Islamic Perception: The Ethics of Using Technology in the Propagation of Islam

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Abstract
The development of technology in the modern era has a significant impact on human life both in the social, cultural and religious realms. Religion through worship can now be carried out virtually, allowing people to continue to worship despite being hindered by time and distance. This shows the existence of innovations related to spirituality, but so far the use of technology also has a negative impact on moral and spiritual values so that its application requires ethics in using it. This study aims to explain the Islamic view of the ethics of using technology in Islamic propagation. The research uses a descriptive qualitative approach. By reviewing various writings related to the object of study as primary data on ethics, technology, Islamic views and other supporting sources as secondary data. Data analysis techniques using Miles and Huberman. The results showed that there are 4 ethics of using technology in Islamic propagation according to Islamic views, namely: 1) Noble goals 2) Justice 3) Sustainable development and the environment, and 4) Example.
Keywords: ethics, islamic propagation, islamic views, use of technology

A. INTRODUCTION

Technology in today's modern era is growing rapidly and has a significant impact on human life, allowing all activities to become easier and more practical. Technology has penetrated almost every aspect of life, from education, health, transportation, to communication. Today, people can work from home, study through online platforms, access healthcare through telemedicine apps, and communicate with anyone around the world at the touch of a finger. These developments not only make everyday tasks easier, but also open up new opportunities that were previously unimaginable. For example, automation technologies in the industrial sector increase efficiency and productivity, while artificial intelligence (AI) and big data offer innovative solutions to global challenges (Natanael et al., 2023).

In addition, these changes also extend to the social and cultural spheres, including religious activities. Worship that was once only possible in person can now be done virtually, allowing people to continue worshipping despite distance or pandemic situations. This shows that technology not only speeds up and simplifies daily life, but also enables innovation in various aspects of life, including in the way humans relate to their spirituality.

The internet as a new culture has now become a staple in some countries. Its presence has changed the way we communicate, work, learn, and even recreate. One clear example of the influence of the internet is the phenomenon of student religiosity in this modern era tends to decrease drastically from before, this change is marked by new technologies that require students to follow a new lifestyle in line with these technologies. It is that lifestyle that makes changes with all its positive and negative impacts (Wahidin et al., 2015). This shows how the internet acts as a catalyst for the spread and development of popular lifestyles, connecting people from different backgrounds and enriching their lifestyle experiences.

In the context of Islamic propagation, the use of the internet as a medium for da'wah shows a smart adaptation to the changing times. The internet is an effective means of delivering religious messages in a more attractive and accessible way. Social media provides convenience for the community because of the ease of using the internet and the rapid development of technological advances that are very accessible. The presence of social media makes it easy for people to post useful content, such as da'wah through Tiktok, you tube, Instagram and several other social media and of course it will have a wider target audience because users of social media platforms come from various groups and ages. For example, da'wah activities through social media, Husein Basyaiban uses TikTok to spread da'wah content. With a creative approach and using a short video format, he was able to attract the attention of 5.4 million followers, most of whom are the younger generation. Through content that is easy to access and understand, da'wah can be delivered in a way that is relevant and appealing to today's audience.

Social media has a great influence. However, so far the use of technology has also had a negative impact on moral and spiritual values. The use of technology and information can have a negative impact, especially when not used wisely. One example of this negative impact is the spread of inaccurate information or hoaxes that can cause confusion and disinformation in society. In addition, exposure to inappropriate or violent content on social media can undermine moral values, especially among adolescents who are still in a developmental period where people prefer to interact virtually rather than in person, which can ultimately reduce the quality of social relationships and worsen mental health, whereas in an Islamic perspective, technology is not considered bad or contrary to religion (Oktavia et al., 2023). Although technology allows for widespread proselytization, it is not uncommon to find misleading or radicalized content that can influence one's religious understanding. The use of the internet to spread extremist ideologies or to recruit new members is also a serious threat faced by the global community. Technology can facilitate worship and the spread of religious messages quickly and widely to many people (Shabrina et al., 2023).

As academics, we both know that technological advancement creates everything and brings both positive and negative impacts, so its application requires ethics. The use of technology needs to be governed by strong ethical principles to ensure that its positive impact can be maximized, while its negative impact can be minimized Based on this explanation, it is necessary for researchers to want to examine more deeply the ethics of technology in the view of Islam.

