# Digitalization of Islamic Law to Optimize the Existence of Islam in Millennial Generation

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| Article Info | Abstract |
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| | *The digitalization of Islamic law is intended to understand Islamic law through digital media and has a distinctive character for the millennial generation. This is intended so that the millennial generation can understand Islamic Law to maintain Islamic religious values through digital platforms. This research is Islamic law research. This research is oriented to the coherence between the principles, rules of fiqh, and the rules of positive law associated with the perspective of Islamic law. The results of this study recommend that a strategy is needed to maintain the existence of Islam in the digital space by way of socializing the understanding of Islamic Law that must be conveyed substantively and sustainably through social media, including the presence of preachers who convey the substance of Islamic Law with a millennial approach.* |

## INTRODUCTION

Islamic law is the most essential aspect and becomes a guide in carrying out worship and muamalah for every Muslim. In this case, Islamic law should be socialized to be understood by all groups. A deep and substantive understanding of Islamic law makes the values of Islamic teachings fully implemented. Therefore, so that the teachings of Islam can be applied in life, Islamic understanding law becomes something that is a condition sine qua non for every Muslim.

Understanding and deepening Islamic law need to be carried out substantively, contextually and adapted to the times. Regarding efforts to adapt to the times, Allah SWT says as stated in the QS. Ar-Rahman Verse 33:

﴿يٰمَعْشَرَ الْجِنّ وَالْاِنْسِ اِنِ اسْتَطَعْتُمْ اَنْ تَنْفُذُوْا مِنْ اَقْطَارِ السَّمٰوٰتِ وَالْاَرْضِ فَانْفُذُوْاۗ لَا تَنْفُذُوْنَ اِلَّا بِسُلْطٰنٍ ٣٣ ﴾

Meaning: "*O group of jinn and humans! If you can penetrate (cross) the corners of the heavens and the earth, then penetrate. You will not be able to penetrate it except with strength (from Allah SWT)* (Surah Ar-Rahman Verse 33)."

Based on QS. Ar-Rahman Verse 33 can be concluded that: first, Allah SWT gives freedom for *jinn* and humans to develop themselves and take advantage of the development of science and technology for quality development. As part of ijtihad to take advantage of technological and scientific developments. Second, the essential thing from QS. Ar-Rahman Verse 33 above is that the efforts of *jinn* and humans in utilizing technological and scientific developments can only be realized if there is "power (from Allah SWT)". This understanding of power (from Allah SWT) is emphasized in human efforts to interpret natural law and sunnatullah as part of the power of Allah SWT. Based on the description above, it can be concluded that QS. Ar-Rahman Verse 33 mandates the efforts of every human being to take advantage of technological and scientific developments for the benefit of humans, including understanding and deepening of religious values.

The deepening of Islamic religious values through the socialization of Islamic law is essential, especially for the millennial generation. According to William Strauss and Neil Howe, the millennial generation is a generation, especially for those born in the 1980-the 1990s, until the early 2000s. In positive law in Indonesia, the term millennial generation is identical to the term youth as in Article 1 number 1 of Law no. 40 of 2009 concerning Youth defines that, "Youth are Indonesian citizens who enter an important period of growth and development aged 16 (sixteen) to 30 (thirty) years". It can be concluded that the millennial generation is the golden age of humans (around a maximum period of 30 years) whose life is identical to digital technology. Therefore, it is not wrong if the millennial generation is similar to the digital generation.

Even so, aspects of digitalization and technological developments are increasingly distancing the millennial generation from the values and guidance of Islam. This is evidenced by data from the Ministry of Communication and Informatics, which also shows that since 2015 cybercrimes have occurred, in which Indonesia is ranked second in the world. In addition, on September 2020, based on data from the Ministry of Communication and Information, hoax issues related to COVID-19 reached 1,401 contents. In addition, in July 2021, the Ministry of Communication and Informatics also recorded pornography cases in the digital realm reaching 1,455 points, of which overall pornography cases came 1,086,896 cases. Based on these data, a comprehensive and substantive understanding of Islamic law is needed, of course, with a millennial approach that is easy to understand and can be implemented. Therefore, this research is oriented to answer two problem formulations: (i) How are the efforts to digitize Islamic law? and (ii) What are the efforts to maintain the existence of Islam in the digital space for the millennial generation?

