

**HALAL DIGITAL TECHNOLOGY: A STUDY
(Islamic Law Perspective)****Ahmad Fauzan****Universitas Islam Negeri Raden Intan Lampung**ahmadfauzan@radenintan.ac.id**Mezan el-Khaeri Kesuma****Universitas Islam Negeri Raden Intan Lampung**mezan@radenintan.ac.id**Abstract**

People today cannot be separated from the use of digital technology in everyday life. People use digital technology in almost all aspects, as socialize, *muamalah*, and religious aspect. Thus, rules are needed in the use of digital technology. This article will discuss from an Islamic perspective with a descriptive method and theory of *mashlahah*. So, halal digital technology is digital technology that is processed and accessed by Islamic rules and for the purpose of *mashlahah* is acceptable from an Islamic perspective.

Key Words: Technology, Digital, *Mashlahah*, Halal

INTRODUCTION

The digital era is an era in which technological changes occur rapidly that touch all areas of life so that people feel helped in carrying out services and wide coverage (Husnita and Kesuma 2020). In the digital era, it is often and easy to find the terms e-business, e-commerce, e-marketing and others. The term "e" is the basic and main cause of the fast and dynamic growth that comes from the internet's e-electronic network (Tamrin, Simanjuntak, and Afriza 2022).

In this digital era, many transactions are not limited by space and time. This condition is supported by the ease of technical (technology) assistance which is an opportunity for a country, especially for Muslims (Masnita, Rasyawal, and Yusran 2021). Religious diaspora communities are increasingly using digital tools to maintain their practices and identities. Like other types of consumption, products and services, Digital Technology/Media presents religion-based offerings for everyone to research on the Internet (Kamarulzaman et al. 2016). Even all ages can use digital technology and make it a prima donna (Febriyani et al. 2020).

People life continues to evolve. These developments cover all aspects that are supported by science. People in various age groups are now increasingly familiar with the use of digital technology. This digital technology provides both convenience and challenges. (Wiwin, p.52)

As the largest religion in the world, Islam is unique in all aspects of life. Islam does not only talk about prayer, fasting, zakat, and so on. Islam also talks about life ranging from law, psychology, politics, culture, society, economy to technology (Rachman 2020). Halal in Islam, refers to any object or action that is permitted to be used or performed according to Islamic principles and practices. A Muslim who holds fast to his beliefs is expected to do what is considered lawful and avoid what is “haram” or prohibited by religion (Kamarulzaman et al. 2016).

The concept of halal is the level of knowledge possessed by Muslim consumers to find and consume halal products or services according to Islamic law. According to Islamic law, Muslim understanding is characterized by knowledge of the process of slaughtering, packaging, and hygiene (Afendi 2020). Muslims choose the guarantee of the halalness of products and services as a form of religious obedience, while for non-Muslims the reason is in the form of guarantees of cleanliness, safety, the quality which are carried out from the beginning to the end (Mubarok and Imam 2020).

Islamic law is the law used by Muslims. Islamic law is a variety of rules regarding the way of life of Muslims. This Islamic law develops according to the circumstances and conditions of Muslims. This is a necessity because Islamic law is a flexible law with the aim of establishing justice, benefit, and harmony.

On the other side, Maslahah or Maslahat is a fundamental understanding of the concept that sharia is intended for the benefit of the community and works to provide benefits and prevent harm (Salma 2016). The benefit is not only personal interest, or a small part of the community, but is general (Hermanto 2017). Islam views that a good or service has a use-value, if and only if it contains benefits, thus a Muslim looks to produce every good or service that has that benefit (Hadi and Peristiwa 2019).

Digital Technology As A Opportunity

Research studies in various fields related to the use of digital technology are increasingly developing. (Sulaiman, p.1) Digital technologies enable experimentation and accelerate innovation. (Manos, p.1) Digitalization has three fundamental characteristics, reprogrammability infrastructural elementality, and intangibility. (Erkko Autio, Ram Mudambi, Youngjin Yoo, p. 3) The development of industry 4.0 today requires the entire business industry to adapt to changes in technology and science, including the halal industry. (Anifatul, p.120) Internet access is an important factor in the use of digital technology. (Rinto, p. 15)

Halal digital technology can be adopted in all fields as an opportunity. Opportunities for using halal digital technology include management information systems, shari'ah fintech, and even religious aspect.

Digital Technology: Islamic Law Perspective

Digital transformation is an organizational change in using technology to improve organizational performance (Munawar et al. 2021). And according to Putrawangsa and Hasanah, digital technology is visualized as a more effective, efficient, interactive, and attractive tool (Putrawangsa and Hasanah 2018). From several opinions, it can be concluded that digital technology is used for the common good, namely to improve organizational performance to be more effective, efficient, interactive, and attractive.

