilities at Zayed Mosque. Impediments program implementation included participants who were technologically illiterate, blocked links, WhatsApp system limitations, and human resources. Program contributes to the community in finding a partner and also provides free marriage.

Keywords : Program Implementation; Golek Garwo; Modern Ta'aruf; Mosque Raya Sheikh Zayed Surakarta

Introduction

For a Muslim seeking a partner for marriage, there is a highly recommended sharia process, namely ta'aruf. Ta'aruf comes from the Arabic word ta'arafa (تعارف) (Linanda, 2021). According to Abdullah (Utama, 2018: 3), ta'aruf is a process of introduction and exploration between a man and a woman as the first step towards marriage, mediated by a third party as a moderator. In ancient times, ta'aruf was only carried out by parents, relatives, or religious teachers, held at homes and local mosques. The Sheikh Zayed Grand Mosque in Surakarta is one of the grandest and largest mosques in Indonesia, built as a replica of the Sheikh Zayed Grand Mosque in Abu Dhabi. The Sheikh Zayed Grand Mosque in Surakarta also serves as a symbol of friendship between the United Arab Emirates and Indonesia and has become a new icon of the center of civilization in Solo. The Sheikh Zayed Grand Mosque took a proactive role as a religious response by holding and

launching a matchmaking program, namely the Sahabat Zayed Golek Garwo program (Antara, 2025).

Golek Garwo itself comes from the Javanese language, where Golek means to search and Garwo is an abbreviation of Sigaraning Nyowo, so Golek Garwo means to find a life partner (Hasibuan & Muhajir, 2024). The Golek Garwo program presents a new breakthrough that synergizes conventional values with modern mechanisms. Conventionally, this program maintains the principles of sharia in the ta'aruf process by maintaining the privacy of participants and involving a mediator in the introduction process. These values are packaged in an attractive framework with modern practices utilizing information technology, a digital registration system, and also utilizing databases to collect and manage participant data.

The Sahabat Zayed Golek Garwo Program is an activity initiated in an effort to answer the challenges of the times with the rise of free association such as dating, answering the needs of people who want to find a life partner in accordance with sharia, and most importantly, this program is present as a responsive effort to the decline in marriage rates in Indonesia. The marriage rate in Indonesia itself has experienced a significant decline, the Central Statistics Agency (BPS) displays data on the number of declines in marriages from 2,110,776 in 2014 and in 2023 to 1,577,255, this in 2023 experienced a decrease of 128,000 compared to 2022 and this decline reached 28.63% (News, 2024).

The Sahabat Zayed Golek Garwo program involves collaboration and cooperation between the Sheikh Zayed Grand Mosque of Surakarta, the Ministry of Religious Affairs (Kemenag) of Surakarta City and the Indonesian Ta'aruf Forum (Fortais) of Yogyakarta. The Sheikh Zayed Grand Mosque of Surakarta provides space and all existing facilities for the Sahabat Zayed Golek Garwo program to take place, considering that the Zayed mosque is very large and can accommodate thousands of people. The Ministry of Religious Affairs (Kemenag) of Surakarta City provides full support and legitimacy for the program so that the public believes that the Golek Garwo program is legal, trusted under the auspices of a legitimate government and the involvement of the Indonesian Ta'aruf Forum (Fortais) of Yogyakarta itself brings operational experience in assisting participants since 2011 in the "Golek Garwo" program which has also succeeded in helping and facilitating less than 18,000 couples (Jogja, 2025). The collaboration of these three institutions strongly demonstrates the existence of strong and compact institutional synergy in organizing this socio-religious activity, so that this collaboration can guarantee the implementation of an Islamic, responsible and trusted program.

Program implementation according to David C. Korten in (Akib & Tarigan, 2000) the implementation process in achieving program objectives consists of three interrelated elements, namely, program, organization, and community so as to form a suitability model, namely, the suitability of the program with the target needs, the suitability of the program with the implementing organization, and the suitability of the target with the organization. The Sahabat

Zayed Golek Garwo program as a program provided for the community is implemented by the implementer in accordance with the concept and program rules that have been made as a basis for the success of the program, starting from socializing the program until the end of the program implementation so that the Sahabat Zayed Golek Garwo program can achieve program objectives.

