Muslim Life in the Digital Era : Da'wah, Muamalah and Education

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ARTICLE INFO	ABSTRACT
Volume: 3 **KEYWORD** Islamic Law, Law And Technology, Islam And Modern Life. Islam And Sosial Media	As a monotheistic religion, Islam has values and standards that cannot be compared to other religions in the world. Muslims accept and practice Islamic teachings with great love. The application of Islamic teachings by its followers, in addition to being based on love, is also because the application and practice of the teachings of this religion are considered to provide inner peace to its devout adherents. This phenomenon persists amidst the many "religions" that have emerged and then disappeared in the historical perspective. However, this is not the case with Islam, it has survived, increasing the number of its followers and continuing to show that it is in accordance with all places, times and conditions. Islam has been able to prove that its teachings are not teachings that are not in accordance with the development of the times, let alone contradictory. In the era of technology, both digital and other types of technology, the correlation between Islam and all its teachings with its truth proven by technology is increasingly being found. Verses that in ancient times were only believed in without any empirical proof, are now increasingly being scientifically proven to be true. In this article, the author will try to describe the existence of Islam in three dimensions of life, namely preaching in the digital era, muamalah and economic activities in the era of digital transactions and Islamic education facing globalization and educational issues that indirectly influence the Islamic education system whose concept comes from the Qur'an and hadith, while other education that is side by side with the principles of Islamic education, comes from the values of secularism and individualism. In this article, the author uses a library research method, namely by conducting research on library sources, both in books and online literature sources.

1. Introduction

A Muslim is someone who has vowed his life to accept Islam as a way of life and make Islam not just a symbolic religion, but make Islam a rule of life, namely Islam as a guideline for life in his daily life. When someone declares the two sentences of the shahada, then at that time that person gets the predicate and status as a Muslim, the status and predicate, of course with all the obligations that must be obeyed and prohibitions that must be avoided. This consequence is a burden (mukallaf) with long-term obedience and a long-term reward from Allah SWT.

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A Muslim's obedience to Islamic teachings is obedience to the values contained in Islam, since the beginning of the arrival of Islam, these values have slowly and gradually become a reference for a Muslim to live his life and interactions. As a value system, Islam regulates its adherents in various aspects and dimensions, there is not a single aspect of this life that is not regulated by Islam, some are regulated universally, some are regulated specifically and imperatively. Among the things that are regulated are how a Muslim interacts with his God, with fellow Muslims, with other humans, and how to regulate his life in relation to the universe and its environment.

In Islam, there is known as sharia and law (Fiqhi). Both of these things seem similar, but if we analyze them, then we can understand that Islamic sharia and law are two different things but are in the same place. Islamic sharia is something that comes directly from Allah SWT and is clearly stated in the Quran and hadith. Sharia cannot change from being to not being, but how it is implemented can change according to the conditions that occur.

Islamic law is a legal system that has absolute and universal truth (syumul). Syumuliyatul Islam (Universality) is seen in the ability of law to adapt to all conditions of time and place. Islamic law is always up-to-date, in accordance with conditions along with the development of human civilization that continues to develop and the rapid changes of the times. In this context, Islamic law must be believed as a system of values and rules that are projected to be a solution to the problems of human life with all the problems that surround it throughout time.

In this article, the author will describe how the aspects of a Muslim's life in several dimensions do not conflict with Islamic principles, both from the perspective of sharia as a fixed legal system, and from the perspective of Islamic law or fiqh which is based on the reasoning of various schools of thought and scholars.

2. Literature Reviews

After the researcher conducted a brief review of the writing that the researcher would compile, there were several articles that discussed the same theme but with different approaches. Among these authors is Adi Wibowo with the title The Use of Social Media as a Trend in Islamic Education Da'wah Media in the Digital Era, this article was published in the Jurnal Islam Nusantara, Volume 03 No. 01, July-December 2019. Adi Wibowo in his article describes how effective the use of social media is in carrying out da'wah in the digital era, including social media is Facebook, because Facebook offers unique, simple and easy-to-understand features, both related to notifications, messages, photo albums and so on.

Another researcher who compiled a similar article is Okto Viandra Arnes, in his research entitled The Development of Islamic Banking in the Digital Era, which was published in the Saqifah Islamic Economic Law Journal Vol. 7 No. 02 of 2022, explains that with the existence of technology, it makes it easier for people to access Islamic banking and financial services. Thus, Islamic banking products with various advantages and conveniences can be enjoyed by the public. The digital era has made it easier for workers in the Islamic economics sector to socialize their products to the public.

3. Methodology

The approach used by the author 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 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, whether old practices are still relevant, or whether they actually accelerate changes and dynamics of Islamic law itself caused by the development of science and technology.

There is an opinion that says that changes in facts and conditions in the real world are much faster than changes in law. However, Islam with its sharia and fiqh is able to place itself in that position, so it is not an exaggeration to say that there is not a single problem in Islam that cannot be found a solution and law, even though the problem is a contemporary problem that has not been discussed by the salaf scholars or khalaf scholars.