Research related to understanding Islam in the digital realm has been carried out by Faridhatun Nikmah (2020) on Digitalization and the Challenges of Da'wah in the Millennial Era. This study emphasizes that social media such as YouTube and Instagram can be an alternative for preachers to carry out Islamic teachings. In addition, further research was carried out by Achmad Fairozi and Sulistya Ayu A (2020) on the Digitization of Da'wah; Efforts to Increase Competitiveness of Friendly Islam in the Era of the Pandemic. This study indicates that da'wah content is essential for the millennial generation, especially on the sites Nu.or.id, Panrita.id, ppanwarulhuda.com and youtube channels (164 Chanel and Tawaf TV), which represent friendly and inclusive Islam. in their religious da'wah

Compared to the two previous studies, this research is original because it discusses specifically the digitalization of Islamic law and optimizing the use of digitalization of Islamic law in maintaining the existence of Islam for the millennial generation.

**RESEARCH METHODS**

This research is Islamic law research. This research is oriented to the coherence between the principles, rules of fiqh, and positive legal rules associated with the perspective of Islamic law. Primary legal materials include the Qur'an, Hadith, and positive legal rules. Secondary legal materials

include books, journal articles, and websites related to this research. Non-legal materials include language dictionaries.

## RESULTS AND DISCUSSION
### Digitalization of Islamic Law

Understanding Islamic law is one of the most important things for a Muslim. By understanding Islamic law, every Muslim will think, weigh, and pay attention to the impact or consequences of his actions. This is because, in general the norms of Islamic law are based on the concept of 'al-ahkam al-khamsah'. The concept of 'al-ahkam al-khamsah' is a conception that in the rules or norms of Islamic law, there are five rules that must be considered, namely: (i) mandatory or 'obligattere', (ii) haram or 'prohibere', (iii) sunnah or advice to do, (iv) makruh or advice not to do, and (v) permissible or permissible or 'permittere'. According to Hazairin, the five types of method grouping (al-ahkam al-khamsah) can be elaborated in more detail, especially in their application. This can be related to the system of norms developed in the legal and political philosophy of the ancient Greek tradition, which only deals with three kinds of rules which include (a) obligattere (obligations), (b) permittere (permissibility), and (c) prohibere (prohibition).

Based on this description, it can be concluded that the norms or rules of Islamic law are related to comprehensive aspects when compared to the legal and political philosophy of the ancient Greek tradition.

Regarding the essence of Islamic Law, Allah SWT says in QS. Al-Ahzab Verse 36:

﴿وَمَا كَانَ لِمُؤْمِنٍ وَّلَا مُؤْمِنَةٍ اِذَا قَضَى اللّٰهُ وَرَسُوْلُهٗٓ اَمْرًا اَنْ يَّكُوْنَ لَهُمُ الْخِيَرَةُ مِنْ اَمْرِهِمْ ۗوَمَنْ يَّعْصِ اللّٰهَ وَرَسُوْلَهٗ فَقَدْ ضَلَّ ضَلٰلًا مُّبِيْنًاۗ ٣٦ ﴾

Meaning: "*And it is not proper for believing men and not (also) for believing women when Allah and His Messenger have determined a decision, there will be for them (other) choices regarding their affairs. And whoever disobeys Allah and His Messenger, he has indeed gone astray, a clear misguidance.*"

QS. Al-Ahzab Verse 36 must be interpreted comprehensively and contextually, meaning that every Muslim is expected to obey the provisions of Allah and His Messenger. In this case, the provisions of Allah and His Messenger must be seen in the text, context, and contextualization. This is because if the understanding of the decrees of Allah and His Messenger is viewed narrowly and only emphasizes the textual aspect, then the decrees of Allah and His Messenger can be monopolized by a handful of people who easily blame, disbelieve, and mislead on the grounds of upholding the decrees of Allah and His Messengers. Therefore, an understanding of Islamic law must be contextual and coherent with sharia principles.