The Sahabat Zayed Golek Garwo program has been running for three two-year periods, namely on March 8 and 9, July 5 and 6, 2025, and on February 28 and March 1, 2026, which was able to attract approximately 3,000 ta'aruf participants. Participants were not only from Central Java but also from Jakarta, West Java, East Java, Bali, and even some came from Kalimantan (Jateng, 2025). The reason for participants to join the Sahabat Zayed Golek Garwo program for women who want to find a partner through the path recommended by religion is due to fear of male social interaction in today's era and want to get married immediately. Not only is it afraid of male promiscuity in today's era, but another reason is because neighbors often talk about them because they have not yet married (Prabowo, 2025).

Previous research conducted by Hasibuan & Muhajir (2024) on the Golek Garwo matchmaking initiative by the Indonesian Ta'aruf Forum (Fortais) focused on analyzing its post-marriage effectiveness in creating harmonious and harmonious families. This research focused more on the determinants of harmony among Golek Garwo alumni, such as religiosity and partner adjustment. However, this study did not examine how the Golek Garwo program is structurally implemented. On the other hand, contemporary research by Elysia et al. (2021). shows that the presence of online ta'aruf applications currently provides convenience and solutions for people in finding life partners. However, some online ta'aruf applications do not accompany participants from the beginning of the introduction process to the end.

Meanwhile, research that examines the role of the large-scale Zayed Mosque institution in collaborating synergistically with government institutions and external forums in organizing ta'aruf programs as solutions to the problems of the congregation that are held directly, there are services to the community by providing full assistance by moderators, and integrating the use of modern technology in the mechanism so far the research is still limited. Therefore, this study offers novelty by analyzing the implementation of the Sahabat Zayed Golek Garwo ta'aruf program as a modern ta'aruf media at the Sheikh Zayed Grand Mosque in Surakarta which is systematic and trusted for all congregations. This research will later be useful and become a reference for other religious institutions where the mosque does not only function as a place of worship, but also as a center for solutions to the problems of the congregation such as finding a partner through a trusted and systematic ta'aruf media.

Method

In this study using qualitative research with a descriptive approach, qualitative research according to Bongdan and Taylor (Harmoko et al., 2022: 19) is a research method that can produce

descriptive data that has the aim of explaining and describing phenomena that occur in the field using the perspective of participants and this descriptive data is usually obtained from the results of interviews, documents, and direct observation of research subjects in the environment being studied. This type of qualitative research is very suitable to explain and describe how the implementation of the Sahabat Zayed Golek Garwo Program as a Ta'aruf Media at the Sheikh Zayed Grand Mosque in Surakarta starting from describing the process and mechanism of implementing the Sahabat Zayed Golek Garwo program, supporting and inhibiting factors in implementing the Sahabat Zayed Golek Garwo program and how the contribution of the implementation of the Sahabat Zayed Golek Garwo program to the community.

In this study, researchers used 2 data sources, namely primary data sources and secondary data sources. Primary data sources were obtained by researchers from direct interviews with Mr. Ryan Budi Nuryanto, S.E. as the chairman of the Indonesian Ta'aruf Forum (Fortais) Yogyakarta, Mr. Shidiq, the Golek Garwo program committee team, and also participants (Mrs. Ridanty, Mrs. Siti, and Mrs. Rahma) who participated in the Sahabat Zayed Golek Garwo program. In addition, data was also obtained from observations of the third period of the Sahabat Zayed Golek Garwo program and also observations of the Zayed Mantu program periods one and two at the Sheikh Zayed Grand Mosque in Surakarta. Secondary data sources in this study were obtained from books, websites, theses, and journals related to the Analysis of the Implementation of the Sahabat Zayed Golek Garwo Program as a ta'aruf media, as well as through social media Tik Tok, Instagram and also Youtube which captured the moments of the Sahabat Zayed Golek Garwo program in the form of photos and videos.

