

Consistency of Implementation of Islamic Law in The Digital Era

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ABSTRACT

Islamic Religious Education Learning is a series of efforts, namely equipping students Since Islam was revealed fourteen centuries ago, Muslims accept and practice Islamic teachings with great love. The application of Islamic teachings by its followers, apart from being based on a sense of love, is also because the application and practice of these religious teachings are considered to provide inner peace to their devout adherents. This phenomenon survives in the midst of the many "religions" that have appeared and then disappeared in the corner of history. But not so with Islam, he survives, increases the number of followers and continues to show that it is suitable for all places, times and conditions. In the era of technology, both digital and other types of technology, we find more and more correlations between Islam and all its teachings and their truth as evidenced by technology. Verses that in ancient times were only believed without any empirical evidence, are now being proven scientifically more and more true. In this paper, the author will try to describe the existence of Islam and its teachings really come from the creator of nature, the author will also briefly describe some of the findings in modern times that are related to the truth of Islam, both these findings technologically and by science/knowledge in general. In this paper, the author uses the library research method, namely by conducting research on literary sources, both in books and online literature sources.

1. Introduction

As a divine religion, revealed through the last prophet Muhammad SAW, Islam is not only a religion that carries moral and spiritual messages. However, Islam also carries a law which is the main guideline for Muslims in living life. The guidelines that are contained in general in the Al-Quran are then called sharia, and in particular the guidelines for life are specifically explained in the hadith. Islamic law is the soul of the Islamic religion. Without the application of Islamic law which is the interpretation and implementation of the pillars of faith and the pillars of Islam, the existence of Islam as a religion with the motto of rahmatan lil alamin will be difficult to implement. As rahmatan lil alamin, then of course Islam comes to bring goodness not only to its adherents, but to all elements of nature, be it humans, animals, plants and of course what is not left behind is the environment in which humans live and make a living. In Islam, religion is the core of all elements and processes of life, as for law and the state and its supporting instruments, Islam places it in a strategic and supporting position, not as an inhibiting factor in the implementation of religion (Tahir Azhari: 2007)

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Islamic doctrine or dogma as a religion of rahmatan lil alamin, in the present era is no longer a taboo subject to be discussed and evidence sought. Questions from various sides and scientific disciplines, whether indeed Islamic law which was revealed and implemented can bring mercy to the universe. Before discussing further about the application of Islamic law in the digital era, it is necessary for the author to first explain the meaning of the digital era. The digital era is a period where there is a correlation of universal social interconnection that connects many people from different places and different social and cultural cultures, with this connection so that local events that occur can influence events in other places that are very far away and vice versa. This is made possible by the availability of technology that enables the free and fast transfer of information

With the development of technology, the application of Islamic law which was previously based on obedience to religious orders, will increase in quality to become something that is not only based on obedience, but also based on knowledge in carrying out religious orders. In several verses, Islam strongly encourages its followers to do something based on science, use reason, think things through before practicing certain instructions from Islamic teachings.

With the development of technology, many of the Islamic religious orders, which can then be scientifically proven, that Islam is really a religion that was descended from the creator of the heavens and the earth. Based on the description above, the authors draw the formulation of the problem, namely how to apply Islamic law in the era of digital technology.

2. Literature Review

Islamic teachings are not dogmatic, but they are carried out with full awareness by their adherents. The eight characteristics of the Islamic religion are: (1.) Islam is a religion of "nature"; (2) Islam is a religion that is easy, rational and practical. (3) Islam is a religion that unites physical life and spiritual life, and between worldly and spiritual life. (4) Islam is a religion that maintains a balance between personal (individual) life and social life. (5) Islam is a perfect way of life. (6) Islam is a religion that is universal and humane. (7) Islam is a religion that is stable and at the same time developing. (8.) Islam is a religion that does not recognize change. (Taqiyudin: 2010)

In completing this article, the author uses several references that the author obtains digitally, these references are in the form of several short articles that discuss the relationship between the application of Islamic law and technology in the digital era.

3. Methodology

The approach that the author uses in compiling this article is a normative, descriptive and comparative approach. The author attempts to explore the practice of Islamic law in the era before digital technology existed and how effective its application was at that time. Then the author takes an approach when Islamic law is applied in the era of modern science and digital technology, is the old practice still relevant, or does it accelerate changes and the dynamics of Islamic law itself caused by the development of science and technology.

Although brief, the author tries to explore sources of application of Islamic law from the Koran that may be relevant to the author's article, namely using the method of forming legal lines in Islamic law. This method was pioneered by Hazairin and later developed by his student Sajuti Talib (Hazairin, 1982:6)

In compiling this paper, the author uses a qualitative approach methodology with the main source being library materials. In addition to literature in the truest sense, the author also refers to digital literature, to add treasures in optimizing the method the author uses in completing this article.

4. Results and Discussion

The development of science and its application in digital technology has progressed in the last 40 years. It is undeniable that the development of this technology is so rapid, that the boundaries that have tended to be obstacles in interaction between humans, such as geographical distance, language and cultural differences, become things that seem to make no difference. For example, when someone from a different continent with a different language wants to travel to a foreign place, he can learn the culture and language of the continent/place he will visit easily and in a very short time. This happens because of the

advancement of science and the digital world which connects place, time, culture, people and habits to become a borderless thing.