From the digital economy side, there is what is called the Halal Digital Market (Halal Marketplace). The Digital Market must maintain the variables of trust, convenience, quality of information, and the halalness of a product, because all these variables have a positive and significant effect on purchasing decisions (Rohmah and Fataron 2020). The digital transaction process needs to pay attention to payment methods by avoiding illegal transactions. Currently, most online transactions are carried out with Fintech, which is declared halal as long as it meets sharia rules, with awareness of price differences with/without using payment applications (Masnita, Rasyawal, and Yusran 2021).

There are some things in using digital technology such as digital banking that is only part of the product strategy or customer strategy but has not been able to experience a rich and personal digital banking that is safe and protected (Fatimah and Hendratmi 2020). Thus, researchers recommend that both users and digital service providers do not abuse the functions of digital technology, especially Muslims.

Islamic law rests on its legal objectives or maqashid al-syariah. Maqashid al-Sharia can be an alternative solution in various socio-religious problems today (Siti Sarah, p.69) Maqashid al-Sharia is the goal as well as the basis for determining in Islamic law. Maqashid al-Sharia consists of hifz al-din, hifz al-nafs, hifz al-nasb, hifz aql, and hifz mal. Or in another way, the purpose of Islamic law is to protect religion, soul, mind, lineage and property. And, the basic of maqashid al-syariah is mashlahah.

Mashlahah is all forms of goodness in various dimensions. These dimensions include the world-hereafter, material-spiritual, and individual-collective dimensions. The concept of mashlahah must meet the elements of sharia compliance (halal), be useful and bring goodness (thoyib) in all aspects as a whole that does not cause mudharat or damage.

A Muslim in living life should not abuse the function of digital technology. A Muslim must be equipped with the basics of a good understanding of digital technology. On the other hand, a Muslim must also improve this understanding, because digital technology continues to develop. Thus, a Muslim can utilize digital technology as widely as possible in various aspects of life.

RESULT AND DISCUSSION

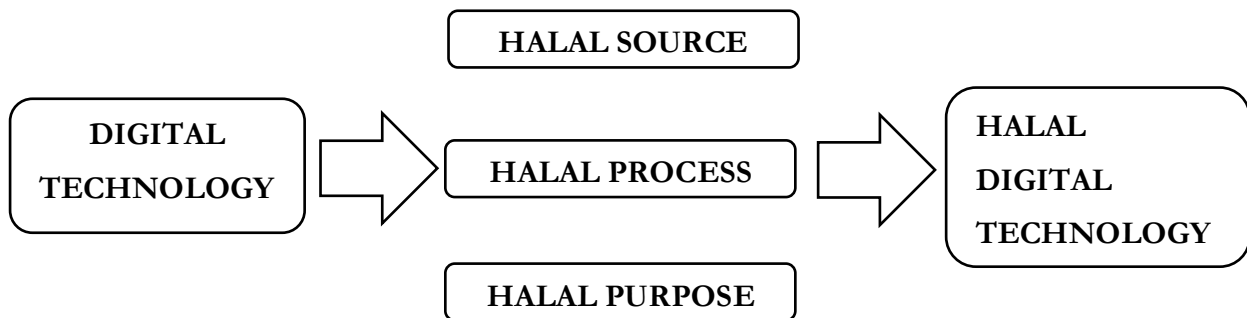


Figure 1: The Rules of Halal Digital Technology

Rules of Halal Digital Technology

1. According to the Law

The use of halal digital technology must refer to applicable law. The validity of the law, especially Islamic law regarding the use of digital technology will give more value to it. This is because digital technology should be legally registered. (Wolfgang Hoffmann-Riem, p.1) And on the other hand, law and digital technology influence each other. (Kieran Tranter, p.1)

Clear regulations and security can provide a sense of trust and comfort in the use of digital technology. For this reason, the government must take this role so that it can determine the direction and policies. (Palinggi, p.177)

2. Halal Source and Process

Laws in Islam can change according to different conditions. Including the law in the use of digital technology. The use of digital technology with the aim of making life easier and in an effort to self-actualize and not interfere with the rights of others, is justified in Islamic law. If digital technology is used with the intention of harming others, then this is not justified in Islam. Likewise, the process, the use of digital technology must be based on a halal process. In a sense, it has been based on a predetermined procedure.

3. Goodness Purpose

Digital technology can open access related to ideas, information, and silaturahmi, so that it can trigger the faith of a Muslim (Yanuardi Syukur, Tri Putranto, p.xix). Misuse of digital

technology will certainly result in unexpected circumstances. Halal digital technology is used to help humans in living life, not the other way around. Because, the law will change if the purpose of action also changes.

CONCLUSION

Halal digital technology is needed, especially in Muslim countries. A strong foundation is needed in the use of halal digital technology for the benefit of Muslims (*mashlahab* value), including: goodwill, the readiness of resources, sufficient religious understanding, and government assistance so that Muslims can use halal digital technology wisely. So, halal digital technology is digital technology that is processed and accessed by Islamic rules and for *mashlahab* is acceptable from an Islamic perspective.

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