B. LITERATURE REVIEW

In the modern era, technology is developing rapidly and has influenced various aspects of human life. However, this technological development also raises questions that are important

to answer. Islam, as a comprehensive religion, offers a specific view on the ethics of using technology.

1. Ethics in Islam

Ethics in Islam is known as akhlaq which refers to good behavior in accordance with the teachings of the Quran and Sunnah. Ethics is philosophically a human duty and action from the point of view of good or bad actions. Ethics also has a very basic characteristic, namely its critical nature. Ethics can be said to question norms that are considered legitimate, such as the right of all institutions such as parents and schools, the state and religion to issue orders and prohibitions that must be obeyed and especially in religion and technology that humans use anywhere and anytime (Taufik, 2018). The basic principles of Islamic ethics include honesty, justice, trust, and ihsan (doing good). These teachings emphasize individual responsibility to Allah SWT, self, and society.

2. Technology in the View of Islam

Over the past three decades, technological advances have shown their impact on all aspects of human, communal, and global life. It can be said that no one can escape the influence of scientific and technological advances. Science and technology are not only important for individuals but also for societies and countries. The achievements of modern science and technology make many people admire and imitate their lifestyles without considering the negative impacts in the future and this has not led to a multidimensional crisis. Islam does not hinder the progress of science and technology and does not object to the technological products of the past, present, or future. There are so many texts (verses) in the Qur'an or hadith that invite humans to look at, contemplate, ponder and examine the phenomena of the universe created by Allah SWT. There are many meanings in the Qur'an advising humans to use their minds as optimally as possible and as much as possible to make technology coexist with Islamic values (Mas'ud Ali, 2016).

3. Technology In the Islamic Preception

Basically there are two Islamic views on the development and utilization of science and technology. First, making the Islamic faith as a model of science and trying to improve life, this belief is what Muslims should have. This Islamic paradigm states that the Islamic Aqeedah must be used as the basis for all scientific thinking so that it does not cause harm. This does not mean that the Islamic Aqeedah is the source of all kinds of science, but rather the standard of all science. Therefore, science that is in accordance with Islamic Aqeedah may be accepted and practiced, while science that contradicts it must be rejected and should not be practiced.

Second, making Islamic law the standard for the development and utilization of science and technology in everyday life. Muslims may develop and use science and technology as long as it does not violate Islam. Conversely, if there are aspects of science or technology that are contrary to Islam, then Muslims may not develop and utilize them, even though they bring temporary benefits to meet human needs (Suprapto, 2023).

Islam has regulated and determined everything by using ethics not only in social life but also ethics in science and technology. Because ethics is very necessary and very much needed to regulate everything that has been developed or that will be a limitation on something that must have and use ethics in its application (Taufik, 2018).

The impact of Islamic ethics on the spread and utilization of science in the field of technology applied in education can determine where it spreads and how students utilize it. Each student will certainly have differences in the influence of Islamic ethics in applying science to the field of technology, because each student has different principles that lead to

different views. Technological advances lead to more individualistic modernization. As a result, people are preoccupied with technology without caring about socializing. Peter L. Berger explains that modern humans face unusual conditions. commonly called Anomie, Anomie is a state in which individuals feel deprived of the connections that provide them with security and stability, thus causing the destruction of the purpose and meaning of life on this planet (Sakinah & Balqish, 2023).

Technology is basically a tool that can be used for good or bad depending on the intention and the way it is used. Islam does not reject technology, but emphasizes its use in accordance with the principles of sharia. Islamic view on technology: 1) Beneficial use: Technology should be used to improve human well-being and the environment. An example is medical technology that helps cure diseases. 2) Avoiding harm: The use of technology should avoid things that damage morality and the well-being of society, such as pornography or cyberbullying. 3) Social justice: Technology should be used to minimize social and economic disparities, not to widen them.

Islam provides clear guidance on the ethics and use of technology. By following Islamic ethical principles, technology can be used to improve the welfare of humanity without compromising moral and social values. Therefore, it is imperative for Muslims to understand and apply the ethics of technology in their daily lives.

C. RESEARCH METHODOLOGY

The research approach used in this study is descriptive qualitative with a type of content analysis, examining several writings that are relevant to the object of study. The data obtained in this research focuses on the issue of technology ethics, which is then narrowed down into several important points. Primary data sources used by researchers are books and journal articles related to ethics, technology, Islamic views, as well as other supporting sources as secondary data.