Although brief, the author attempts to explore the sources of the application of Islamic law from the Quran 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 then developed by his student Sajuti Thalib (Hazairin, 1982:6)

In compiling this paper, the author uses a qualitative approach methodology with the main source being library materials. In addition to libraries in the true sense, the author also refers to digital libraries, to add to the treasury in optimizing the methods the author uses in completing this article.

4. Results and Discussion

When Islam through the Qur'an talks about matters related to worship, then the practice carried out at the time of the early arrival of Islam was to carry out the worship, of course with direct guidance from the Prophet Muhammad SAW. However, when the Qur'an talks about other things that are not worship, then differences of opinion regarding this matter arise among the companions, tabi'in, and contemporary scholars. The differences that arise are certainly not according to intention, but are based on and caused by various factors, be it the educational background of the scholars themselves, differences in place of residence, and personal perspectives that make them different in responding to a problem that arises in the midst of society.

The rapid progress of the era, with such advanced digital technology and media, has unknowingly made several principles and practices of Islamic law as if they were being pitted against each other to be able to accelerate with the realities of life faced by Muslims. However, since the existence of technology that has made many changes in life and its legal implications, it turns out that Islam and its sharia and laws have not immediately become outdated or have experienced the axiom that it is a religion for all times and eras.

Therefore, it is not an exaggeration to say that Islamic law is something that is standard, unchanging, but the implementation of Islamic law in the form of daily life has a high level of flexibility that is not possessed by any religion on the face of this earth. This opinion is certainly not something that is forced, but the journey of Islamic history and its laws have proven how Islam is able to survive in facing different times and eras.

If we borrow the definition of the scholars regarding sharia, then one reference that can be used as a reference is the opinion of Imam Abu Muhammad Ali bin Hazm in the book Al Ihkam fii Usulil Akham (Ibn Hazm: 137), he said:

وأما الشريعة فهي أن يأتي نص قرآن أو سنة أو نص فعل منه عليه السلام أو إقرار منه عليه السلام أو إجماع

Translation : "*Sharia is if there is a clear text (not multiple interpretations) from the Al-Quran, the sunnah text (hadith), the text obtained from the actions of the Prophet SAW, the text obtained from the taqrir of the Prophet SAW, and the ijma' of the companions*,"

Another opinion was put forward by Ibnul Qayyim al Jauziyyah, a scholar who proved that legal changes occurred due to changes in fatwas, changes in fatwas, while changes in fatwas resulted in changes in the aspects surrounding the law. In his book I'lam al-Muwaqqi'in, al-Jauziyah says:

تغير الفتوي واختلا فها بحسب الا زمنة والا مكنة والا حوال والنيات والعواءد

Translation: "*Changes in fatwas and differences in laws regarding them are caused by factors of time, place, situation, intention and custom*."

Furthermore, according to Ibnul Qayyim, if someone comes to you from a different area than you and asks for a legal decision regarding an event, then ask about the 'urf (custom) that applies in his area and give a legal decision based on the 'urf (custom) that applies in his area, not based on 'urf (custom) that applies in your area (Ibnu Qayyim al-Jauziyah: 67).

In general, Islamic law and sharia have proven to be able to adapt since they were revealed until the current digital technology era, but the author will only describe several aspects of a Muslim's life in this digital era, namely those related to Da'wah, Muamalah, and education. These three aspects will prove that Islam is a perfect and universal religion, suitable for all conditions, times and ages.

4.1 Islamic Da'wah in the Digital Era.

The religion of da'wah, that is one of the terms for Islam. This term is not excessive, because since the beginning of its development, da'wah has been the foundation of Islam to invite people to believe in Allah SWT and abandon all forms of polytheism. Da'wah during the time of the Prophet Muhammad was carried out in several phases, initially da'wah was carried out secretly, only inviting certain people and hanif (soft-hearted) to embrace Islam. However, after Umar bin Khatab r.a embraced Islam and announced his Islam, da'wah began to be carried out openly. (www.dalamislam.com). Da'wah carried out since the time of the Prophet, his companions, tabiin until the time of the scholars after independence was da'wah in a conventional way with various forms.

Preaching in the digital era has its own benefits, both for preachers and for their objects of preaching, because the digital era is an era where all access can be quickly reached by social media users, this fast access is called Viral, this factor makes preachers try to utilize social media as a medium in conveying their preaching, where the use of this media is more up to date and more effective than other preaching media (Faisol, 2017). With the use of social media in preaching, religious messages become more easily accepted by the object of preaching, without having to be hindered and constrained by space and place. In addition, preaching in the digital era by utilizing social media, for the people who are the objects of preaching, they can more deeply accept and enrich the knowledge they gain.

4.2 Islam and Muamalah in the era of modern technology

Islam with all its attributes of commands and prohibitions, is not only related to mahdhah worship alone, but there is also mahdhah worship which is worship that is not directly related to ritual worship. This worship is called mahdhah worship, because it is something that is regulated and ordered in Islam, but has a high level of flexibility, this worship in contemporary literature is often referred to as social worship or muamalah. One example of this muamalah is a practice related to economic transactions.

