

Information Technology Approach in the Study of Islamic Law

Rizal Rahman Hamza^{1*}, Nurdin Nurdin² & Gasim Yamani³

¹ Islamic Family Law Study Program State Islamic University Datokarama Palu, Indonesia

² State Islamic University Datokarama Palu, Indonesia

³ State Islamic University Datokarama Palu, Indonesia

*Corresponding Author: Rizal Rahman Hamzah E-mail: rizalrahmanh@gmail.com

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ABSTRACT

This paper discusses the relationship between Islamic law and the use of information technology. This research is a literature study with data source in the form of documentation. The results of the study show that information disclosure in society is due to the growing sophistication of information technology. Everything that happens in parts of the world in a matter of seconds can be known by people in other parts of the world, the openness of Muslims to all information in developing Islamic intellectual treasures. Islamic tradition emphasizes the search for knowledge (*'ilm*), even in the hadith the search for knowledge is mandatory and required to seek as far as possible to the land of China. Many verses of the Qur'an motivate the importance of science and the development of information technology, including the command to pay attention to what is in the heaven and on the earth (QS. 9:101), the challenge to use technology in exploring the corners of the sky (QS. 55:33), the technology of making the ark by the prophet Noah (QS. 11:38), the creation of heavens and the earth and alternating day and night is a sign for the intelligent (QS. 3: 190).

1. Introduction

Information Technology (IT) has experienced rapid development in recent decades and has changed various aspects of human life. In the legal context, IT developments also have a significant impact, including in the study of Islamic law. Islamic law, otherwise known as sharia, is a legal system based on Islamic religious teachings and principles contained in the Qur'an and Hadith. There are basically two roles of Islam in the development of science and technology. First, make Islamic Aqidah a scientific paradigm. This paradigm is what Muslims should have. This Islamic paradigm states that Islamic Aqidah must be used as the a basis for thinking for all knowledge (Ian 2022)

In the study of Islamic Law, the IT approach can provide important contributions in various aspects. First, IT can facilitate easier and faster access to Islamic legal resources, including the texts of the Qur'an, Hadith and other Islamic literature. Prior to TI, scholars of Islamic Law had to rely on limited and inaccessible printed books. However, with the advancement of IT, these sources can be easily accessed through the internet, electronic databases and other electronic devices. This allows researchers and practitioners of Islamic Law to access and explore more information to support their research and legal activities.

¹ **Rizal Rahman Hamzah** is a Student Candidate of Islamic Family Law Study Program at Postgraduate School, State Islamic University Datokarama Palu, Indonesia. This paper was presented at the 2nd International Conference on Islamic and Interdisciplinary Studies (ICIIS) 2023, as a presenter, held by the Postgraduate School State Islamic University Datokarama Palu, Indonesia.

In addition, the IT approach also enables more efficient communication and collaboration between researchers and practitioners of Islamic Law in various geographic locations. Through technologies such as email, video conferencing and online collaboration platforms, Islamic jurists can share knowledge, discuss, and cooperate in developing understanding and application of Islamic Law. This allows the creation of a stronger global network in the study of Islamic Law and facilitates the exchange of ideas and thoughts between experts in different countries. Therefore, this paper will describe the Information Technology Approach in the Study of Islamic Law.

2. Literature Review

Technology comes from the Latin word *tekne* and in English called and *logos* in Indonesian which means science (Jhon 39: 1995). Technology is the creative application of science for industrial purposes or something practical. According to Webster, art is a skill acquired through experience, study, and observation. Oemar Hamalik defines technology as a creative application rather than science for industrial or practical purposes. Quoting Webster's opinion, Azhar Arsyad stated that technology is a science that discusses skills acquired through experience, study, and observation.

Technology means the application of science or a collection of knowledge that is practical and closely related to engineering, industry and so on (Gita Media: 2006). According to the Lexicon as quoted by Udin Saefudin Sa'ud, technology is scientific study, which has the following meanings: (1) study, review, systematic research, and scientific. In other words, technology is a "science" in its broadest sense; (2) technology is mechanical arts, namely mechanical devices (machines); (3) technology means applied science, namely applied sciences or practical sciences; (4) technology means the application of this to practical tasks (application of science and tools for daily work or interests)