The data collection technique in this study was firstly interview. The interview conducted by this researcher was a semi-structured interview that combined prepared questions with free questions that followed the flow of dialogue between the researcher and the informant. In more detail, the researcher conducted interviews with the chairman of the Indonesian Ta'aruf Forum (Fortais) Yogyakarta, one of the Golek Garwo teams and also participants who participated in the Sahabat Zayed Golek Garwo program. Secondly, observation. The observation conducted by this researcher was through direct observation of the Sahabat Zayed Golek Garwo program in the third period, observation of the Zayed Mantu program, and also observation through social media such as YouTube, Instagram, and websites. and also thirdly, documentation. In terms of documentation, the researcher obtained secondary data from websites, photos and videos of the activities of the Sahabat Zayed Golek Garwo program from the first period to the third period and the number of participants who registered for the Sahabat Zayed Golek Garwo program in the third period. Not only that, secondary data from documentation to support the research were also photos of interviews between researchers and informants. Data analysis was carried out continuously until complete, including data collection, data reduction, data presentation and also drawing conclusions.

Results and Discussion

The Process and Mechanism of Implementing the Sahabat Zayed Golek Garwo Program as a Media for Ta'aruf at the Sheikh Zayed Grand Mosque in Surakarta.

According to the Big Indonesian Dictionary, a process is a series of management and manufacturing actions in producing a product. Therefore, a process is a series of actions arranged to achieve a goal. A mechanism is a procedure or method used to implement a system or process (Salim, 2023). Processes and mechanisms are interrelated because a mechanism drives or drives a process to achieve agreed-upon results and goals.

The Sahabat Zayed Golek Garwo program is a collaborative effort between the Indonesian Ta'aruf Forum (Fortais) Yogyakarta, the Sheikh Zayed Grand Mosque in Surakarta, and the Surakarta City Ministry of Religious Affairs Office. The program has been running for three years and has attracted thousands of participants. The following is the process and implementation mechanism for the Sahabat Zayed Golek Garwo program:

First, Socialization and Promotion. In an effort to attract the interest of the wider community to participate in the Sahabat Zayed Golek Garwo program, the committee must conduct socialization and promotion to the wider community. Socialization and promotion are the initial stages in an effort to make the program a success, by being socialized and promoted to the community, the community itself understands the purpose of the Sahabat Zayed Golek Garwo program. As well as informing the public regarding what requirements must be met, then the registration link, and also the implementation date of the Sahabat Zayed Golek Garwo program activities. The first socialization and promotion was carried out by uploading the Sahabat Zayed Golek Garwo pamphlet on the Sheikh Zayed Mosque Instagram in collaboration with the Nikah Bareng, Golek Garwo, and the Ministry of Religious Affairs of Surakarta City Instagram accounts (Official, 2025). This is in accordance with one of the indicators of program implementation theory, namely the suitability of the program with the implementing organization.

Socialization and promotion took the form of uploading videos on the Sheikh Zayed Mosque Instagram account in collaboration with the Surakarta Ministry of Religious Affairs Instagram account, Golek Garwo, and the Indonesian Ministry of Religious Affairs' Islamic Community Guidance account. Not only uploaded to the Instagram account, the videos were also uploaded to the TikTok application which was very well received by the wider community, so that the videos were seen and liked by many people. Socialization to the community about the Sahabat Zayed Golek Garwo program took approximately two months, which provided a sufficient opportunity for the entire community to participate in the Sahabat Zayed Golek Garwo program. With this socialization and promotion, the Sahabat Zayed Golek Garwo program was able to attract a wider community, as evidenced by the number of participants in the third period being 1,492 participants more than the previous period and the first to third periods were able to attract the interest of approximately 3,000 participants (Antara, 2026). This is in accordance with one of the indicators of program implementation theory, namely the suitability of the program with the implementing organization.