The data analysis technique used is the Miles and Huberman data analysis technique through several stages, namely data reduction by simplifying the data that has been collected then categorized or grouped into very important, less important, and unimportant data. Furthermore, data presentation is carried out to display data that has been reduced and finally conclusions are drawn based on the data that has been presented, especially regarding the ethics of using technology in Islamic syiar.

D. RESULTS AND DISCUSSI

Islam maintains a close relationship between ethics and technology and plays an active role in this regard. In the Islamic view, technology is seen as a tool that can be used for the good and welfare of mankind. However, the use of technology must be in line with Islamic ethical principles. The impact of Islamic ethics on the spread and utilization of knowledge as part of the syiar of Islam in the field of technology applied in education or any social sphere can determine where it is spread and how it is used. Each user will certainly have differences in the ethics of using technology, because each user has different principles, resulting in different results and views.

The description of ethics in technology according to Islamic views according to Faizatul Ula and Zubaidi (2022), is as follows:

1. **Noble Purpose (Maqasid Al-Syariah)**

Technological ethics are widely implemented in everyday life. We can see various kinds of social media that allow people in various parts of the world to quickly find out various information and events that occur elsewhere. This era of globalization, marked by advances in communication technology, is also known as the information age. In this context, the role of technology to deliver useful information to individuals or groups becomes a noble goal.

The implementation of noble goals in technology ethics according to the Islamic view must consider all its impacts. Jamal, in his research, conveyed the importance of knowledge sharing in Islam as a noble cause, sharing or teaching is part of charity and da'wah. However, donating knowledge to others may face several obstacles that can hinder performance in knowledge sharing, such as cultural, personal, organizational, and management factors. To overcome these challenges, technology aims to bridge the gap between knowledge transfer and exchange, making knowledge sharing a fun activity through social networks and tools (Jamal, 2022).

The emergence of televised da'wah, often referred to as "dakwahtainment," has greatly assisted Indonesians in developing their spirituality. Although it is a major phenomenon in Indonesia, some Muslim communities in Indonesia scoff at this activity because it is considered to lack in-depth knowledge in the field of religion. In addition, there is a lack of da'wah knowledge compared to traditional preachers such as ulama and kyais who are leaders of pesantren in various regions. This can have an impact on the decline of da'wah itself. Da'wah through the media is often considered to only bring great benefits to management, giving rise to a capitalist attitude that is contrary to the main purpose of da'wah, which is to invite people to understand and explore the teachings of Islam (Atabik, 2013).

In this case, one of the noble goals in technology ethics according to Islamic views focuses on the utilization of technology for the welfare of mankind. The use of information and communication technology should be in line with Islamic ethical principles, pay attention to the impact, and ensure that the information disseminated is beneficial to individuals and groups.

2. Justice (Fair)

People should not be unfairly impacted by the use of technology. This means that technology should not be used to manipulate, exploit or discriminate against others. Equal access and opportunity in the use of technology is also an important equality principle (Dyah Apriliani et al., 2022).

Utilizing technology in developing information and expanding Islamic teachings needs to be done with fair treatment. The use of online media platforms such as da'wah through video streaming, YouTube, and social networks (Twitter, Instagram, Facebook, etc.) that can be accessed by all social media users must pay attention to the principle of justice. Currently, we are in an era of information that is growing increasingly rapidly, so that all people are always connected to the means of information exchange that comes with it, namely social networks. With the ease and large number of users of communication tools such as cellular phones, wide access to information has opened up for these users. Almost all internet users have joined different groups. At the same time, social media has grown along with the growth of the internet (Rama Putri et al., 2021).

In this day and age, there is a need to be aware of the dangers of the internet among teenagers who interact with the internet the most. The open access to technology allows anyone to see and comment on what is on social media. This was seen in the case of Ustaz Adi Hidayat, whose scientific lecture on "music in the scales of the Qur'an and Sunnah" was

widely spread on social media. Unfortunately, the content of the lecture generated many pros and cons. The many negative comments and responses on social media caused Ustaz Adi Hidayat to feel discriminated against. Not a few accounts sent negative comments, so he had to explain again that the video of his lecture had been cut into pieces so that it became a topic of conversation (Qudsy, 2020).