The role of electronic media in the information society plays an important role and even determines the pattern of life. The use of electronic technology such as television (digital antenna), computer, facsimile, internet, and others, has changed the information environment from a local and national patterned environment, to an international, worldwide and global environment. In the information age, through satellite communications and computers, people enter the world's information environment. Computers are not only capable of storing information from all over the world, but also able to process and produce it orally, in writing, and even visually. In short, information technology facilities that are growing rapidly to date have a work system with sophisticated characteristics (Abuddin 2009)

However, the role of electronic media is so large that it has shifted the socialization agents that take place traditionally, such as those carried out by parents, teachers, government, and so on. Computers have become playmates, familiar parents, teachers who give messages, and can at any time provide immediate answers to existential and basic questions. Advances in the field of communication-information technology, ultimately have an influence on the psychology and personality of the community. According to Abuddin Nata, in the information age those who can survive are only those who are forward-oriented, who are able to turn knowledge into policies, and other characteristics as possessed by modern society.

3. Methodology

This research is a literature research with data source in the form of documentation. This study uses a type of literature research, namely research conducted using secondary data in the form of books, notes and online references, as well as previous research. Literature research is a data collection technique using existing data through literary research. The documents used in the literature research are as long as they are related to the topic written.

4. Results and Discussion

According to the review of Islamic law, science does not develop in an uncontrollable direction, but it must move in a meaningful direction and humanity has the power to control it. Human power over science and technology must have a complete place. The existence of science and technology is not merely to urge humanity, but it is humanity that grasps science for its own sake in the context of self-servitude to the Creator. The concept of Islamic teachings regarding the development of science and technology is based on several principles as follows: (Dwino: 2014)

- (1) In Islam, the development of science and technology occurs within the framework of monotheism or theology. This theology goes beyond simply believing in the existence of Allah SWT in the heart, verbally pronouncing it, and practicing it in action. Rather, it involves the deepest inner awareness of human beings in the relationship between

humans and God, the environment, and each other. In other words, this theology produces awareness as the "inner core" in human beings that forms their worldview, which then influences patterns of attitudes and actions that are in line with that worldview. Therefore, theology ultimately has very sociological and anthropological implications.

- (2) Information technology in Islam should be developed with the intention of piety and worship to Allah SWT. This is important to emphasize, because the Qur'anic drive to study natural and social phenomena seems to be given little attention, as a result of the focus of Islamic da'wah which was originally more oriented towards achieving salvation in the Hereafter. However, this must be balanced with the commands to worship Allah SWT in a broad sense, including the development of science and technology.
- (3) The development of science and technology must be carried out by Muslim individuals who have a balance between intellectual intelligence, emotional intelligence, and spiritual intelligence, and are supported by a strong determination to worship Allah SWT in all aspects of life. This is in line with what happened in history in classical times, where scientists who developed science were individuals who were always obedient in worshipping Allah SWT.
- (4) Science and technology must be developed within an integral framework, where religious knowledge and general science, although they have different formal forms, actually have the same essence, namely as a sign of the power of Allah SWT. With such a view, there is no feeling of superiority between the two. By implementing the four science development strategies, there will be useful benefits in overcoming the problems of modern society as previously mentioned.

In Malaysia, Islamic education is receiving more attention. For example, in terms of maintaining civility or manners. If the official is a Muslim, they are obliged to plan for the advancement of Islamization of science that will have an impact on the morals of their society. In applying the concept of Islamization of science, there should be no discrimination against the rights of non-Muslims. Everyone must be treated fairly. Likewise, there should not be sacrifices for the rights of Muslims themselves just to protect the rights of non-Muslims. Non-Muslim communities themselves do not have to worry about the Islamization of knowledge. If the process of Islamization goes well, all individuals, regardless of religion, will support it. The success of Islamization will ensure that Muslims have good morals and will guarantee the economic and political rights of all individuals, including non-Muslims. If you have good morals and can protect your conscience, people will not choose corrupt leaders, so every country will be led by good leaders.

The Importance of ICT Development in Islamic Studies, Islamic tradition emphasizes the search for knowledge (*'ilm*), even in the hadith the search for knowledge is obligatory and required to seek as far as possible to China. This tradition is supported by around 750 verses of the Qur'an which speak about the material realm and its phenomena, and command man to know and make use of this nature. Quraishi Shihab in *Wawasan Al-Qur'an* also wrote that the word science with its various forms is repeated 854 times in the Qur'an. This word is used in the sense of the process of achieving knowledge and objects of knowledge (Imam Adzro'i 2013).