Second, Registration and Registration. Registration is opened on the first day the pamphlet is uploaded on the Golek Garwo Instagram social media account, registration can be done by participants online via the registration link listed on the pamphlet, and can be done offline registration by coming directly to the Surakarta Religious Affairs Office (KUA), or to the Sheikh Zayed Grand Mosque office, and can register directly during the activity or On the Spot (OTS) (Firstyawan, 2026). Registered participants with a minimum age of 19 years, register via the link listed on the pamphlet by filling in several questions such as name, place and date of birth, hobbies, cellphone number, uploading a recent photo of themselves, free to be formal or non-formal, uploading the required requirements such as Family Card (KK), Resident Identity Card (KTP), Divorce certificate or death certificate, and stamped certificate, and so on (Firstyawan, 2026).

Before the event takes place, participants who have completed their registration, both offline and online, can then go to the registration area and can immediately enter the room. Participants who are still following the On the Spot (OTS) registration must complete the registration first with the same flow, scanning the barcode of the registration link provided by the committee, if there are participants who do not understand how to fill in their personal data, the committee will help direct and fill in the data according to the participant's data. This is in accordance with one of the indicators of program implementation theory, namely the suitability of the program with the implementing organization. If participants who do not all bring the requirements during On the Spot (OTS) registration, they can send the requirements via the admin's Whatsapp number when they are at home.

Third, Opening and Briefing. After registering, participants were then directed to the room that would be used for the introductory session. Before entering the introductory session, participants attended an opening and briefing. In the Sahabat Zayed Golek Garwo program, on the first day of the third period, there was an opening and a discussion led by the Director of the Sheikh Zayed Grand Mosque and the Head of the Islamic Community Guidance Section of the Ministry of Religious Affairs of Surakarta (Syarifudin, 2026). This aligns with one of the indicators of program implementation theory, namely the program's alignment with the implementing organization.

On the second day, before the introductory session, a psychologist from the Teduh shelter was present. The briefing and the presence of the psychologist motivated participants to dare to reject and be rejected by their families, as well as to choose a good partner, manage their household, and even improve family psychology. This aligns with one of the indicators of program implementation theory, namely the program's alignment with community needs. The opening and briefing sessions for participants lasted 30 to 45 minutes.

Fourth, Introduction Session. After attending the opening ceremony and spiritual briefing, the participants then attended an introduction session. This introductory session was divided into several sessions because the participants who participated in the Sahabat Zayed Golek Garwo

program were sure to reach more than 1000 participants. This is in accordance with one of the indicators of program implementation theory, namely the suitability of the program with the implementing organization. In the third period, the first day of participants had reached 652 and the second day reached 515. The participant introduction process, male and female participants sat opposite each other with a sufficient distance, the moderator invited participants to introduce themselves in front of all male and female participants while standing in place (Syarifudin, 2026).

In the introductory session, the participants' faces will be displayed on the screen, so that all participants can clearly see the faces of the opposite sex. Participants introduce themselves by introducing their names, addresses, statuses, and so on. In the initial introductory session, participants can be allowed to note down the names of the opposite sex who match the criteria as a reminder for participants. After all participants have introduced themselves, participants are given the opportunity to ask in-depth questions to participants of the opposite sex who match their criteria. In this introductory session, participants ask participants of the opposite sex regarding their criteria, such as what their criteria are, how many children they have, what their jobs are, and so on in the form of more personal questions. The Golek Garwo committee team also helps and tries to encourage them to express and find a partner according to their hearts. This is in accordance with one of the indicators of program implementation theory, namely the suitability of the target group with the organization.

The introductory session in the Sahabat Zayed Golek Garwo program strictly protects the privacy of the participants, participants are not allowed to video other participants, only photos are allowed as a reminder to other participants. Furthermore, anyone who is not concerned is prohibited from watching the introductory session. The introductory session of Sahabat Zayed Golek Garwo participants was mediated by the chairman of the Indonesian Ta'aruf Forum and also the Golek Garwo team who was in charge of the participant introductory session, and there was no interference from outside parties. This is in accordance with one of the indicators of program implementation theory, namely the suitability of the target group with the organization.