An understanding of Islamic law emphasizes a prior understanding of maqashid sharia. Maqashid sharia, as conveyed by ar-Risuni, is a goal to be achieved by sharia so that human benefit can be realized. In general, maqashid sharia aims for the good or benefit of humankind. This goal is in line with the purpose of God's law, namely goodness as conveyed by Ash-Syatibi. Ash-Syatibi emphasized that maqashid sharia is based on the rule that says, "Indeed, sharia aims to realize the benefit of the world and the hereafter". Therefore, in interpreting Islamic law, one must also understand the maqashid sharia so that benefit as one of the goals of Islamic law can be achieved.

Regarding the digitalization of Islamic law, it is an effort to contextualize the understanding of Islamic law following the times. In this case, efforts to digitize Islamic law do not conflict with maqashid sharia, which aims for the good or benefit of humankind. This is because if Islamic Law is only understood in the academic realm, is in religious books, and requires a specific forum in its study, the understanding of Islamic Law may lag behind or even be "limping" in the face of the times.

Therefore, the effort to digitize Islamic law is intended to understand Islamic law through digital media, utilise platforms, and develop technology and scientific developments.

**The Existence of Islam in the Digital Space for the Millennial Generation**
Maintaining the existence of Islam in the digital space, especially for the millennial generation, it is necessary first to know the characteristics and characteristics of the millennial generation. The characteristics and habits of the millennial generation include: First, the millennial generation is identical and closer to gadgets than TV. The millennial generation's knowledge, information, and entertainment tend to be obtained from social media by utilizing gadget media. In this case, the millennial generation prefers YouTube, Google, Instagram, and various social media, which are considered more effective and efficient. Second, the millennial generation is more oriented to instant things. This is due to the millennial generation's dependence on gadgets, thus prioritizing social media compared to other information media such as newspapers, magazines, TV, and radio. Third, the majority of millennials have personal social media accounts. This shows that it is rare and even impossible for the millennial generation not to have social media nowadays. Fourth, the millennial generation does not like to read conventionally. This is because a social media update culture replaces the reading culture. This also means that the average millennial nowadays prefer pictures to writing which is considered boring, uninteresting, and unartistic. Based on the four characteristics and characteristics of the millennial generation, efforts to maintain Islamic religious values need to carry out a digitalization strategy of Islamic law following the characteristics and interests of the millennial generation**.**

Several strategies can be carried out in digitizing Islamic law based on the characteristics and characteristics of the millennial generation, namely: first, socialization regarding the understanding of Islamic law must be conveyed substantively and sustainably through social media, primarily through meme media accompanied by pictures and illustrations and related to provisions in Islamic Law. This aims to attract the millennial generation so that they are interested in understanding Islamic Law which is presented through social media and meme media. Second, there is a need for preachers with approaches and strategies unique to the millennial generation so that Islamic understanding law, including the study of Islamic law, is carried out with millennial-style strategies and approaches. This makes millennials interested and makes it easier for millennials to understand Islamic law. Third, there is a need for digital socialization and Islamic law materials, such as through illustrated comics that can be accessed on gadgets and Islamic novels by inserting the substance of Islamic law packaged through the Wattpad media favoured by millennials.

It is expected that with the three strategies above, understanding and deepening of Islamic law can be carried out to the maximum for the millennial generation, of course, to maintain Islamic religious values amid the millennial generation, which is identical with gadgets social media.

**CONCLUSION**
The understanding of Islamic law must be emphasized on the understanding of maqashid sharia so that benefit as one of the goals of Islamic law can be achieved. In this case, the digitalization of Islamic law is expected to continue to explain the substance of maqashid sharia.

Islamic law, including the study of Islamic law, is carried out with millennial-style strategies and approaches. The strategy to maintain the existence of Islam in the digital space for the millennial generation can be done by socializing the understanding of Islamic law that must be conveyed substantively and sustainably through social media, primarily through the media of memes. There is a need for socialization and digital Islamic law materials such as through illustrated comics that can be accessed on gadgets and Islamic novels by inserting the substance of Islamic law packaged through the Wattpad media favoured by millennials.

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