Hundreds of verses of the Qur'an that motivate a lot about the importance of science and technology development include the command to pay attention to what is in the heavens and on the earth (QS. 9:101), the challenge to use technology in exploring the corners of the sky (QS. 55:33), the technology of making the ark by the prophet Noah (QS. 11:38), the creation of the heavens and the earth and the alternation of day and night is a sign for intelligent people (QS. 3: 190), it was science that made Prophet Adam superior to the angels who were then told to bow down (QS. 2:31), motivation to seek knowledge (QS.20:114), several natural phenomena (QS. 2: 164) and many other verses that advocate and explain science and technology. The Qur'an also repeatedly commands us to always use our minds, *afalaa taqiluun*, *afalua tazakkaruun*. The *qauiayah* verses instruct us to read natural phenomena or so-called *kauniyyah* verses, signs of the greatness of Allah SWT in the universe. The perspective is to emphasize the uniqueness of the Divine which guarantees the unity of true knowledge between religious knowledge and science and technology that leads back to Allah SWT.

Indeed, in the Islamic perspective science can never replace metaphysics and theology, and technology can never replace shari'ah as the best provider and solution to human individual and social problems. Muslims view either shari'ah or science and technology as necessary for the safety of society, and both must join the ethical and legal framework of shari'ah. Shari'ah, which is primarily based on the teachings of the Qur'an and hadith, is considered by Muslims to be the most important source of ethical values and principles for guiding human action. Islam places strict limits on technology with sharia and adjusts it for practical purposes. Science and technology are applied in everyday life in order to enhance human dignity and improve the quality of worship to Allah SWT. (Imam Adzro'i 2013)

In the current era of globalization, the progress of human civilization is marked by the use of information technology in various areas of life. Information technology is one of the main pillars of the development of human civilization today. This technology is an important tool for the transformation of a society into a more advanced society. Information technology is able to influence the lifestyle and behavior of a society. The essence of da'wah activities carried out through information technology is a process to convey information.

By utilizing information technology we can benefit in developing Islamic da'wah. The benefits are as follows (1) Da'wah is no longer depends on time and place, (2) Da'wah can have a very broad scope, (3) The distribution of information about da'wah is very fast., (4) Various ways of conveying da'wah material through information technology (sani 2020)

There are several ways that we can take advantage of information technology in developing Islamic da'wah, among others, such as, the utilization of Islamic application software, VCDs & DVDs, print media, online media, radio and TV stations. The development of information technology can be used by preachers to develop da'wah activities and implement da'wah activities. Thus, preachers must be able to take advantage of advances in information technology in developing Islamic da'wah. Preaching (da'wah) through the internet is quite easy, very practical, effective and potential. The advantages of the internet as a medium of da'wah include unhindered by space and time, can be accessed anytime and by anyone in various corners of the world. Therefore da'wah material that has been included on the internet can be accessed by all people from all over the world whenever they want. Moreover, da'wah becomes more varied. In addition to writing, you can create da'wah material in the form of images, audio, e-books (electronic books) or videos so that da'wah objects can choose the preferred form of media. Besides, the number of internet users is increasing. The ever-increasing growth of internet users is good news for those who will preach in cyberspace, because the objects of da'wah will also increase. It also saves cost and energy.

By presenting da'wah material on the internet, the object of da'wah does not need to come to the resource person and buy books to answer the problems at hand. So that it can help our brothers and sisters not to spend extra money and effort to get the sharia information they are looking for. It also can strengthen the brotherhood between one another and be able to provide information in a short time (social aspect), can discuss the development of Islam (religious aspect) and the development of Science and Technology.

Thus the internet is one of the most appropriate media to be used as a means/media in da'wah. Because today the internet is the most sophisticated media and source of information and this technology offers a variety of convenience, speed, accuracy of access and the ability to provide the various information needs of everyone, anytime, anywhere and at any level.

5. Conclusion

Islamic tradition emphasizes the search for knowledge (*'ilm*), even in the hadith the search for knowledge is obligatory and it is required to seek as far as possible to the land of China. Many verses of the Qur'an motivate the importance of science and the development of information technology, including the command to pay attention to what is in the heavens and on the earth (QS. 9:101), the challenge to use technology to explore the corners of the sky (QS. 55:33), the technology of making the ark by the prophet Noah (QS. 11:38), the creation of the heavens and the earth and the alternation of day and night is a sign for the intelligent (QS. 3: 190).

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