Fifth, Closing. The final implementation of the Friends of Zayed Golek Garwo program was the closing session. The closing session was also held in the same room. In the first and third periods coinciding with the holy month of Ramadhan, the Sheikh Zayed Surakarta Grand Mosque in the month of Ramadhan provides a free iftar menu, such as rice and also takjil which is open to the general public. With the free fast breaking program after the closing session of the Friends of Zayed Golek Garwo program, participants were directed to take part in breaking the fast together in the courtyard of the Zayed mosque while watching the entertainment provided by the Zayed Surakarta mosque, and the participants' seats were also separated, unlike the general public where men and women were seated (Firstyawan, 2026).

Sixth, Data Submission. During registration, participants fill in their personal data and submit the required requirements via a link. The personal data and requirements are then managed

by the committee which will be grouped based on the participants' ages from 19-30 years old, 31-40 years old, 41-50 years old, and 51 years old to the oldest. Not only based on age, participant data is also grouped according to participant gender, so that the committee's data totals 8 data. This participant data is shared by the committee to participants via the Sahabat Zayed Golek Garwo admin number personally 1 week after the event is over, in the Sahabat Zayed Golek Garwo program there is no Whatsapp group to avoid group misuse and also the spread of participant data. This is in accordance with one of the indicators of program implementation theory, namely the suitability of the program with the implementing organization.

In distributing participant data, male participants will receive data for female participants according to their age, and female participants will receive data for male participants according to their age (Sari, 2020). This aligns with one of the indicators of program implementation theory, namely the alignment of targets with the organization. This data is only sent to participants who meet all requirements. Participants who do not meet the requirements will not receive their data, even if they attend the Sahabat Zayed Golek Garwo program from start to finish.

Seventh, Participant Reporting. After sending participant data to participants, participants will wait to be contacted or contact someone of the opposite sex who fits their criteria during the introductory session or after reviewing the participant data. Participants who have found someone who fits their criteria and feel they are a good match must report to the Sahabat Zayed Golek Garwo committee via the admin number. This reporting aims to delete the participant's data so that they cannot be contacted by other participants. This is in accordance with one of the indicators of program implementation theory, namely the alignment of targets with the organization.

Supporting and Inhibiting Factors in the Implementation of the Sahabat Zayed Golek Garwo Program as a Media for Ta'aruf at the Sheikh Zayed Grand Mosque in Surakarta

Supporting factors are factors that facilitate, encourage, and accelerate the success of group and/or individual behavior in achieving predetermined activity goals. These factors include resources, community commitment, availability, affordability, government commitment, and so on (Faaiza, 2023). Inhibiting factors are anything that hinders or hinders the achievement of activity goals, both social and individual factors (Halodoc, 2026).

Based on the above definition, it can be concluded that supporting factors are conditions or means that encourage and facilitate the achievement of an activity's goals. Inhibiting factors are anything, any condition, that hinders a program from achieving its intended goals. These obstacles can originate from the environment, society, and individuals. Regarding the supporting and inhibiting factors in the implementation of the Sahabat Zayed Golek Garwo program, the following supporting factors are involved:

First, the level of public trust. The Sahabat Zayed Golek Garwo program is a collaboration between three institutions: the Sheikh Zayed Mosque in Surakarta, the Ministry of Religious

Affairs (Kemenag) in Surakarta City, and the Indonesian Ta'aruf Forum (Fortais) in Yogyakarta. The Ministry of Religious Affairs (Kemenag) is a ministry within the Indonesian government responsible for religious affairs (Ustin, 2026). The Sahabat Zayed Golek Garwo program focuses on ta'aruf (introduction to Islamic education) and is free of charge. This aligns with one of the indicators of program implementation theory, namely its suitability to the needs of the target group. Many people consider a free program to be questionable in terms of commitment and results. However, the support and collaboration with the Ministry of Religious Affairs (Kemenag) in Surakarta has bolstered participants' trust in the Sahabat Zayed Golek Garwo program, leading to enthusiastic registration and participation.