3. Sustainable Development and the Environment (Mawasim al-Hayat)

The utilization of technology in Islamic propagation must also support sustainable development and environmental preservation. Religion plays an important role as a conduit in spreading messages about the environment (Ika Rhofita, 2016). As Fachruddin and Ali say, the current Indonesian society's understanding of the function of religion must be improved. Unfortunately, despite religion's important role in Indonesian society, it has not been effectively used to raise public awareness of environmental issues. Experts say that the sense of worship of some people today still revolves around theological understanding. Rarely do we hear religious preachers linking religion to environmental issues in their sermons or lectures. Even if they do, the number is very small.

The importance of linking da'wah with environmental issues is becoming increasingly relevant in this era of information technology. Through social media and digital platforms, messages about the importance of environmental conservation and sustainable development can be spread widely and quickly. Technology enables the widespread dissemination of information about how Islam encourages its followers to protect the earth and the environment as a mandate from Allah. Da'wah that includes environmental messages can give people new insights into their responsibilities towards nature, in accordance with the principles of sustainable development. The rapidly growing information age keeps everyone connected to the means of exchanging information through social networks. With the ease and number of users of communication tools such as cell phones, wide access to information is open to these users. Almost all internet users have joined different groups, and social media is growing along with the internet. However, it is important to remember that technology that is too open can give room for anyone to comment on what is on social media, which can have a negative impact (Rahmadani, 2023).

4. Example (Uswah Hasanah)

The concept of Uswatun Hasanah, meaning "good example," is particularly relevant in the context of using technology for da'wah and sustainable development. Technology should be used with due regard for high ethics and morals, emulating the good example of the Prophet Muhammad and Islamic principles.

In the application of technology for the propagation of Islam, the Uswatun Hasanah ethic teaches us to use technology in a fair and responsible way. Technology should not be misused to manipulate, discriminate or corrupt the morals of society. Instead, technology should be used to reinforce virtuous values, spread Islamic teachings, and support sustainable development and environmental preservation (Fitri Mulyani & Nur Haliza, 2021.)

The application of Islamic preaching and technology requires an ethical dimension when considering the spread of Islamic preaching with technology itself. In this case, Da'wah activities are carried out using social networks such as Facebook, YouTube or WhatsApp, for example. This will open up the widest possible opportunity for people to express their da'wah activities. Of course, this is an opportunity to spread religious teachings while developing da'wah skills. Therefore, social media has become a new channel to represent the da'wah activities of certain groups.Da'wah through social media offers several advantages, including

that it can be done at any time, the audience is large and unlimited, and can be accessed anytime and anywhere.For example, they open Facebook, YouTobe, or WhatsApp containing religious sermons when they are relaxing, resting, and before going to bed (Baihaqi & Mufarroha, 2020).

Choirul Mahfud et al.'s research confirms that the importance of Islamic values listed in the Koran and practicing them in themselves, planting this Koranic model is to balance the onslaught of rapid changes in the digitalization era that is rampant with the lack of ethics and ongoing globalization. The first verse revealed to the Prophet clearly emphasizes the spirit of Islamization of science and technology today, even Allah SWT confirms that He is the source and source of knowledge for mankind (Mahfud, 2018).

E. CONCLUSIONS

Ethics are human responsibilities and actions that are evaluated from the point of view of morality, namely whether an action taken is considered good or bad. Along with the times, ethics in the Islamic view focuses on how the development and utilization of technology can support the propagation of Islam. In this context, there are two main things that become the basis: First, making the Islamic creed a model for behavior and striving to improve the quality of life of mankind. Second, making Islamic law the standard in the development and utilization of technology in daily life. Muslims are allowed to develop and use technology as long as it does not conflict with Islamic principles. The use of technology must be in accordance with Islamic ethical principles, which include 1). Noble Purpose, Technology should be used to contribute knowledge to others. Although there may be barriers such as cultural, personal, organizational, and management factors, the role of technology in delivering useful information to individuals or groups is a noble goal. 2). Justice, Technology should not be used to manipulate, exploit, or discriminate against others. Justice should guide the use of technology so as not to harm any party. 3). Sustainable Development and Environment: In this era of information technology, it is important to link da'wah with environmental issues. The utilization of technology must pay attention to environmental sustainability and support sustainable development. 4). Role model: The use of technology in da'wah and sustainable development should be exemplary. Technology should be used to promote positive values and set a good example for society. By following these principles, technology can be used ethically in accordance with Islamic views, support the propagation of Islam, and contribute positively to the lives of mankind.

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