Economic development in the modern era, especially in the digital era, has implications for sharia-based economic practices. Therefore, scholars and sharia financial experts are very careful in issuing fatwas or economic practices related to Islamic economic terminology. This is done because in classical times, the identification of the boundaries between Islamic economic practices and capitalist or non-Islamic economics was so easily recognized.

There is a paradigm shift and practice in conducting transactions that in Islam are very strict and guarded, that between the seller and the buyer there must be consent in the muamalah transactions that occur. However, in the digital era, the absence of the seller and the buyer in a transaction, forces fiqh experts to formulate an argument that the development of Islamic law/Fiqh is in line with the development of the times and changing situations.

There are various forms or methods of conducting jual beli transactions, one of which is through online platforms. Online transactions are facilitated by technological advancements, often referred to as the era of Industry 4.0, representing a period of industrial revolution(Wahyudi et al., 2023).

4.3 Islam and Education.

Education is one of the things that gets important attention in Islam. The many previous stories in the Quran that tell about education, make its followers pay special attention to the issue of education. In Islam, children are a mandate from Allah SWT, therefore, in the process of the birth of a child, from the proposal, marriage, naming, to educating them, are things that get priority. How to educate children can also be seen from the stories of the Prophets and Apostles in the Quran.

However, along with the development of the times, educating children has its own challenges. This is because the flow of information and globalization that children may receive is different from the mission of education in Islam that we have maintained so far. Another reality that is also a serious problem is the digital era and information technology, the spread of hoax news, online bullying, hate speech, online prostitution, sexual exploitation and pornography, child trafficking and many other problems (Tian Wahyudi: 2019).

The digital world with its development directly or indirectly has an influence and impact on children's education. The children we are now educating are digital children, in the sense that almost all of their daily activities will not be separated from the digital world, whether it is related to formal education in schools, or the education they undergo

outside of school. Therefore, the use of digital for our children is something we cannot avoid, but we must pay attention to optimizing the digital function in order to support the vision of Islamic education.

The characteristics of the digital generation, as explained in the book Parent Education Series: Educating Children in the Digital Era published by the Ministry of Education and Culture, include (Education and Culture Team: 2016):

1. Showing self-existence with various digital media, such as Facebook, Twitter, Path, Instagram, Youtube.
2. Showing openness, being frank, and thinking more aggressively
3. Freedom of expression, not wanting to be regulated and restrained. The internet offers them this freedom.
4. In relation to the learning process, the digital generation uses search engines such as Google, Yahoo and so on to get the information they want. Their learning ability is faster because various information is at their fingertips.

The existence of the digital technology era and becoming a lifestyle for children is not something that should be avoided, but can be optimized to educate them according to the concept of education in Islam. The paradigm of children's education today should adjust to the digitalization era without ignoring existing Islamic values. To optimize this, there are several things we need to do as parents, namely (1) increasing parents' understanding of children's potential and development; (2) understanding what educational content must be adjusted; (3) knowing digital media well, its benefits and mafsadat aspects; (4) being able to use digital media as a means of education;

5. Conclusion

Islam as rahmatan lilalamin, is a blessing not only for its adherents, but for the whole world and humanity. In the Qur'an, there is a command to be fair to all humans, whether they embrace Islam or not. This indicates that Islam with all its teachings is truly a blessing for the universe. In this context, the truth of Islam is proven in the course of history, that the texts of the holy books in their form since Islam was revealed, are in accordance with the context of all times and places. This compatibility can be proven that Islam with its sharia and fiqh laws is always relevant to all conditions.

The three things that the author describes above, namely da'wah, muamalah and education, are essential in Islam and instructions on these matters have been textually stated in the holy book of the Qur'an and the hadith of the Prophet Muhammad SAW. The existence of these textual instructions since 14 centuries ago, in its journey, it turns out that they are still relevant to the current conditions where technological and digital developments can actually coexist with legal texts in the Qur'an and hadith.

In terms of preaching/da'wah, the ways and methods used by the prophet, his companions and tabiin are certainly different from those carried out in the era of digital technology, but changes in these methods, as explained by Ibnul Qayyim Al Jauziyah in his theory of change above, are not necessarily change the essence of da'wah itself. Therefore, with digital and information technology, it is a support for Muslims to carry out da'wah in a more effective and efficient way.

Muamalah, especially trade and economic activities in ancient times in the context of Islamic law, is certainly much different from trade practices in the era of digital technology. In ancient times, to prove that a trade transaction was carried out between the seller and the buyer with the condition that both were sincere about the transaction. However, in the era of digital technology, there are no longer meetings between sellers and buyers, even the two do not know each other, but the basic principle of muamalah, namely the existence of consent/sincerity between the seller and the buyer, is still maintained, because this is the main and core of muamalah.

Education carried out in the modern era, in its various forms, has made many advances compared to education before the era of digital technology. With digital technology, the ability of teachers and students to search for and make comparisons of scientific references in Islam is increasingly easy to do, so that with existing comparisons, fanaticism is no longer found, because insight deepens and openness of information opens up wider horizons of thinking.

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