This program also maintains the privacy of participant data by not publishing data that can be seen by the general public. The committee also does not create participant groups; ready participant data will be sent via the participant's personal number. This also anticipates the committee against any unwanted events. Nowadays, many modern ta'aruf through applications or websites do not guarantee the security of participant data. Furthermore, in the Sahabat Zayed Golek Garwo program, participants are also accompanied by experienced moderators who bridge the participants in the introductory session. This makes participants trust the Sahabat Zayed Golek Garwo program in finding a partner in accordance with Islamic law. Proven in the third period, registrants reached 1,492 participants (Antara, 2026). This is in accordance with one of the indicators of program implementation theory, namely the suitability of the program to the needs of the target.

Second, social media. Social media is a digital platform that provides a free space for sharing information with the wider community. The Sahabat Zayed Golek Garwo program utilizes Instagram and TikTok to promote the program (Margaretta, 2025). On the Golek Garwo Instagram account, the committee shared a pamphlet containing participant requirements, a registration link, an admin contact number, the event date and time, and so on. The committee shared the pamphlet two months before the event to provide ample opportunity for the public to register.

Furthermore, the Instagram accounts of the Sheikh Zayed Mosque and the Ministry of Religious Affairs (Kemenag) of Surakarta City uploaded a promotional video directly presented by the Director of the Zayed Mosque, Mr. Munajat, Ph.D., and a separate video presented directly by the Head of the Solo Kemenag, Mr. Ahmad Ulin Nur Hafsun, S.Th.I., M.Pd.I. Furthermore, a video uploaded by the Head of the Ministry of Religious Affairs (Kemenag) office in Surakarta City, which was uploaded to the Zayed Mosque TikTok account, received a positive response from participants, causing the video to go viral (Zayed, 2026). This aligns with one of the indicators of program implementation theory, namely the program's suitability to the implementing organization.

Promotion through social media has a significant impact, as evidenced by the participants who participated in the Sahabat Zayed Golek Garwo program not only coming from the Surakarta

area but also from various regions outside the Province, some from Jakarta, Surabaya, Bogor, Kalimantan, and also Bali (Eko, 2025). Participants who attended from various regions were not all young people but some were already 40 years old, 50 years old, 60 years old and even some were already 70 years old.

Third, Facilities. This program took place at the Sheikh Zayed Grand Mosque in Surakarta. The facilities at the Zayed Mosque were very adequate (Noory, 2026). For example, the Zayed Mosque's size can accommodate thousands of people. The large number of participants from Sahabat Zayed Golek Garwo required a large space. Not only was the space sufficient, but Wi-Fi was also essential for the registration committee, which checked and entered data.

Furthermore, microphones and sound systems were provided to enable all participants to hear information, directions, and other matters clearly. A Liquid Crystal Display (LCD) screen and camera were used to display participants' faces during introduction sessions, allowing all participants to clearly see participants of the opposite sex as they met. Office stationery and printers were also available, contributing to the success of the Sahabat Zayed Golek Garwo program. This aligns with one of the indicators of program implementation theory, namely the program's suitability to the implementing organization.

Program implementation inevitably encounters obstacles, sometimes from the environment, individuals, and even society. The following are several things that are obstacles in the implementation of the Sahabat Zayed Golek Garwo program based on research results:

First, there are participants who are technologically illiterate. Participants who registered and participated in the Sahabat Zayed Golek Garwo program were not only young people but also many from the 40s and above. Participants over 40 years old were not fully technologically proficient in using mobile phones, which are generally only used for communicating via WhatsApp, sending voice notes, and taking photos.