Islamic law, which originates from revelations revealed 14 centuries ago, is a law that lives and develops for people who are Muslims. The development of the situation, conditions, and technology, has indirectly influenced the practice of Islamic law. Islamic law is not something that cannot undergo change, because historical facts have recorded that Islamic law has always experienced dynamics through the *ijtihad* of the school's priests.

The Imams of the *madhhab* carry out *ijtihad*, with the understanding they have trying to provide a solution to every *fiqh* problem faced by Muslims. The understanding possessed by the Imams of the *madhhab* on various problems of the people makes them in accordance with the hadith of the Prophet Muhammad SAW "Whoever Allah wishes good for him, then he is made *Faqih* in religious matters" (Sahih Bukhari Number 71)

The "separation" of religion from science and knowledge has also occurred in Islamic historical literacy, namely the neglect of Muslims towards scientific cues found in the Al Quran and only focusing on matters of worship. This phenomenon was pioneered by the *tariqah* scholars and some influential *fiqh* scholars. The two groups limit the study of revelation and religion to matters relating to monotheism, *fiqh* and interpretation.

It is undeniable that the living conditions of Muslims in the 21st century are different from those of Muslims when the Prophet and the generation of companions were still alive. This condition certainly resulted in changes in several aspects as well. For this reason, it is not an exaggeration to say that the present condition of Islamic law is also different from the early days of Islam's arrival.

As a law that must be practiced by Muslims, and also implemented by the state as part of protection for its citizens, the integration of Islamic law into the realm of technology to facilitate its application is a necessity. Because, with the application of technology in the implementation of Islamic law, Islamic law as an instrument of the state to provide guidance to its citizens will be easier to monitor and evaluate its application.

One form of convenience in applying Islamic law in the digital era is that digital codification is carried out on sources of Islamic law, both sources originating from classical or pre-scientific scholars, as well as sources from contemporary scholars. This digital codification will certainly be useful as a source of digital literacy which will make it easy for students of knowledge in the millennium era. This is because efforts to reduce the role and existence of the application of Islamic law have existed and been carried out by people who are not happy with the development of Islamic law (Daud Ali: 1997).

The correlation and suitability of Islam and all its legal and religious instruments is not something that is forced, or in other words it is matched, because the revelation of scientific verses in the Al-Quran occurs naturally and gradually. Even though this perception exists and is discussed in the writings of researchers at UIN Malang (Umami, 2005). The matching of scientific symptoms with the verses of the Koran is often referred to as the Islamization of science, this certainly does not happen, because between the verses of the Koran which are older and the discoveries of science and technology are two different things and cannot be forced into a relationship except happens naturally. This Islamization intends to create a meeting point between science which is sometimes secular in nature and religion which is religious, so that the impression of a combination of the two is harmonious and suitable (Al Faruqi: 1984)

In today's science and digital era, many later found that Islamic law which was ordered to be implemented by this religion was in fact not merely because of dogma, but there were scientific matters in the order for the application of these Islamic teachings. For example, there is an order to undergo an *iddah* period for a wife who has just been left by her husband. Even though at first there was no scientific proof and it was carried out by Muslims, the world of modern science later discovered that the wisdom of implementing this *iddah* period was to give time to a wife who was divorced or died by her husband whether in her womb there were seeds from her previous husband.

Research on the miracles of the *iddah* period was carried out by a geneticist (the science of genes and all its aspects) named Robert Guilhem at Albert Einstein College, who later embraced Islam after knowing the scientific empirical nature and miracles of the Koran about the causes of determining the *iddah* period of women whose husbands divorce *Iddah* for 3 months as stipulated in the Qur'an.

Robert Guilhem is a person who has dedicated his life to researching the fingerprints of male partners. His research proves that a man's track record will disappear after 3 months. Husband and wife intercourse will leave a mark (track record) on the woman. The new track record slowly disappears by 25 to 30 percent every month if the couple does not have sexual intercourse. After three months, the fingerprints completely disappear so that divorced women are ready to accept another man's prints. (Lubis:2022)

5. Conclusion

As rahmatan lil alamin, with a concept according to all times and places, Islam is not a rigid religion. The application of Islamic law since its inception in the era of the camel, until today's technological age, has not found any difficulty in applying Islamic law. Regardless of the existence of scientific evidence for the application of Islamic law, Muslims believe that the commands and prohibitions contained in Islamic law originate from God Almighty, and of course, orders from Allah SWT mean good for His servants and prohibitions from Allah SWT are certainly bad. if done

As technology is always progressing and developing, Islamic law is also a dynamic matter, in accordance with the circumstances, conditions, circumstances of the place and time without changing the nature of sharia which is inherent in Islamic law. The universality and flexibility of Islamic law will always exist throughout the ages, because it was revealed by Allah SWT, who created the universe and humans, of course it will always be in accordance with human nature.

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