Participants with technological disabilities (Gaptek) experienced difficulties registering using the link and were unsure how to fill in their email address and password. This email address is usually filled in before entering the first page of the Google form. This phenomenon can delay the registration process, even though On the Spot (OTS) registration is available for participants with technological disabilities, who are guided directly by the committee. The presence of these participants with technological disabilities resulted in long queues and other participants not fully participating in the Sahabat Zayed Golek Garwo program from the start. The provision of On the Spot (OTS) registration services by the committee is an adjustment effort so that the organization can continue to serve the needs of this target group. Although this solution has not completely eliminated long queues, this step demonstrates the organization's process to reach a point of better fit between the target group and the organization in the future.

Second, Blocked Registration Link. In this third period, the Sahabat Zayed Golek Garwo program experienced a blocking of the registration link (Official, 2025). On the registration link

there is an upload of a participant's photo, in the uploaded participant's photo was used by irresponsible individuals resulting in the registration link being blocked. When the link could not be used, the participants felt confused because the registration link could not be accessed and then contacted the Sahabat Zayed Golek Garwo admin number, and the committee itself then immediately took steps by replacing the new registration link without making participants who had registered with the old link have to re-register. This shows that even though there is a technical incompatibility, the organization has the responsiveness to re-adjust to the program's needs to immediately reach a point of conformity so that program operations do not stop completely.

Third, WhatsApp Message Restrictions. During the data distribution to all participants in the third period, the WhatsApp application experienced periodic restrictions for new numbers, the restriction was limited to sending 25 messages to new numbers that had never previously contacted the Sahabat Zayed Golek Garwo admin number. The number of participants who had never contacted the admin number was approximately 300 participants, which resulted in the data distribution being delayed. However, the committee itself attempted to send data more quickly to participants by using a laptop connected to the Sahabat Zayed Golek Garwo WhatsApp admin number. The use of a laptop as a distribution tool shows a response from the committee. Efforts to increase its service capacity to achieve timely data distribution to participants is a step to adjust the program with the implementing organization.

Fourth, Human Resources (HR). Human resources (HR) are a crucial aspect in program implementation. Without human resources, the program will not run smoothly (Fachrurazi et al., 2021: 24). The Golek Garwo committee is very limited in number and is divided into several teams. The committee needed one week to manage participant data after the event was held due to the limited number of human resources (HR) in the data management team. This limited number of human resources represents a mismatch between the program and the organization. In Korten's view, successful implementation depends, among other things, on the existence of an implementing organization with sufficient capacity, particularly human resources (HR) to carry out assigned tasks. Therefore, strengthening organizational capacity through the addition or optimization of human resources (HR) is an absolute requirement to achieve program alignment with the implementing organization so that implementation runs more effectively and on time.

The existence of obstacles in the implementation of the Sahabat Zayed Golek Garwo program, the Golek Garwo committee responded with enthusiasm and full responsibility in dealing with participants aged 40 years and above who were of different generations between the committee and the participants considering that the Sahabat Zayed Golek Garwo program is engaged in the social sector in answering community needs. Furthermore, the Golek Garwo committee informed the participants that the data would be sent a week after the event took place because the committee itself was also very aware that in managing data its human resources were limited.

Contribution from the Implementation of the Sahabat Zayed Golek Garwo Program as a Media for Ta'aruf at the Sheikh Zayed Grand Mosque in Surakarta for the Community.

According to the Big Indonesian Dictionary, a contribution is a gift or donation. According to T. Guritno, a contribution is a contribution given to someone in an effort to help overcome losses or deficiencies in something needed. This can be realized in social forms such as community service, participation in improving community welfare, or helping disaster victims, among others (Mardiastuti, 2022). Therefore, it can be concluded that a contribution is a gift given to an individual or community to help overcome the lack of something needed, manifested in social forms such as mutual cooperation and participation in improving welfare.

The Sahabat Zayed Golek Garwo program is a social program that aims to address community needs and address the state's need to increase marriage rates, which have declined in recent years. The following are the forms of contribution the Sahabat Zayed Golek Garwo program has made to the community:

First, Finding a Soulmate. This program was launched with the aim of providing a place and platform for people seeking a life partner. Participants in the Sahabat Zayed Golek Garwo program share the same goal: finding a soulmate that meets their individual criteria (Bantara, 2025). This aligns with one of the indicators of program implementation theory, namely the program's alignment with the target's needs. The Sahabat Zayed Golek Garwo program, which has been running for two years and three periods, with approximately 3,000 participants from various regions and age groups, has yielded tangible results. The Sahabat Zayed Golek Garwo program has resulted in dozens of couples marrying. The current situation aligns closely with the program's stated objectives. This aligns with one of the indicators of program implementation theory, namely the program's alignment with the target's needs.

The Sahabat Zayed Golek Garwo program is very helpful for working people, such as career women, who have difficulty finding a potential life partner. Not only career women but also women who are already widowed and have children, so they must find a life partner who can accept them and their children. With this condition, it is very difficult for men out there to accept women who are married and have children. Furthermore, the Sahabat Zayed Golek Garwo program also provides a way for participants who are over 40 years old to find a life partner who can be a companion in old age. This is in accordance with one of the indicators of the program implementation theory, namely the suitability of the program to the needs of the target. This program is a solution for them to find a life partner through methods that are in accordance with sharia and through a program that has experience in finding thousands of partners.

Second, the Zayed Mantu Program. Friends of Zayed Golek Garwo participants who have found a partner and reported to the committee will be offered the Zayed Mantu program. The Zayed Mantu program at the Sheikh Zayed Grand Mosque in Surakarta has been run twice. This

program facilitates couples who want to marry but are hindered by costs. It also facilitates couples who have their own reasons, such as those who realize they have found a partner through the Friends of Zayed Golek Garwo program and then want to marry through the Zayed Mantu program to achieve a one-way ticket.

In the Zayed Mantu program, all facilities are free of charge, including makeup, wedding attire, decorations, dowry, gifts, food, and honeymoon. All facilities provided to Zayed Mantu participants are free of charge. This program has been implemented twice: first in December 2025, with six couples participating, and second in February 2026, with two couples participating, all of whom were members of the Sahabat Zayed Golek Garwo program (Agnia, 2025). This program significantly benefits lower-middle-class communities, eliminating the fear and anxiety associated with expensive wedding costs. This aligns with one of the indicators of program implementation theory, namely the program's alignment with the target's needs.

The Sahabat Zayed Golek Garwo program, a social program that has a positive impact on the community, is expected to continue and grow. It is hoped that more governments, companies, institutions, organizations, and communities will be willing to join this social program. This will allow it to have a greater positive impact on the wider community, beyond simply serving as an alternative solution for finding a partner.

Conclusion

Based on the research conducted, it can be concluded that the implementation of the Sahabat Zayed Golek Garwo program at the Sheikh Zayed Grand Mosque in Surakarta has been effective as a modern ta'aruf media that aligns sharia values with digital technology mechanisms. The program process and mechanisms include strong socialization stages through social media, online and offline registration systems, spiritual and psychological provision, to introductory sessions that strictly maintain participant privacy through highly experienced moderator facilities. Participant data management is carried out systematically based on age and gender to ensure the accuracy of delivery or distribution to participants privately.

The success of this program is supported by high public trust thanks to collaboration with the Ministry of Religious Affairs of Surakarta City, maintaining the privacy and security of participants, social media as a means of attracting public interest, and adequate facilities at the Sheikh Zayed Grand Mosque. Despite facing several obstacles such as technical constraints on the digital platform, some participants are not tech-savvy, the registration link is blocked, restrictions on sending messages on the WhatsApp application and limited number of human resources (HR) in managing participant data. The real contribution of the Sahabat Zayed Golek Garwo program is seen in couples who have continued their marriage through the Zayed Mantu program which provides free wedding facilities to Sahabat Zayed Golek Garwo participants who need it.

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